One Design of Trouble Is To Keep This World From Being Too Attractive.

ence crowded the Academy of Music in this city to-day to hear Dr. Talmage. Discoursing on The Ministry of Tears, he put the miscortunes or life in a cheerful light, showing that if they were borne in the right spirit they might prove to be advantages. Rev. vii. 17: "And God shall wipe away all tears from their

What a spectacle a few weeks ago ten the nations were in tears! Queen ctoria ascended from the highest throne on earth to a throne in heaven The prayer more often offered than any prayer for the last 64 years had been answered, and God did save the Queen. All round the world the bells were toling, and the minute guns were booming at the obsequies of the most honored woman of many centuries. As American nations shook hands in congratulation at the Queen's jubilee so in these times two nations shoot hands in mournful sympathy at the Queen's departure. No people outside Great Britain so deeply felt that mighty grief as our people. The cradles of many of our ancestors were rocked in Great Britain. Those ancestors played in childhood on the banks of the Tweed or the Thames or Take from our veins the English blood or the Welsh blood or the Irish blood or the Scotch blood and the stream of our life would be a mere shallow. They are over there bone of our bone and flesh of our flesh. It is our Wilberforce, our Coleridge our De Quincey, our Robert Burns, our John Wesley, our John Knox, our Thomas Chambers, our Walter our Bishop Charnock, our Latimer, our Ridley, our Robert Emmet, our Daniel O'Connell, our Havelock, our Ruskin our Gladstone our good and great and glorious Victoria.

The language in which we offered the English nation our condolence is the same language in which John Bunyan dreamed and Milton sang and Shakespeare dramatised and Richard Baxter prayed and George Whitefield The Prince of Wales, now King, paid reverential visit to Wash ington's tomb at Mount Vernon, and Longfellew's statue adorns Westminster Abbey, and Abraham Lincoln in bronze looks down upon Scotland's capital. It was natural that these two nations be in tears. But I am not going to speak of national tears, but of individual tears and Bible tears.

Riding across a western prairie, wild flowers up to the hub of the carriage wheel, and while a long distance from any shelter, there came a sudden shower, and, while the rain was falling in torrents, the sun was shining as as I ever saw it shine, and I is this! So the tears of the Bible are midnight storm, but rain on pansled prairies in God's sweet and golder

You remember that bottle which David labeled as containing tears, and Mary's tears and Paul's tears and Christ's tears, and the harvet of joy that is to spring from the sowing of tears God mixes them: God round them; God shows them where to fall; God exhales them. A census is taken of them, and there is a record as to the moment when they were born and as to the place of their grave. Tears of bad men ere not kept. Alexander in his sorrow had the hair clipped from ado about his grief, but in all the heaven there is not one of 'Alexander's tears. I speak of the tears of God's children. Alas, me they are falling all the time! summer you sometimes hear the growling thunder, and you see there is a storm miles away, but you know drift of the clouds that it to the hospital." will not come anywhere near you. So, though it may be all bright around about you, there is a shower of trouble somewhere all the time. Tears, tears!
What is the use of them anyhow?
Why not substitute laughter? Why not make this a world where all the people are well and eternal strangers to pains and aches? What is the u of an eastern storm when we might have a perpetual nor wester? Why, when a family is put together, not have them all stay, or, if they must be transplanted to make other homes, then have them all live, the family record telling a story of marriages and births, but of no deaths? Why not have the harvests chase each other without fatiguing toil? Wh hard pillow, the hard crust, the Why the struggle? It is easy enough to explain smile or a success or a congratula tion, but come now and bring all you dictionaries and all your philosophie and all your religions and help me explain a tear. A chemist will tell you that it is made up of salt and lime and other component parts, but he misses the chief ingredients—the a broken heart. I will tell you what a tear is. It is agony in solution. Hear.

