"THE BUILD CONDENS THE WITH BUILDING SO THE RE

Washington report— In this discourse, from a symbol of the Bible, Dr. Talmage urges the adoption of an unusual mode of estimating character, and shows how different is the divine way from the human way. Text verbs xvi, 2: "The Lord weigheth

The subject of weights and meas ures is discussed among all nations, is the subject of legislation and has much to do with the world's prosper-A system of weights and meases was invented by Phidon, ruler of Argos, about 800 years before Christ. An ounce, a pound, a ton, were different in different lands. Henry III led that an ounce should be the weight of 640 dried grains of wheat from the middle of the ear. From the reign of William the Conqueror to Henry VIII the English pound was the weight of 7,680 grains of wheat. Queen Elizabeth decreed that a pound should be 7,000 grains of wheat taken from the middle of the ear. The piece of plati-num kept at the office of the exchequer in England in an atmosphere of 62 F. decides for all Great Britain what a pound must be. Scientific representa-tives from all lands met in 1869 in Paris and established international standards of weights and measures

You all know something of avoirdupois weight, of anothecaries' weight, of troy weight. You are familiar with the different kinds of weighing machines, whether a Roman balance, which is our steelyard, or the more usual instrument consisting of a beam supported in the middle, having two basins of equal weight suspended to the extremities. Scales have been in-vented to weigh substances huge like mountains, and others delicate enough to weigh infinitesimals. But in all the there has only been one balance that could weigh thoughts emotions, affections, hatreds, ambitions. That balance was fashioned by an Almighty God and is hung up for perpetual service. "The Lord weigheth the

This divine weigher puts into the ba!ance the spirit of charity and decides how much of it really exists. It may go for nothing at all. It may be that it says to the unfortunate, "Take this and do not bother me any more." may be an occasional impulse. It may depend upon the condition of the liver or the style of breakfast partaken of a before. It may be called forth by the loveliness of the solicitor. It may be exercised in spirit of rivalry, which practically says, "My neighbor has given so much; therefore I must give as much." It is accidental or occasional or spasmodic. When such a spirit of charity is put into the balance and weighed, God and men and angels look on and say there is nothing It does not weigh so much as a dram, which is only the one-eighth part of an ounce, or a scruple, which is only the 24th part of an ounce. A man may give his hundreds and thousands of dollars with such feelings and amid such circumstances, and he will get no heavenly recognition.

But into the divine scales another man's charity is placed. It starts from love of God and man. It is born in heaven. It is a lifelong character. istic. It may have a million lars or a penny to bestow, but the manner in which that giver bestows it shows that it is a divinely im-planted principle. The one penny given may, considering the limited circumstances, attract as much angelic and heavenly attention as though the check given in charity was so large it staggered the cashier of the bank to cash it. It is not the amount given, but the spirit with which it is given. "The

Lord weigheth the spirits. good man's resolutions, but it amount-ed about to this: "From this present ment to my last moment on God helping me, I will do all I can to make this world a purer world, a better world, a happier world." But the resolution shines out in his face, sweetens his conversation, enlarges his nacontrols his life and shows itself as plainly in the contribution of \$1 as though he had the means to contribute When that charity is put into the royal balance, the heavens watch the weighing and invisible choirs chant the clouds, and I catch one bar of the music, "Now abideth faith, hope, charity—these three; but the greatest of these is charity."

also in the celestial scales is faith depends on whether or the sun shines, and the man had nd sleep last night, and whether first person he meets in the morning tells him something agreeable or disagreeable. Some day the sales in his store do not amount to so much as he expected, and he goes home ough complaints to fill the soon as he enters it. Another day the sales are 20 to 40 of church and state are tending toward better conditions until

there is another man who by repentance and prayer has put him-self into alliance with the Almighty God. Made all right by the Savior's grace, this man goes to work to make the world right. He says to never launched a failure. The Garden of Eden was a useless morass compared with what the whole world will be when it blossoms and leaves and flashes and resounds with its coming glory. God will save it anyhow, with me or without me, but I want to do my share. I have some equipment— not as much as some others, but what will use. I have power to frown, and I will frown upon iniquity.

