course Dr. Talmage calls for a more demonstrative religion and a hearty demonstrative religion and a hearty so much for the world that it speaking-out on the right side of take all eternity to celebrate it, dumb and deaf spirit, I charge thee,

Here was a case of great domestic anguish. The son of the household was possessed of an evil spirit, zhich, among other things, paralysed is tongue, and made him speechless. When the influence was on the patient he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—so called by Christ—a spirit abroad to-day and as lively and potent as in New Testament times. Yet in all the realms of sermonology I cannot find a discourse concerning this dumb devil which Christ charged mpon my text, saying, "Come out of him."

There has been much destructive superstition abroad in the world concerning possession by evil spirits. Un-der the form of belief in witchcraft this delusion swept the continent. Perwere supposed to be possessed some evil spirit, which made them able to destroy others. In the sixteenth sentury, in Geneva, 1,500 persons were burned to death as witches. In one neighborhood of France 1,000 persons were burned. In two centuries 200,000 persons were slain as witches. So mighty was the delusion that it in-cluded among its victims some of the greatest intellects of all time, such as Chief Justice Matthew Hale and Sir ief Justice Matthew Hale and Sir Edward Coke and such renowned ministers of religion as Cotton Mather, one of whose books, Benjamin Franklin said, shaped his life—and Richard Barter, and Archbishop Cranmer and Martin Luther; and among writers and philosophers, Lord Bacon. That belief, which has become the laughing stock all sensible people, counted its disciples among the wisest and best people of Sweden, Spain and New England. But while we reject witchcraft. any man who believes the Bible must believe that there are diabolical agencies abroad in the world. While there ministering spirits to bless there and to destroy. Christ was speaking to a spiritual existence when, standing before the afflicted one of the text, He "Thou dumb and deaf spirit come out of him."

Against this dumb devil of the text I put you on your guard. Do not think that this agent of evil has put his blight on those who, by omission of the vocal organs, have had the golden gates of speech bolted and barred. Among those who have never spoken and are the most gracious and lovely and talented souls that ever were in-carnated. The chaplains of the asylums for the dumb can tell you enchanting stories of those who never called the name of father or mother or child, and many of the most devout prayerful souls will never in this world speak the name of God or Christ.

the angel of intelligence seated at the window of the eye, who never came forth from the door of the mouth. What a miracle of loveliness and knowledge was Laura Bridgman, of New Hampshire, not only without the faculty of speech, but without hearing and without sight, all these faculties removed by sickness when two years of age, yet, becoming a wonder at dlework, at the plano, at the sewnachine and an intelligent student confounding of the scriptures, and confounding lips of one-half the audience and the other wing over the lips of the other of the world to study the phenomenon. Thanks to Christianity for what it has roll back into the throats from done for the amelioration of the condition of the deaf and the dumb. Back ages they were put to death as having no right with such paucity of equipment to live, and for centuries were classed among the idiotic But in the sixteenth century came Pedro Ponce, the Spanish onk, and in the seventeenth century Juan Pablo Bonet, another Spanish monk, with dactylology, or the finger alphabet, and in our own cen tury we have had John Brauwood Inc.
Drs. Gallaudet, who have given to uncounted thousands of those whose e have had John Braidwood and tongues were forever silent the power spell out on the air by a manual about this world and their hopes for the next. We rejoice in the brilliant inventions in behalf of those who were born dumb. But we are not this morning speaking of ngenital mutes. We mean those rn with all the faculties of by the evil one mentioned in the text the dumb devil to whom Christ called, when He said, "Thou dumb and deaf spirit, I charge thee, come out of