Pirst, it is the design of trouble to ceep this world from being too attractive. Something must be done to make as willing to quit this existence. If I re not for trouble this world would be a good enough heaven for us. You and I would be willing to take a lease of this life for a hundred million years If there were no trouble. The earth, cushioned and uphoistered and pillared and chandeliered at such expense, ne story of other workle could enchant us. We would say: "Let well enough alone. If you want to die and have your body disintegrated in the dust and your soul go out on a celestial adventure, then you can go, but this world is good enough for me." You well go to a man who has might as well go to a man who has

Jost entered the Louvre at Paris and
the limit to hasten off to the picture
galleries of Venice or Florence. "Why,"
he would say, "what is the use of my
soing there? There are Rembrandts
going there? There are Rembrandts
going there? There are Rembrandts
see is almost component in comtears from their eyes."

on, bearing the multitude of the redeem=d. We analyse these aerolites
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the rethe statement of the redeem=d. We analyse these aerolites
and find them crystallisations of
tears from their eyes."

then, while I discourse of the ministry

New York report: A vast audi- of any house until he has a better

It is trouble, my friends, that makes us feel our dependence upon God. We do not know our own weakness or God's strength until the last plant breaks. It is contemptible in us that only when there is nothing else to take hold of we catch hold of God. Why, do you know who the Lord is? He is not an autocrat, seated far up in a palace, from which he emerges once a year, preceded by heralds swinging swords to clear the way. No. He is a father willing at our call to stand by us in every crisis and predicament of fife. I tell you what some of you business men make me think of. A man is unfortunate in business. He has to raise a good deal of money, and raise it quickly. He borrows on word and note all he can borrow. After a while he puts a mortgage on his house After awhile he puts a second mort-gage on his house. Then he puts a lien on his furniture. Then he makes over his life insurance. Then he assigns all his property. Then he goes to his father-in-law and asks for help. Well, having failed everywhere, completely falled, he gets down on his knees and says: "Oh, Lord, I have tried everybody and everything; now help me out of this financial trouble. He makes God the last resort instead of the first resort.

A young man goes off from home to

ther who has just lost her babe, andmother knows all about that able. Fifty years ago she felt At 12 o'clock of that day she goes over to comfort a 'vidowed soul. She knows all about that. She has been walking in that dark valley 20 years. At 4 o'clock in the afternoon some one knocks at the door, wanting bread. She knows all about that Two or three times in about that. Two or three times in her life she came to her last loaf. At 10 o'clock that night she goes over to sit up with some one severely sick. She knows all about She knows all about fevers pleurisies and broken bones. She has been doctoring all her life, spreading plasters and pouring out bitter drops and shaking up hot pillows and contriving things to tempt a poor app tite. Drs. Abernethy and Rush ar Hosack and Harvey were great doctors, but the greatest doctor the world ever saw is an old Christian woman. Dear me! Do we not remember her about the room when we were sick in our boyhood? Was there any one who could ever so touch a sore without hurting it! And when she lifted her spectacles against her wrinkled forehead so she could look closer at the wound it was threefourths healed. And when the Lord took her home, although you may have been men and women 30, 40, 50 years of age, you lay on the coffin lid and sobbed as though you were only 5 or 10 years of age.

Where did Paul get the ink with which to write his comforting epis tles? Where did David get the ink to write his comforting psalms? Where did John get the ink to write his comforting Revelation? They got it out of their own tears. When a earn his fortune. He goes with his man has gone through the curriculum mother's consent and benediction. She has large wealth, but he wants to make and imprisonment, he is qualified and has taken a course of dungeon and imprisonment, he is for the work of sympathy.

I am an herb doctor. I put int

his own fortune. He goes far away, for the work of sympathy.

falls sick, gets out of money. He I am an herb doctor. I put into sends for the hotelkeeper where he is the caldron the root out of dry

REV. DE WITT TALMAGE.