I have power to smile, and I will smile I have power to smile, and I will smile encouragement upon all the strugging. I have a vocabulary not so opulent as the vocabulary of some theadment, is weighing still and never others, but I have a storehouse of good words, and I mean to scatter them in helpfulness. I will ascribe thousandth part of a grain. The only right motives to others when it is perfect standard of weights and meas-

Jak 1

possible. If I can say anything good about others, I will say it. If I can say nothing but vile of them, I will keep my lips shut as tight as the lips of the sphinx, which for 3,000 years has looked off upon the sands of the desert and uttered not one word about the desolation. The scheme of reconstructing this world is too great for me to manage, but I am not expected to boss this job. I have faith for me to manage, but I am not expected to boss this job. I have faith to believe that the plan is well laid out and will be well executed. Give me a brick and a trowel and I will begin now to help build the wall. I am not a soloist, but I can sing Fock of Area to a sick paguer. I Rock of Ages to a sick pauper. I cannot write a great book, but I can sick a cinder out of a child's eye or a splinter from under his thumb nail. I now enlist in this army that is going to take the world for God, and I defy all the evil powers, human and satanic, to discourage me. Count me into the service. I cannot play upon a musical instrument, but I can polish a cornet or string a harp or ap-plaud the orchestra." All through that man's experience there runs a faith that will keep him cheerful and busy and triumphant.

Put also into these royal scales the ambitious spirit. Every healthy man and woman has ambition. The lack of it is a sure sign of idlocy or immorality. The only question is, What shall be the style of our ambition? To stack up a stupendous for-tune, to acquire a resounding name to sweep everything we can reach into the whirlpool of our own selfishness—that is debasing, ruinous and deathful. If in such a spirit we get what we start for, we only secure gigantic discontent. No man was ever made happy by what he got. It all depends upon the spirt with which we get it, and the spirit with which we keep it, and the spirit with which we distribute it. Not since the world stood has there been any instance of complete happiness from the amount of accumulation. Give the man of worldly ambition sixty years of bril-liant successes. He sought for re-and the nations speak his complete happiness from the amount name. He sought for affluence, and he is put to his wits' end to find out he is put to his wits' end to find out the best stocks and bonds in which he may make investments. He is ne may make investments. He is director in banks enough and trustee in enough institutions and president of enough companies to bring on paresis, of which he is now dying. The royal balances are lifted to weigh the ambition which has con-trolled a lifetime. What was the worth of that ambition? How much did it yield for usefulness and heaven? Less than a scruple, less than a grain of sand, less than an atom, less than nothing. Have a funeral a mile long with carriages, let the richest robes of ecclesiastics rustle about the casket caricature the scene by choirs which

chant "Blessed are the dead that die in the Lord." That man's life is a fail-ure, and if his heirs scuffle in the surrogate's court about the incapacity of th testator to make a last will and testament it will only be a prolongation of the failure. But look into the dream of that schoolboy who, without saying any-thing about it, is planning his lifetime career. From an old book part y written in Hebrew and partly writen in Greek, but both Hebrew and Greek translated into good English, he reads of a great farmer like Amos, a great mechanic like Aholiab, a great lawyer like Moses, a great soldier like Joshua, a great king like Hezekiah, a great poet like David, a great gleaner like Ruth, a great physican like Luke, a great preacher like Paul, a great Christ like no one on earth or in heaven because the superior of all beings terby heart the Ten Commandments and the sermon on the mount and has splendid theories about everything. Between that fair-haired boy and the achievement of what he wants and expects there are obstacles and hin drances known only to the God who magnificent. I have no power to prophesy the different experiences of his encouragement and disappoint ment, of his struggle or his triumph

but as sure as God lives to make his word come true that boy who will sleep to-night nine hours without waking will be final victor. I do not know the intermediate chapters of volume of that young man's but I know the first chapter and the placed the spirit of faith. In most last chapter. The first chapter is made of his high resolve in the strength of God, and the last chapter is filled with the rewards of a noble ambition. As his obsequies pass out to the cemetery the poor will weep because they will lose their best friend. Many in whose temporal welfare and eternal salvation he bore a part will hear of it in various places and eulogise his memory, and God will say to the ascending spirit, "To him that overcometh will l cent larger than usual, and as he is putting the key into the door lock his mily hears him whistling a tune in the hour of that soul's release and enthronement there will be heavenly everything in his own affairs and in acclamation, as in the royal balances "the Lord weigheth the spirits."