There has been apotheosization of selence. Some one has said silence is golden, and sometimes the greatest riumph is to keep your mouth shut. ence of the dumb devil of our text. There is hardly a man or woman who has not been present on some occasion when the Christian religion became a target for raillery. Perhaps it was over in the store some day when there was not much going on and the clerks were in a group, or it was in the factory at the noon spell, or it was out on the farm un-der the trees while you were rest-ing, or it was in the clubroom, or was in a social circle, or it was in the street on the way home from business, or it was on some occasion which you remember without de-scribing it. Some one got the laugh ible and caricatured the profession of religion as hypocrisy, or made a pun out of something that said. The laugh started, and you joined in, and not one word of protest did you utter. What kept you milent? Modesty? No. Incapacity to answer? No. Lack of opportunity? No. It was a blow on both your lips by the swing of the dumb devil. If some one should malign-your father or mother or wife or husband or child you would flush up quick and either with an indignant word or

Washington report-In this dis- doubled-up fist make response. And yet here is our Christian religion which has done so much for you and everything; text, Mark ix.. 25: "Thou yet when it was attacked you did the beautiful and deef onity. I charge thee, not so much as say: "I differ. I obthat. There is another side to this,"
You Christian people ought in such times as these to go armed, not with earthly weapons, but with the sword of the spirit. You ought to have four or five questions with which you could confound any man who attacks Chris tianity.
Oh, friends, better load up with a

tew interrogation points! You can-not afford to be silent when God and the Bible and the things of eternity are assailed. Your silence gives consent to the bombardment of your father's house. You allow a slur to be cast on your mother's dying pil-low. In behalf of the Christ, who for you went through the agonies of assassination on the rocky bluff back of Jerusalem, you dared not face a sickly joke. Better load up with a few questions, so that next time you will be ready. Say to the scotter. "My deep six will you tell scoffer: "My dear sir, will you tel me what makes the difference be-tween the condition of woman in China and the United States? What do you think of the sermon on the mount? How do you like the golden Scriptures? Are you in favor of the Ten Commandments? In your large and extensive reading have you come across a lovelier character than Jesus rule laid down in Christ? Will you please to name the triumphant deathbeds of infidels and atheists? Among the innumer-able colleges and universities of the earth will you name me three started by infidels and now supported by in-fidels? Down in your heart are you really happy in the position you occupy antagonistic to the Christian religion? When do you have the most rapturous views of the next world?' Go at him with a few such questions, and he will get so red in the face as to suggest apoplexy, and he will look at his watch and say he has an

look at his watch and say he has an engagement and must go.

But then there are occasions when this particular spirit that Christ exorcised when he said, "I charge thee to come out of him." takes people by the wholesale. In the most responsive religious audience have you noticed how many people never sing at the large and they have a all? They have a book and they have a voice, and they know how to read. They voice, and they know how to read. They know many of the tunes, and yet are silent while the great raptures of music pass by. Among those who sing not one out of a hundred sings loud enough to hear his own voice. They not one out of a minute of a minute of the property of the pro away all they can afford in the praise of God is about half a whisper. With enough sopranos, enough altos, enough bassos to make a small heaven be-tween the four walls they let the op-tween the four walls they let the op-tween the four walls they let the oppertunity go by unimproved. The volume of voice that ascends from the largest audience that ever as-sembled ought to be multiplied two thousand fold. But the minister rises and gives out the hymn, the organ begins, the choir or precentor leads, the audience is standing so that the lungs may have full expanthat the lungs may have full expan-sion, and a mighty harmony is about to ascend when the evil spirt spoken of in my text—the dumb devil— spreads his two wings, one over the lips of one-half the audience and the other wing over the lips of the other

they started, and only here and there anything is heard, and nine-tenths of the holy power is destroyed, and the dumb devil, as he flics away, says, "I could not keep Isaac Watts from writters the home and I could not keep Isaac way here." ing that hymn, and I could not keep.
Lowell Mason from composing the tune to which it is set, but I smote into sito which it is set, but I smote into si-lence or half silence the lips from which it would have spread abroad to bless reighborhoods and cities and then mount the wide open heavand then mount the wide open heavens." Give the long meter doxology the full support of Christendom, and those four lines would take the whole earth for God. During the cotton famine in Lanca-