staying, asking for lenience, and the answer he gets is: "If you do not pay up Saturday night, you'll be removed The young man sends to a comrade in the same building. No help. He writes to a banker who was a friend of his deceased father. No relief. Saturday night comes and he is moved to the hospital. Gerting here, he is frenzied with grief, and he borrows a sheet of paper and a postage stamp, and he sits down and he writes home, saying: "Dear mothhe writes home, saying: "Dear er, I am sick unto death. Con is 20 minutes of 10 o'clock when sh gets the letter. At 10 o'clock the train starts. She is five minutes from the depot. She gets there in time to have five minutes to spare. She wonders why the train that can go 40 miles an hour cannot go 80 miles an hour. She rushes into the hospital. She says: "My son, what does all this mean? Why did you not send for me? sent to everybody but me. You knew I could and would help you. Is this the reward I get for my kindness to vou always?" She bundles him up, akes him home and gets him well

very soon. Now, some of you treat God just as that young man treated his mother. When you get into a financial perplexity, you call on the banker, you call on the broker, you call on your cred-itors, you call on your lawyer for legal counsel, 750 call upon everybody, and when you cannot get any help then you go to God. You say: "Oh, Lord, I come to thee. Help me now out of my perplexity." And the Lord comes, though it is in the eleventh hour. He says: "Why did you not send for me before? As one whom his mother comfortheth, so will I comfort you." It is the theory, as hack upon God that we counsel, you call upon everybody, and to throw us back upon God that we have this ministry of tears,

Again, it is the use of trouble capacitate us for the office of sym The priests, under the pathy. dispensation, were set apart by hav ing water sprinkled upon their hands, feet and head, and by the sprinkling of tears people are now set apart to the office of sympathy. to have a great many young people around us, and we laugh when they laugh, and we romp when they romp, and we sing when they sing. and Rubenses and Titians here that I she is almost omnipotent in comtears from their eyes."

And Rubenses and Titians here that I she is almost omnipotent in comtears from their eyes."

Why? She has been through Have you any appreciation of the warms to go out of this world or cut it all. At I o'clock in the morning good and gloricus times your friends

ground, without form or comeliness Then I put in the rose of Sharon and the lily of the valley. Then I put into the caldron some of the leaves from the tree of life and the branch that was thrown into the wilderness Marah. Then I pour in the tears of Bethany and Golgotha. Then I stir them up. Then I kindle under the caldron a fire made out of the wood of the cross, and one drop of that potion will cure the worst sickness that ever afflicted a human soul. Mary and Martha shall receive their Lazarus from the tomb. The damsel shall rise. And on the darkness shall break the morning and God will. break the morning, and God will wipe away all tears from their eyes. Jesus had enough trial to make

Him sympathetic with all trial. The shortest verse in the Bible tells the story, "Jesus wept." The scar on the back of His either hand, the scar on the arch of either foot, the row o scars along the line of the hair, will keep all heaven thinking. Oh, that Great Weeper is just the one to silence all earthly trouble, wipe out all stains of earthly grief! Gentle! Why His step is softer than the step of the It will not be a tyrant bidding you hush your crying. It will be a Father who will take you on His left arm, His face beaming into yours, while with the soft tips of the fingers of the right hand He shall wipe away all tears from your eyes. Methinks it will take us some time to get used to heaven, the fruits of without one speck, the fresh pastures without one nettle, the orchestra without one snapped string, the river of gladness without one torm sank, the solferino and the saf-

ron of the sunrise of the eternal day that beams from God's face. Friends, if we could get any appreciation of what God has in reserve we would be unfit for our every day work. Prof. Leonard, formerly of Iowa university, put in my hands a meteoric stone-a stone thrown of some other world to this. How suggestive it was to me! And I have to tell you the best representation we have of heaven are only aerolites flung off from that world which rolls ining off from that world which rolls on, bearing the multitude of the redeemed. We analyse these aerolites and find them crystallisation.

are having in heaven? How different It is the difference between embarka lon and coming into port. Everything depends upon which side of the river you stand on when you hear of a Chrisian's death. If you stand on this side iver, you rejoice that they come. Oh. the difference between a funeral carearth and a jubilee in heaven—between requiem here and triumph there; parting here and reunion there! Together! Have you ever thought of that? They are together. Not one of your depart ed friends in one land and another in another land, but together in different rooms of the same house—the house of many mansions! Together!

Take this good cheer home with you.