something depressing happens in his own personal experiences or under his and acid vapors. After all that the nations have done to establish an invariable standard, perfection has nev-er yet been reached, and never will be reached. But the royal balances of which I speak are the same in heat and cold, in all weathers, in all and cold, in all weathers, in all lands and in all the heavens—just and true to the last point of justice and truth. The same balance that weigh-ed the tempted spirit of Adam under the fruit tree, and the spirit of Cain in the first assassination and the spirit of courage in Joshua during the prolonged daylight, and the spirit of crue!ty in Jezebel, and the spirit of grief in Jeremiah's lamentation, and the spirit of evangelism in Paul be-

ares ever established was established in the heavens before the world was made, and will continue to do its work after the world is burned up. To measure the time we have calendars. To measure the lightning we have the electrometers. To measure the heat we have the thermometers.

To measure the atmospheric pressure we have the barometers. To measure we have the barometers. To measure souls we have the royal balances. "The Lord weigheth the spirits." In the same divine scales the spirit of nations and civilisation is weighed. Egyptian civilisation did its work, but it was cruel and superstitions and it was cruel and superstitious and idolatrous and defiant of the Almighty. It was cast out and cast down. It was cast out and cast down. The tourist finds his chief interest not in the generation that now inhabits the regions watered by the Nile and sprinkled by her cascades, but in the temples that are the skeletons of ancient pride and pomp and power—her obelisks, her catacombs, her mosques, the colossus of Rameses, the dead cities of Memphis and Thebes, the temples of Luxor and Karnak, the muples of Luxor and Karnak, the museum containing the mummified forms of the pharaoha. It is not the Egypt of te-day that we go to see, but the Egypt of many centuries ago. Her spirit has departed. Her doom was sealed. "The Lord weigheth her spir-

And so the spirit of the American

nation is put into the royal balance, and it will be weighed as certainly as all the nations of the past were weighed and as all the nations of the present are being weighed. When we go to estimate the wealth of the nation, we weigh its gold and silver and coal and iron and copper and lead, and all the steel yards and all the balances are kept busy. So many tons of this and so many tons of that, a nountainful of another metal. That s well. We want to know the mining ealth, the manufacturing wealth, the agricultural wealth and the bushel measure and the scales have an imwork. But know right well there is a divine weighing in the country all the time going on, and I can tell you the country's destiny if you will tell me whether it shall be a God honoring nation, reverential to the only book of his authorship, observing the "shall nots" of the law of right given on Mount Sinai and the law of ove given on the Mount of Beatitudes, one day out of the week observed not in revelry, but in holy convocation. marriage honored in ceremony and, in fact, blasphemy silenced in all the streets, high toned systems of morals in all parts of our land, then the in stitutions will live, and all the won-drous prosperities of the present are only a faint hint of the greater pros

perities to come.

The wish of this sermon is to emcharize the invisible—to show that here are other balances besides those f brass and platinum and aluminium and set in earthly store houses: that the spirit is the most important part of us; that the scales which weigh your ody are not as important as the scales which weigh your soul. Depend not too much for happiness upon the visible. Pyrrhus was king and had large dominion, but was determined o make war against the Romans and him: "Sir, when you have conquered them, what will you do next?" Sicily is near at hand and easy to master." "And what when you have conquered Sicily?" "Then we will pass over to Africa and take Carthage, which cannot long withstand us." which cannot long withstand us."
"When these are conquered, what will you next attempt?" "Then we will fall in upon Greece and Macedonia and recover what we have lost there."
"Well, when all are subdued, what fruit do you expect from all your victories?"
"Then," said the king, "we will sit down and enjoy ourselves." "Sir," said Cineas, "may we not do it now? Have you not already a kingdom of your own, and he that cannot enjoy himself with a kingdom cannot with the whole world." I say to you who himself with a kingdom cannot with the whole world." I say to you who love the Lord, the kingdom is within you; make more of the invirible con- preachers of the gospel. A sharp twoworld has no bushel to measure, no steel yards to weigh. As far as pos-

sible we should make our balances.