shire, England, when the suffering was something terrific, as the first wagon load of cotton rolled in the starving people unhooked the horses and drew the load themselves, singing, until all Lancashire joined in with triumphant voices, their cheeks sopping with tears, Praise God From Whom All Blessings Flow. When Commodore Perry, with his warship, the Mississippi, lay off the coast of Japan, he bombarded the shores, with Old Hundredth played by the marine Glorious Old Hundredth, composed by William Franc, of Germany. In a war prison at ten o'clock at night the poor fellows far from home and wounded and sick and dying, one pris-oner started the Old Hundredth doxology, and then a score of voices joined; then all the prisoners on all the floors took up the acclaim until the building, from foundation to top stone fairly quaked with the melodious as-cription. A British man-of-war, lying off a foreign coast, heard a voice singing that doxology, and immediately guessed, and guessed aright, that there was an Englishman in captivity to the Mohammedans, and in the small boats the sailors rowed to shore and burst into a guardhouse and set the captive free. I do not know what tune the trumpets of resurrection shall play, but it may be the doxology which is now sounding across Christendom How much heartier we would be in our songs and how easily we would drive back the dumb devil from all our worshipping assemblages if we could realise that nearly all our hymns have a stirring history. That glorious hymn. Stand Up For Jesus, was sug-gested by the last words of Dudley

Shall We Gather at the River was a hymn first sung in Brooklyn Prospec park, at the children's May anniverand then started to encircle the To-night? is a song that has save hundreds of dissipated young men.

Tom, the drummer boy in the army was found crying, and an officer ask ed him what was the matter. "Oh, he said, "I had a dream last night. My sister died ten years ago, and my mother never was herself again, and she died soon after. Last night I dreamed I was killed in battle and that mother and sister came down to meet me." After the next battle was over someone crossing the field heard a voice that he recognised as the voice of Tom, the drummer boy, sing ing. "Jesus, lover of my soul." But at the end of the first verse the voice became very feeble, and at the end of the second verse it stopped, and they went up and found Tom, the drummer boy, leaning against a stump and dead. Do not, however, let us lose our-selves in generalities. Not one of us

but has had our lives sometimes touched by the evil spirit of the text— this awful dumb devil. We had just one opportunity of saying a Christian word that might have led a man or woman into a Christian life. The opportunity was fairly put before us. The word of invitation or consolation or warning came to the inside gate of the mouth, but there it halted. Some gether so that they did not open. The tongue lay flat and still in the bottom of the mouth as though struck with paralysis. We were mute. Though God has given us the physiological apparatus for speech and our lungs were filled with air, which by the com mand of our will could have made the organs vibrate, we were wickedly and fatally silent.

For all time and eternity we missed our chance, or it was a prayer meet ing, and the service was thrown open for prayer and remarks, and there was a dead halt-everything silent as a grave at midnight. deed, it was a graveyard and night. An embarrassing pause too place that put a wet blanket on all the meeting. Men, bold enough business exchange or in worldly cir cles, shut their eyes as though they were praying in silence, but they were not praying at all. They were busy hoping somebody else would do his duty. The women flushed under the awful pause and made their fan: more rapidly flutter. Some brother, with no cold, coughed, by that sound trying to fill up the time, and the meeting was slain. But what killed it? The dumb devil. This is the way I secount for the fact that the stupidest places on earth are some prayer meetings. I do not see how a man keeps any grace if he regularly attends them. They are spiritual refrigerators. Religion kept on ice. How many of us have lost occasions of usefulness? In a sculptor's studio stood a figure of the god Opportunity. The sculptor had made the hair fall down over the face of the statue so as to completely cover it, and there were wings to the feet. When asked why he s represented Opportunity, the sculp When asked why he so tor answered. "The face of the statue is thus covered up because we do not recognise Opportunity it comes, and the wings to the feet show that Opportunity is swiftly gone."