These tears of bereavement that course your cheek and of persecution and of notherly hand of God will wipe them all away. What is the use on the way to such a consummation—what is the use of fretting about anything? Oh, what an exhiliaration it ought to be in Christian work! See you the pinnacles against the sky? It is the city of our God, and we are approaching it. Oh.

I put this balsam on the wounds of what your departed friends have got rid of and that you have a prospect of so soon making your own escape. Bear cheerfully the ministry of tears and exult at the thought that soon it is to be There we shall march up the heavenly

street And ground our arms at Jesus' feet.

Do you not this moment catch a rlimpse of the towers? Do you not near a note of the eternal harmony? Some of you may remember the old Crystal palace in this city of New York. I came in from my country home a verdant lad and heard in that Crystal palace the first great music I had ever heard. Jullien gave a concert there, and there were 3,000 voices and 3,000 players upon instruments, and I was mightily impressed with the fact that Julien controlled the harmony with the motion of his hand and foot, beating time with the one and emphasizing with the other.
To me it was overwhelming. But all that was tame compared with the scene and the sound when the ransomed shall come from the east and the west and north and the south and sit down in the kingdom of God, myriads above myriads, galleries above galleries, and Christ will rise, and all heaven will rise with Him, and with His wounded hand and wounded foot He will conduct that harmony. "Like the voice of many waters, like the voice of mighty thunderings, worthy is the Lamb that was slain to receive riches and honor and glory and power, world without

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. XIII MARCH 31, 1901.

Review.-Isaiah 53: 1-12.

Summary.-Lesson I. Topic: Honor-Summary.—Lesson I. Topic: Honoring Christ. Place: Bethany. It is six days before the Passover and Jesus is at the house of Simon the leper. While sitting at meat Mary anoints the head and feet of Christ, using a pound of very precious ointment valeud at about \$50. The disciples are indignant and think it should have magnant and think it should have been sold and given to the poor. Jesus rebukes them and commends the wo-man very highly. Judas agrees to befor thirty pieces of silor \$16.96

c: Christ announced as King.

V. Topic: The great command-ent. Place: Jerusalem. Jesus in the temple.
V. Topic: The duty of watching.
V. Topic: The subjects Place: Mount of Olives. The subjects of Christ's kingdom are likened to

ten virgins.
VI. Topic: The duty and reward of faithfulness. Place: Mount of Olivos.
VII. Topic: Christ our Passover. VII. Topic: Jerusalem.

Place: Jerusalem.

Topic: The sufferings of

VIII. Topic: The sufferings of Christ. Place: Gethsemane. IX. Topic: The arrest of Christ. Place: Gethsemane. X. Topic: The accusations against Christ. Place: The palace of Calaphas, XI. Topic: Pilate seeking to release Jesus. Place: Pilate's judgment hall. XII. Topic: Closing scenes in

XII. Topic: Closing scenes in Christ's earthly life. Place: Mount Calvary.

PRACTICAL SURVEY.

Lesson I. A noble deed rewarded. Mary poured a pound of continent valued at \$40 to \$50, and representing fully ten times that value to-day, upon the head and feet of Jegus. The house was filled with the odor. "The sweetest perfume that the lome cirsweetest perfume that the home circle ever knows rises from deeds of loving service which its members do for each other." 1. She hath wrought a good work. The act of honoring Christ is good in itself. 2. Sacrificing for Christ will inspire an interest in, and a love for, the poor. 3. She had done for him while living what is usually done for the dead. You would not hesitate to use this costly tribute for the dead. 4. This deed shall be told wherever the Gospel is preached throughout the whole world, from now to the end of time, as a memorial of her.

now to the end of time, as a memorial of her.
II. Christ the King. "He came as a II. Christ the King. "He came as a ling, but not on a war-horse, heralded by trumpets and clad in gorgeous array; He rode in the simplest fashion on an ass, the symbol of peace. He was the Prince of Peace, and came to bring peace into all the world by nighteousness. His reign will bring peace into the soul, into the community, between nations, everywhere: ity, between nations, everywhere; peace which passes understanding and which flows like a river. Christ was kingly in His nature; He showed

was kingly in His nature; He showed royal authority.