What a world this will be when it is weighed after its regeneration shall have taken place! Scientists now guess at the number of tons our world weighs, and they put the Apennines and the Sierra Nevadas and Chim-borazo and the Himalayas in the scales. But if weighed as to its morals at the present time in the royal bal-ance the heaviest things would be the wars, the international hatreds, crimes mountain high, the moral dison their way through immensity. when the gospel has gardenised the earth, as it will yet gardenise it, and the atmosphere shall be universal halm and the soil will produce univercavalry horse shall be unsaddled and the last gun carriage unwheeled and the last fortress turned into z museum to show nations in peace what a horrid thing war once was, then the world will be weighed, and as the opposite side of the scales lifts as though i was light as a feather the right side of the scales will come down, weigh dous values that St. Peter enumerated -faith, virtue, knowledge, temperpatience, godliness, ance, patience, kindness, charity.

## ASKING FOR MERCY.

Denton and Cross Plead for Miti-

gation of Sentences. Toronto, June 7.—Through their counsel, Frank Denton, A. E. Cross, of Oakville, and C. Ryan, of Trafalgar township, applied to be forgiven part of the penalties laid upon them for corrupt practices in the

Halton election It was stated that Cross was a balliff, and in addition to being fined \$600, and \$98 costs, was disquali-fied from holding office under the crown for eight years. He had no other means of living. Ryan, a farm laborer, was quite unable to pay the \$281 of costs laid upon him. The Judges, Osler and MacLennan, reserved judgment.

New York and Buffalo may soon be connected by a trunk line of cycle paths. It will then be possible for a wheelman to make the journey between the two cities without travel-ing over any part of an ordinary roalway.

### SUNDAY SCHOOL

INTERNATIONAL LESSON NO. XI JUNE 16, 1901.

Jesus Appears to John.-Rev. 1: 9-20. Commentary.—9. I John—John, the author of this book, was St. John, the apostle, the son of Zebedee, the beloved disciple, and the author of the four other books of the New Testament that bear his name. Your brother—A member of the family of God, a Christian Commentary. Christian, Companion-"Partner." a Christian. Companion—"Partner,"—
R. V. In tribulation—"A word derived from the threshing of wheat. It took hard blows of sorrow and persecution to separate the chaff from the wheat. Patmos—This island is in the AEgean Sea, about seventy miles southwest of Ephesus. "It is about twenty miles in circumference and is rocky and barren. Its loneliness and seclusion made it a suitable place for the and barren. Its loneliness and seclusion made it a suitable place for the banishment of criminals; and to it the apostle John was banished by the Emperor Domitian, near the close of the first Christian century; though some scholars give an earlier date, under the Emperor Nero." John survived all of the other apostles a whole generation. At the time he wrote the Apocalypse, Paul and the other apostles had been dead thirty years; hence John was truly the patriarch tles had been dead thirty years; hence John was truly the patriarch of the apostolic age."—Godbey.

10. In the Spirit—Under the influence of the Spirit, and filled and quickened by the Spirit. The Lord's day—"The day made sacred to all Christians for all time by the resurrection of Jesus from the dead. It was the day of light and salvation."

11. Alpha and Omega—These are the first and last letters of the Greek alphabet. This is a figurative ex-

alphabet. This is a figurative expression, used to show that Christ was "the source and the consummation" of all things. He is from eternity to eternity. What thou seest— The prophetic vision that was revealed to him on the Lord's Day. A vehicle to him on the Lord's Day.

A parchment roll, seven churches

— "Seven" denotes perfection.

"Doubtless there were hundreds of
churches in Asia, Minor at that time. The reason why seven only are mentioned is because the church is the bride of Christ, and seven is the sanc-tified number always representing Christ. In Asia—This Asia does not have reference to the continent of Asia, nor to Asia Minor; but to a small province in Asia Minor called Asia, of which Ephesus was the capital. Ephesus-Mentioned first because the church here was the largest and most important. For a description of these cities see dictionary.