righteousness. If your ship is afloat on the Pacific ocean of God's mercy, hang out your colors from the mast-head. Show your passport if you have one. Do not smuggle your soul into the harbor of heaven. Speak lost oportunities and open a new chapter. Before you get to the door on your way out shake hands with someone and ask him to join you on the road to heaven. Do not drive and down the skies, "Come with us, and we will do you good, for the Lord hath promised good concerning Israel." The opportunity for good which you may consider insignificant may be tremendous for results, as when on the sea Capt. Haldane swore at the ship's crew with an oath that wished them all in perdition, and a Scotch sailor touched his cap and said, "Captain, God nis cap and said, Captain, Good hears prayer, and we would be badly off if your wish were answered." Capt. Haldane was convicted by the sailor's remark and converted, and became the means of the salvation of his brother Robert, who had been an infidel, and then Robert be-came a minister of the gospel, and

Be out and out, up and down for

under his ministry the godless Felix Neff became the world-renowned mis-sionary of the cross, and the worldw Merle d'Aubigne became the author of The History of the Reforma-tion, and will be the glory of the church for all ages. Perhaps you may do as much as the Scotch sailor who just tipped his cap and used one broken sentence by which the earth and the heavens are still resounding with potent influences. for God, and do it right away or you

Time flies away fast, The while we never remember How soon our life here Grows old with the year That dies with the next December!

USE THE NEWSPAPERS. Editor Harmsworth, the enterprising young man who has achieved a phenomenal success with his London newspaper and other publications, has said that in the first instance his business flourished because of the nis business flourished because of the enormous amount of advertising which he placed in the daily newspapers. When he was asked whether he used other forms of publicity Mr. Harmsworth replied: "No; I don't, because I don't believe in them. We tried them and found they did not pay us. We pin ourselves strictly to newsmaner advertising, and we know

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. IX MARCH 3, 1901.

Jesus Betraved.-John 18: 1-14.

Commentary.—1. Had spoken these words—The discourse and prayer re corded in John xiv., xv., xvi., xvii Wentthe brook Cedron-Or Ked Wentthe brook Cedron—Or Kedron. This was a small stream that flowed to the east of Jerusalem through the valley of Jehoshaphat and divided the city from the Mount and divided the city from the Mount of Olives. There was a garden—Gethsemane, which means "oil-press." It was near the foot of the western slope of Olivet, and was "probably an enclosed olive yard, containing a press and garden tower." He entered, and His disciples—John passes over the circumstances connected with the entering, and the agony of Christ in the garden probably because it was so fully described by the other evangelists. (See last lesson.)

2. Judas knew the place—Luke tells us that this very week they had spent their nights on the Mount of Olives.

3. Having received a band of men

of Olives.

3. Having received a band of men Judas received the Roman cohort, which consisted of from 300 to 600 men, who quartered in the tower of Antonia and guarded the peace of the city. The Jewish Sanhedrin could procure its services to effect an arcity. The Jewish Sanhedrin could procure its services to effect an arrest. Probably only part of the bandwas present with Judas.—Clarke. Lanterns, torches and weapons—The ordinary equipment for night duty.

4. Knowing all things—He was not

4. Knowing all things—He was not taken unawar's, but voluntarity delivered Himself up. Whom seek ye—He would have them own distinctly their dreadful design.

5. Jesus of Nazareth—The answer may perhaps reveal the light in which Judas had represented Jesus to the Roman authorities; "of Nazareth"— a Galilean prone to "revolt.—Schaff. I am He—Look no further; I am the one for whom you are searching.
Judas stood with them—That is, with the band of soldiers. A kiss had been agreed upon as a signal to mark the person they were seeking. 6. Went backward and fell—This

6. Went backward and rell—rms was the manifestation of superhuman power. "The divine majesty of Jesus, just from His intimate communion with God, the unexpected boldness of innocence, smote terror into hearts conscious of guilt."