III. Christ teaching the Gentiles. He must have rejoiced as He saw the Greeks seeking Him; for in this our Lord would see the beginning of those days when the Gospel should be carried to the Gentiles. How appropriate is the truth Christ preaches to them! He dwells largely upon His death and sufferings. Through his death "the world" was to be redeemed. The Greeks as well ed. The Greeks as well and the Jews had an interest in the lodged in Cerrete jall. ! ...

great atonement for ain which He was about to make. He therefore tells them plainly that "all men" will be drawn unto Him. Jesus shows the way to enter into life. Vs. xxv. 26. Give up the things of this world. Serve the Lord faithfully and follow Him fully. These requirements might seem hard, and so Jesus gives them a glimpse of the glory beyond. God honors those who follow Christ.

IV. The law of love. Christ is able to satisfactorily answer all of our questions. Those who came to entangle Him has questions that to them were unanswerable; yet how easily Jesus handled them! There is nothing hard for the Lord. The young lawyer was near the kingdom (Mark xii. 34), yet he did not enter in. Christ loved him, and so he loves all mankind; but that is not enough. What we need to know is whether What we need to know is whether w love Christ. If we do it is because we have renounced our love for this world; for it is impossible to serve God and mammon. And then we can love God only as He puts His love in our hearts.

love God only as He puts His love in our hearts.

V. Ready, waiting and watching. Christ is coming again. Nothing is surer than this. The church is his bride, and the true church will be ready when He cores. Christ's bride is to "array herself in fine linea, bright and pure."

VI. Fatthfulness and its reward.—God has committed much to everyone. Great responsibilities are resting upon us. We are in charge of vast interests. Our personal conduct in this world and our soul's eternal welfare are under our own direction. Our relations in life, and the many talents with which God has endowed us, all tend to increase our responsibilities. ents with which God has endowed us, all tend to increase our responsibilities. This is a time of testing and trial. Satan will present all sorts of temptations. We will be tempted to discouragement, to commit sin, to idleness, to bury our talents. By God's help it is possible to be faithful and discharge our duty as we ought. Those who take this course and herefcally meet every demand of and heroically meet every demand of God will receive a rich and eternal

reward. VII. Jesus in his last hours clearly VII. Jesus in his last hours clearly proved that He came not to destroy the law or the prophets, but to fulfil. Every sacred ordinance which the Jews regarded he observed. Though he was among his foes, in the head city where the Passover must be kept, he had a secret friend who would open his house for the King of glory to come in."

VIII. Jesus satised to pray Jesus.

glory to come in."

VIII. Jesus retired to pray.—Jesus was to taste death for every creature, and this hour the bitter cup of death was pressed to His lips. "That He must see Himself forsaken by His young church, that He must grieve because of the apostasy in the midst of this church therein lies the bitter grant of the presion and." the bitter gall of the passion cup."
Jesus fully felt the malignity of the
sins for which He was to suffer, and
having the highest degrees of love to
God, who was offended, and of love o man, who was endangered hem, now that those were before

them, now that those were before Him, no wonder that His soul was exceeding sorrowful.

IX. Christ betrayed and arrested. What a picture is Judas of a fallen human belng! For years he had listened to the teachings of his divine Master. He had seen the multitudes fed, the sea calmed, and the dead raised. He could not help but know that Jesus was the Son of God: and yet, for a few paltry pieces of silver, he enters the quiet retreat of silver, he enters the quiet retreat of the Saviour and covers his face with the saviour and covers his face with kisses as a sign to the officers that He is the one they are seeking. What hypocrisy! To what depths can a fallen man descend! X. Jesus is thought worthy of death.