12. The voice-He turned to se 12. The voice—He turned to see who it was that spoke, the word "voice" being used to signify the person speaking. Golden candlesticks—Compare Zech. iv, 2-11. Lampstands would be a better term. Not one candlestick with seven branches, but seven candlesticks.

even candlesticks.

13. In the midst—Showing Christ's presence among His people. The Son of Man—Compare Dan. vii, 13. "This term is used here because His glory might hide from view His oneness of sympathy with His people." A garment—This is a description of the long robe worn by the high priest. Jesus is our high priest in Heaven Girt ..... golden girdle—He was gird around the breast (R.V.) as "a sign of kingly repose." It represented "the breastplate of the high priest on which the names of His people ar engraven."—Henry.

14. White like wool—Wool is sup

wounds and heals, and strikes at sin on the right hand and on the left.— Henry. This wonderful sword has two edges, sharp as God's lightning edge that saves and the edge that

As dead-His countenance was too bright and dazzling for mortal eye to behold, and John was completely overpowered with the glory Christ appeared. Compare Ezek i. 28, Dan. viii. 17. Right hand upon me— His hand of power and protection, in which the churches were held. Fear

which the churches were held. Fear not—There is no occasion to fear when in the presence of Christ. 18. The Living One (R. V.)—The source of all life—the One who pos-sesses absolute life in Himself. I was dead-I became a man and died as dead—I became a man and died as a man; I am the same One you saw expire on the cross. I am alive—Having broken the bands of death, I am alive "for evermore." The keys—An emblem of power and authority.

19. Which thou hast seen.—The visions he has just seen. Which are—

ions he has just seen. Which are— The actual condition of the seven See chapters li. and lii Which shall be-In the future of the

The mystery-Write the mys terious—the "secret and sacred meaning of what you have seen The

charge. Teachings—"The churches are the precious light-bearers of Christ precious light-bearers of Christ;" and it is God's purpose that the love and power of Christ should be shown to the world through His people. From this glimpse of Christ we see how our resurrection bodies will appear. St. John himself says, "We shall be like Him.

### PRACTICAL SURVEY

Our lesson to-day is from one of the most interesting of all the books of the Bible. There are some things of the Bible. There are some things easy to understand, but there are mysteries yet unsolved. Good—and great men have grappied with them. To their own minds they have succeeded in unfolding the mystery, while to others they fail to convince.

vince. Our lesson also introduces to us on of the most lovable characters in the Bible. John is called the beloved dis-ciple—"the disciple whom Jesus loved, which also leaned on His breast at the supper." His writings tell us of God's love to us, and our duty not only to love God, but also to love one another, and that it is impossible for us to love God if we love not our brother. John was one of the three whom Jesus permitted to witness His gods.—Claudian.

first miracle of raising the dead, to behold His wonderful glory on the Mount of Transfiguration, and also to be witness of His sufferings in Gethsemane.

John saw God in all this .The pure in heart see God in each event of life. Amid these ourward scenes of loneliness and desolation God vouchsafed to His servant the wonderful unfolding of His future plans concerning His church and the world.

The description given of the vision Joha saw is wonderfully grand. "Let us form a mental picture of the personality described. Before the eyes of the seer stands a colossal figure, robed entirely in white, His face and feet alone bare; the former of sunlike splendor, the latter of a white-heat brilliancy Locks of snowy whiteness crown His head. He speaks, and His words flash like a double-edged sword from His mouth, and His voice resounds through space like many waters. He extends His arm, on His pain is resting a circle of seven stars, and He walks majestically between two rows of lamps blazing upon their stands. The sight is overpowering, and John falls as one dead. Although our "Seer" fell as one dead, he soon felt a hand laid upon him, and a voice saying unto him, "Fear not." How frequently does this expression occur in the Scriptures? Why should not St. John fear? Because He who spoke was the one who could say, "I am the first and the cause He who spoke was the one who could say, "I am the first and the last, I am He that liveth and was dead; and behold, I am alive for evermore. Amen." He ever liveth. Let this thought inspire us to faithfulness in our service.

this thought inspire us in our service.
St. John is then directed to write the things which he had seen, and to him was disclosed "the mystery of the seven stars and the seven golden candlesticks." "The secret of that fear golden candlesticks." "The secret of the Lord is with them that fear

Him."