7. Whom seek ye—The question was repeated, perhaps in irony. "Why

repeated, perhaps in irony. "Why this exhibition of power? To show that he surrendered himself willingly, as to God's plans and not to man's

power. 81 I have told you—An intimation to the armed crowd what playthings they might be in his hand.—Whedon. Let those go their way—Let the dis-ciples go their way. It was necessary that they should live to carry on the work and Christ proposes to protect them from all harm

them from all harm.

9. Which He spake—This has reference to the prayer just offered. John xvii, 12. Have I lost none—This is here applied to the preservation of their natural lives; even the body is a part of Christ's charge and care.—Henry. He had kept them for three years. "Index prevised soul and

—Henry. He had kept them for three years. "Judas perished, soul and body, and so was completely the son of perdition,"

10. Peter having a sword drew it—From Luke xxii. 49, we see that the disciples asked Jesus if they should defend him with the sword. Peter did not write for an ensure, but at once defend him with the sword. Peter did not wait for an answer, but at once begins the defence. "Probably he wished by this blow to prove his readiness to risk his life for his Lord and to fulfil his vow, Cut off his right ear—This was a very rash act, for (1) it compromised Jesus in His teaching that His kingdom was not of this world but a spiritual king-dom. (2) It would place him in the attitude of a rebel against the Ro-man Government, and Pilate could not have pronounced him innocent. (3) Peter might have been arrested for rebellion, and the other disciples for rebellion, and the other disciples with him, and their work of founding the kingdom been greatly hindered.

—Peloubet.

11. Put up thy sword-He was op-11. Put up thy sword—He was opposing the divine plan and Christ rebuked him. The cup which my Father hath given—"What God had arranged for Him in making atonement for sin is presented as a bitter medicine put in a cup for Him to drink. Exactly the amount designed to be drank was placed in the cup." Shall I not drink it?—The fact that the cup was given Him by the Enthey was sufficient.

given Him by the Father was suffi-cient.

12. Then the band.....took Jesus— Some of the more eager ones had taken hold, of Jesus before the attempt of Peter (Matt. xxvi. 50); now tempt of Peter (Mart. XXI. 30); now the guard took possession of Him and led Him away. At this time not only Peter, but all the disciples, forsook Jesus and fled. Peter and John after-wards followed Him to His place of

13. To Annas first—Because this 18. To Annas first—Because this old man had formerly been high priest, and was still the legitimate high priest according to the law of Moses, the office being for life.

14. Caiaphas—He was a wicked, self-seeking man. "He was willing to destroy even an innocent person to save the nation from what he considered a great peril."

Teachings—We should face our duty boldly at any cost. Life has its sorrows, and may have its victories. Jesus sacrificed himself to save others. God protects our lives that we

ers. God protects our lives that we ers. God protects our lives that we may work for Him. He rebukes His children and overrules their mistakes. Jesus suffered a cruel death that we might have life. Evil men know who will help them carry out their plans.

PRACTICAL SURVEY Gethsemane of itself was not a more beautiful place than many others which might have been found near Jerusalem. Yet it is one of the few places which have been of interest to the whole world. Until that memorable night on which Jesus was betrayed it had been to the diswas betrayed it had been to the dis-ciples a quiet resting place, where they had met with their Master in sacred fellowship, where they could hear from His lips many things too sacred to utter to the world. But from that night when Jesus endured from that night when Jesus endured the agony, the sorrow, not His own, but a sorrow which he felt in bearing the sins of a lost race, Gethsemane has been remembered as the scene of bitter agony. In planning this cruel deed Judas was making no plans for His own death. Yet when the deed was done the thought of Gethsemane and his wickedness there robbed him of every ray of comfort Gethsemane and his wickedness there robbed him of every ray of comfort and he became his own destroyer. With all the said memories of Gethsemane it is associated in the minds

of all Chilifians with the ransom

which was paid for the lost sinner. The enemies of Christ came out against him in rage, armed as though they were in search of a skulking band of robbers or some wild beast. They met the Lamb of God. He was armed with the spirit of submission and atoning love. The enemy sought his life to take it. He gave it to purchase their salvation. He met them. He was ready. He had drank the cup to the dregs.

the cup to the dregs.