X. Jesus is thought worthy of death, yet there is not one witness prepared to make the charge. False judges make a search for witnesses to convict their prisoner. False witnesses contradict and disagree. They call up a statement made many months before, and falsely pretend to quote it. But time has not made this circumstance a foundation for their cumstance a foundation for their

rime. XI. The magistrates deliver Jesu II. Topic: Christ announced as King.
Place: Jerusalem.
II. Topic: Christ confirming the faith of the Gentiles. Place: Jerusalem.
IV. Topic: The great commandSad is the scene which here meets our eyes. Testimony acquitted Him rather than condemned Him. Dispr-derly proceedings, preference for a murderer, and the unqualified demand for crucifixion convinced Pilate of the eal motive of the Jews. He seeks to real motive of the Jews. He seeks to release Jesus: 1. By the yearly cus-tom for prisoners. 2. By reminding them of His Messidhship. 3. By re-quiring a statement of His offences. The Jews then clamor for His death. Vehement expression of their desire the only hope of winning the case Finally Pflate decided in their favor and against Christ.

XII. Jesus tasted death for every

man. "By becoming the derision of His creatures He atoned for the crimes of His creatures, who mocked God and religion. Jesus was so thor-oughly helpless upon the cross, put there by human hands, that the crowd there by numan names, that the crowd easily persuaded themselves to be-lieve that all they had seen and heard of Him was but a deception. But Jesus was King through the whole crucifixion."

NUN OR BRIGAND?

Clever Capture of a Band of Robbers

Rome cable: There is a fine flavor of romance in the story of the capture of four robbers at Amorosi, mall community not more than fifty miles from Naples.

At dusk a few days ago, during heavy shower of rain, a nun presented herself at the house of the cure and asked for shelter. She was hospitably received, given a seat near the fire, and the ladies of the house entered into conversation with her.

into conversation with her.

The unascetic appearance of the nun, however, soon aroused suspicions in the mind of the nicce of the cure, and these suspicions were increased when she thought she could detect, below the skirt, the outline of a pair

of trousers.
She imparted her fears to her uncle, who at once sent for the gendarmes.
It was then found that the nun was a robber armed with a dagger, two revolvers and a whistle—the latter, as he confessed, for the purpose of as he confessed, for the purpose of summoning his accomplices when the time for action should have arrived. Thereupon a trap was laid for the other robbers. At midnight the whistle was sounded, the door being purposely left open, and three men, armed to the teeth, walked into the

The Markets

Leading Wheat Markets Following are the closing quotations at important wheat centres to-day:

Cash. May.

ern 0751-8 0771-8 Duluth, No. 1 hard 0771-8 dinneapolis, No. 1 northern -

Toronto Farmers' Market. Wheat—100 bushels of white sold %c higher, and 150 bushels of red 1c higher at 69%c, and 400 bushels of goose sold %c higher at 66 to

Barley-100 bushels sold 1c higher

at 46c.

Hay—5 loads sold unchanged at \$14 to \$15 per ton.

Straw—Firmer, with light receipts; 2 loads sold 50c higher at \$9.50 to \$10 per ton.

Butter—Market quiet, with light demand. Prices are easier at 18c to 20c per pound rolls and 16c to 18c for large rolls.

Eggs—Price was weakened, and sales have been made at 14c fernew ladd. Market ranges from 13s to 15c.

new lad. Market ranges 170...

to 15c.
Poultry—Dull and unchanged. Demand is small and receipts are light.
Dressed Hogs—Market steady at
\$7.75 to \$8.25 per cwt.

Manitoba Wheat Markets. The market for Manitoba wheat is still very restricted, supply remaining small and demand limited. Buyers have been very scarce and wheat unsale-able unless price was lowered, but holders have not been disposed to reholders have not been disposed to reduce prices. The spurt in yesterday's American markets has created a firmer feeling, but sufficient time has not elapsed to allow a practical influence, so that prices are nominat, as follows, viz.: No. 1 hard, 84c.; No. 2 hard, 79c.; No. 3 hard, 68c.; No. 3 horthern, 63 1-2c.; tough No. 3 hard, 63c.; tough No. 3 horthern, 59c., all 63c.; tough No. 3 northern, 59c., al in store Fort William or en route. No