The friends of Christ were not for gotten in that dread hour. No cow-ardly entreaty for His disciples, but a demand for their safety, for their release from any attack. Jesus was master of the situation. His hour had come to taste death for every creature. His hour of the cruel suffering upon the cross was near; but His disciples were not come to trial for Jesus' sake. Jesus was led away by sinners. He,

the true High Priest, before the spurious—the Just before the unjust—the Innocent One before his bitter enemies, who had long resolved upon His death. For our sakes Christ had to go many a road of sorrow. From Gethsemane to Annas; from Annas to Caiaphas; from Caiaphas to Pilate; from Pilate to Herod; from Herod to Pilate; from Pilate to the hall of judgment; from thence to Golgotha. In all this He was able to say, "Not my will but thine be done." He is our pattern as well as our Redeemer from all sin. Tressa R. Arnold.

AS A SOVEREIGN.

The Queen Never Resorted to Arbitrary Rule.

Turning to her career as Sovereign, we find that she was equally worthy of admiration. Her court was pure, Whatever might be said about the other royal courts of Europe, and gossip has not always been silent respecting them, it is a delightful truth that no reflections were ever cast upon the court of Her Majesty Queen Victoria. To be accepted there was a passport to all the courts of the world. Not only as Queen was she defender of the faith of her people by her oath of coronation, but she was also the resolute defender by her example of private and public morality. She was a constitutional mounts ity. She was a constitutional mon arch. The Anglo-Saxon race undoubt edly possessed a genius for self-government, but it is equally true that the Anglo-Saxon race resents arbitrary rule. No monarch that affect ed absolute power could long sit on the British throne. Charles I. tried it and failed: James II. made a sim ilar attempt and was banished from the realm. George III. approached very nearly the utmost limit of his constitutional rights when he insisted on coercing the American colonist ed on coercing the American colomics in the face of remonstrances from his Ministers, and he lost an Empire. William IV. violated well-established precedents when he dismissed Lord Melbourne's Government at a time when it had the confidence of Parliament, chiefly because Lord Melbourne was a White In the long reign of was a Whig. In the long reign of Queen Victoria, however, personal or political preferences never interfered with the well-known currents of constitutional government, and, whether it was Sir Robert Peel from whom she differed with respect to the manuferdiffered with respect to the manage-ment of her household, or Gladstone, whose measures for the disestablish ment of the Irish Church she dis-liked, the Minister who was the choice of Parliament invariably received her fullest confidence. And, although Britian during her reign was more once shaken by social upheavals, such as the Chartists' uprising in 1837, and the agitation for the repeal of the Corn Laws in 1846, never was the invective of the agitator direct ed against the Queen. Hyde Park might be filled with its restless thousands, and a surging mob might gather in Trafalgar square to de-nounce Parliament and to demand a redress of alleged grievances; Ministers might be hissed at public meetings, and the Lords denounced for their protection to reform; but never was it said that she, without whose signature no act of Parliaway of any movement for the amelioration of her subjects. She enjoyed more than any Sovereign that ever sat upon the British throne that immunity from popular censure which is implied in the well-known apho-

Bradstreet's on Trade.

Wholesale trade at Montreal has been a little quiet this week, but the prospects for business are still bright. The cotton mills are very busy on orders. There is an improvement noticeable in the lumber business. The orders coming forward for dry goods are very encouraging. There is a export demand for certain lines of eather.

There has been a fair movement in wholesale circles at Toronto this week. The conditions of trade are healthy. Values of staple goods continue firm, and manufacturers are busy. Country remittances are sat-

busy. Country remittances are satisfactory for this season.

The grain deliveries being more liberal, trade at London has been a little more brisk, the jobbing business having experienced more inquiry from retailers. The outlook for business is very satisfactory.

At Hamilton there has been a fair

amount of activity in business circles the past week for this season of the year. The jobbers report a very fair number of orders coming to hand. Collections are fair. Business at Ottawa continues quite

Business at Ottawa continues quite brisk. Retail sales have been large the past couple of weeks. Prices of staple goods are firm.

There has been a fair movement in jobbing circles at the Coast cities the past week. There is beginning to be felt more demand for forward delivery. The demand from the inland mining towns is very fair for this senson. Collections are only fair. Travellers now on the various routes in Manitoba are booking nice orders for the spring and summer trade. Arrangements are already being made for building operations, and it is expected that work in that connection the coming summer will connection the coming summer will

be large:
At Quebec retail trade has been moderately active during the past week. Shoe manufacturers, in some instances; are working overtime.

Mount Vesuvius took place on Saturday, lasting fully forty minutes. A heavy rumbing was distinctly heard and the whole sight was extremely beautiful

The Markets

Leading Wheat Markets. Following are the closing quota-ions at important wheat centres to-

orono ce ambos sesse.	** == ==	
day:		
Chicago	3	\$0 76 1-8
New York		0 80 1-4
Milwaukee	076	
St. Louis		0 73 1-4
Toledo	0 79 1-4	0811-4
Detroit, red	0 79 1-2	
Detroit, white '	0 79 1-4	
	0.01-2	
Duluth, No. 1	07914	0 76 1-4
Northern	0 /3 1-4	0 10 1-4
Duluth, No. 1		

075 1-4 ----

hard (Minneapolis, No. 1 Northern Toronto Farmers' Market. Feb. 21.—There was a quiet mar-ket on the street here to-day, and dressed hogs were unchanged. Wheat—Prices were rather easier; 300 bushels of white and 400 bushe of red sold 1/2 lower at 681/2, one load of spring about steady at 691/2, and

Barley-Was easier, 700 bushels selling 1c lower at 44c to 47c.

Rye—Steady and unchanged, one load selling at 51%c per bushel.

200 bushels of goose unchanged

Oats—A trille easier; 600 hushels sold 2c lower at 32%c.
Hay and Straw—Hay was 50c lower, 15 loads selling at \$13.50 to \$14.50 per ton. Straw was firmer, 3 loads selling \$1 higher at \$9 to \$10 per

Butter and Eggs-Offerings very Butter and Eggs—Offerings very, small and trade dull. Prices were steady and unchanged.
Poultry—Offerings fairly large, but demand only moderate. Market was steady, with prices unchanged.
Apples—Several loads were delivered, and the market was steady. Choice lots sold at \$2.50 to \$3.50 per barrel, and culls at \$1.75 to \$2.50. Vegetables—Market dull, with small

Vegetables—Market dull, with small deliveries. Prices are unchanged. Dressed Hogs—Market rather quiet on account of the small receipts. Prices are steady at \$8.25 to \$8.75

Toronto Dairy Markets!

Feb. 21.—Butter—There is no change in prices, which continue firm. Choice dairy rolls sell the best. Quotations are as follows: Dairy, tubs and pails, choice, 17 1-2 to 18 1-2c; medium, 16 to 16 1-2c; poor, 13 to medium, 16 to 161-2c; poor, 13 to 15c; dairy prints, choice, 19 to 20c; large rolls, good to choice, 18 to 19c; creameries, boxes, 22 to 23c; and pounds, 23 to 24c.

Cheese—Full cream, July and August make, sells at 101-2 to 11c.

Toronto Hides and Wool. Toronto Hides and wood.