81-4c. in store Fort W. less is very dull and inac	tive.	n. W	Bu
beg Commercial, March 1	6. 4		
Toronto Live Stock	Mar	ket	9.
Export cattle, choice, per cwt.	84 50	to	\$ 5
Export cattle, light, per cwt	4 00	to	4
Export cows	3 25		3
Butchers' cattle picked	4 00		4
Butchers' cattle, choice	3 80		1
Butchers' cattle good	3 25		3
do medium, mixed	2 50		3
Butchers' common, ver cwt	2 90		3 2 4
Bulls, export, heavy, per cwt	3 75		4
Bulls, export, light, per cwt	3 00		
Feeders, short-keep	3 75		4
do medium	3 50		3
do light	3 25		3
do light Stockers, 500 to 800 lbs	2 75		3
off-colors and heifers	1 75	to	2
Feeding bulls	2 50		
Light stock bull, per cwt,	1 70		
Milch cows, each	30 00		. 50
Calves, per head	2 00		10
Sheep, export ewes, per cwt	3 00		3
do. bucks Sheep, butchers', each	2 50		3
Sheep, butchers', each	2 50		3
Lambs, grain-fed, per cwt	4 25		
do barnyard, per cwt	3 75	to	
Lambs, each	2 50		ā
Hogs, choice, per cwt	6 12	15to	
Hogs, fat, per cwt	5 76		
Hogs, light, per cwt	5 75		. 0
Down non ourt	4	1 10	

Home Wool Markets. While the situation in the United States and in Great Britain is improving and prices appear to have touched the bottom, and there is more business being done, prices are more business being done, prices are practically no higher. There is certainly more business being done, but according to Toronto deblers it is the result of holders accepting the situation and making price concessions, which have resulted in inducing buyers to come into the market. There is no demand for Canadian fleeces for export, and prices are unchanged.

Fleece—The market is dull and prices are nominal at 14 to 15c for Canada 1900 clip. There is a little more movement in unwashed and the prices are steady at 8 to 9c.
Pulled Wools—The demand from the home manufacturers is slow and the market is dull. Prices are steady at 16 to 17c for supers and 20c for

extras. Toronto Hides and Wool. Hides, green, 6 to 7 1-2c; hides, cured, 7 1-2c; calfskins. No. 1, 8 to 9c: No. 2, 7 to 8c; deacons (dairles), each. 50 to 60c; sheepskins, fresh, 90c to \$1: tallow; rendered, 5 to 5 1-4c; wool, fleece, 14c; unwashed, fleece, 8 to 9c: pulled, super., 17 to 18c; pulled, extra, 20 to 21c.

Bradstreet's on Trade.

Montreal trade reports are fav-orable. They indicate a fair move-ment for this period of the spring. Shipments on spring and summer

Shipments on spring and summer orders are large.

Business at Toronto has been fairly active this week. Prices continue firm for all staple lines. London jobbing firms have experienced a very fair movement this week. Business at fair movement this week. Business at the coast has improved a little this week. Considerable inipments of goods from the east are being re-ceived by jobbers at Vancouver and Victoria. At Hamilton there has been considerable activity in wholesale trade circles this week. Numerous orders are coming to hand from various points in the Dominion and the jobbers are busy getting out goods for shipment. Travellers are sending in cheering accounts of the immediate outlook for business. Staple goods

continue firm.

[The retail trade at the various centres in Manitoba is sending in more cheerful accounts of the outmore cheerful accounts of the outlock for trade the coming season.
Business in wholesale circles at Ottawa has been developing a fair,
amount of activity this week. At
Quebec during the past week shoe
jobbers placed several large orders for
the fall, and the continued activity
in shoe manufacturing circles is as-

Seeds.

The crop of seeds in the Province The crop of seeds in the Province has been marketed and the trade now is of a jobbing nature. Dealers here are sellers instead of buyers. The following prices are quoted by them for seeds here: Alsike, per justel, \$6.50 to \$8.50; red clover, \$6.00 to \$7.80; timothy, \$2.25 to \$8.25. As compared with a week ago, it visible suply of wheat in Canada the United States has decreased 769,000 bushels; that of corn has creased 1,334,000 bushels, and to of oats has increased 33,000 bush