Feb. 21.—Hides, green, 6 1-2 to 7-4
1-4; hides, cured, 8c; calfskins, No.
1, 8c to 9c; No. 2, 7c to 8c; deacons
(dairies), each, 55c to 65c; sheepskins, fresh 90c to \$1.10; tallow, remdered, 5 1-4c to 5 3-4c; wool, fleece,
15c to 16c; unwashed, fleece, 9c to
the multid super. 17c to 18c; pulled,

10c; pulled, super, 17c to 18 extra, 20c to 21c.	e; p	ulled,
Toronto Live Stock Ma	rket	9.
Export cattle, choice, per cwt. \$4 6	30 to	\$5 13
Export cattle, light, per cwt 4 2	is to	4 00
Butchers' cattle picked	15 to	
Rutchers' cattle, choice 3		
Butchers' cattle good 3	25 to	
do medium, mixed 2	50 to	
Rutchers' common, per cwt 2	00 to	
Rulls, export, heavy, per cwt., 3	75 to	
Bulls, export, light, per cwt 3	00 to	
	75 ta	
do medium 3		
	00 to	
	50 L	
	75 to	
	50 ta	
Light stock bull, per cwt, 1	50 to	
Milch cows, each		
	00 to	
Sheen export ewes, per cwt 3	00 to	
do. bucks 2	50 to	
Sheep, butchers', each 2	50 to	
Lambs, grain-fed, per cwt 4	50 ta	
do barnyard, per cwt 3	75 tu	
	50 14	
Hogs, choice, per cwt 6	50 t	
Hogs, fat, per cwt 6	00 F	
Hogs, light, per cwt 6	00 L	0 0
Sows per cwt	1 Ou	0 00

Seeds.

The export trade is about and owing to the cold weathe jobbing trade has been quiet. about over. deliveries have been light and deliveries have been fairly well malu-tained. We quote: Alsike at \$5.50 to \$6.50, according to sample, and fancy lots are quoted a trille high-er; red clover is steady at \$6 er; red clover is steady at \$6 to \$6.75, according to sample; time-othy is nominal at \$1.75 to \$2.25, all these prices being per bushel at outside points.

The market is dull, with the situation for Canada fleece practically unchanged. There is no feature in the market to note this week. Some Canada fleece has been bought here, and local dealers are prepared to pay the same price, 15c., for more, but holders in the province are asking more money. There is no export inquiry yet and the market is quiet. Pulled wools are quiet.

Fleece.—The offer i gs are not large, buyers and sellers being too far apart to do business. Some last season's clip has been purchased here at415c., and the same was bid for more, but it would probably be difficult to get more below 16c. at the least. Unwashed is dull at 9c. The market is dull, with the situa-

washed is dull at 9c.

Pulled Wool-The demand from the home mills is small, and the market is quiet. Local dealers quote extras at 20 to 21c., and supers at 17 to 18c

Manitoba Wheat Markets.

Manitoba Wheat Markets.

Trade in the local market is at a low obb, there being very little doing from day to day. Prices this week have been about stationary, buyers being so indifferent that the little spurt in outside markets in the middle of the week had no in fluence on them. Prices are nominal, and at the close yesterday were quoted: No. 1 hard, 83½c; No. 2 hard, 78c; No. 3 hard, 67 3-4c; No. 3 northern, 64c; tough No. 3 hard, 64½c; tough No. 3 northern, 61c, all in store Fort William spot.—Winnipeg Commercial, Feb. 16th.

Liverpool wheat futures nichanged to 1-8d per cental high-er. Maize options off 1-8d. Chicago wheat futures rose 1-2c. er. Maize options off 1-8d. Chicago wheat futures rose and corn futures 1-4c per bushel

Notes.

day. Stocks of wheat at Port Arthur nstances; are working overtime.

A sudden and intense eruption from

A sudden and intense eruption from

A sudden and intense eruption from

261 Bushels, as against 3,084; The corn crop in Argentine is now said to be out of danger. Surplus for export estimated at 43,000 000 by hels, as agains 17,000,000 last