When we read God's word let our prayer be, "Lord, open Thou mine eyes that I may behold wondrous things out of Thy law." One has truthfully said, "Vision in spiritual things, as in nature, depends not on the flood of light around us, but on the eye on which it falls." May it be ours to hear the Saviour say. "But blessed are your eyes, for they see; and your ears, for they hear."

Samuel K. J. Chesbro.

## RAIDED GAMBLING

New York Judge Does Work Police Shirked.:

CAPTURED OUITE AN OUTFIT.

New York despatch— With sledge hammer and burglar's jimmy as accessories, the Society for Prevention of Crime took a hand at poolroom raiding this afternoon, and at No. 36 Beaver street gathered in a big bag of game. The attack was planned with so much skill and carried out with such swiftness and arreights. with such swiftness and precision that only two, and they of the small-er fry, of those for whom there were varrants, escaped.

The 30 or 40 players who were in the poolroom when the door came crashing in under the blows of the ledge hammer and the ripping and tearing-away of the heavy battening by the jimmy, were in such a state of panic that the few who got away ran off, leaving hats, coats and waistcoats and ties lying scattered all about the room where they had been deposited, on account of the heat. In one white waistcoat left langing on a chair they was room. hanging on a chair there was a valuable gold watch and chain, which

able gold watch and chain, which the owner can have by applying to the Society for the Prevention of Crmie or to the police.

The exciting incident of the raid was the chase after mysterious Roes, one and two. They got a good start from the window and down the firefrom the window and down the fireescape ahead of their pursuers. Justice Jerome and Agents Hammond and Dillon took after them. The rear of the building opens into a large court, from which there is no egress save by way of the ground floors of the business houses which surround it. When Justice Jerome, with Hammond and Dillon at his heels,

reached the fire escape, the mysterious ones had vanished. From all directions came shoute

rein all directions came shouts telling where the fugitives had gone. Several on lookers pointed to a flight of steps down into the basement of a large wholesale liquor store. From the fire-escape's last landing to the ground there was a sheer space of from twelve to fourteen feet. Down this dropped Justice Jerome, with Hammond and Dillon close after him. The judge made for the flight of steps Indicated and plunged down it. Here for an instant he was brought Here for an instant he was brought there for an instant he was brought to a standstill. A burly German em-ployee of the liquor store barred the way. He found himself looking into the muzzle of Agent Hammond's large and business-like revolver. He drop-ped his hammer then and with one cry of "Boleece" went at a swift lope back through the basement to-ward the front of the store. Just as they had him in a corner

Just as they had him in a corner one of the proprietors of the liquor store rushed down the stairs. He recognized Justice Jerome at on pologized. He said that there broke apologized. He said that there broke through his store a galloping procession either of bandits or lunatics, he could hardly tell which, and the porter was only engaged in what he thought was a laudable effort to defend the premises when ed to hold the judge up.

### A Humor of the Census.

The usual humorous incidents were not lacking in the recently taken British census. An immigrant in New Zealand stated to the authorities that his mother was a Kaffir, his father an Irishman, who had become a naturalized American, but afterward served in the French army, and that he was born on the passage be-tween Yokohama and Colombo in a Spanish vessel. "Put him down a Spanish vessel. "Put him do Scotchman!" was the official

### Derided.

Eow exactness in speech may mis-lead the uncultured. An Austin colored man told a Boston man at a

Mercifulness makes us equal to the

# The Markets

Leading Wheat Markets. Following are the closing quota-

to-day;		
	Cash.	Sept.
Chicago	0 00	70 1.2
MOW TOLK	0 00	75 3-8
Milwaukee	75	0 00
St. Louis	70 3-4	68b
Toledo	78 1-4	72 3-8
Detroit, red	78 8-4	73
Detroit, white	78 8-4	0.00
Duluth, No. 1 N	73	70 1-4
Duluth, No. 1 hard	76	0 00
Minn., No. 1 N	0 00	

Toronto Farmers' Market. The street market here to-day was

The street market here to-day was rather quiet.
Whent—Three hundred bushels of white sold 1-2c lower at 71 1-2c, 300 bushels of rgd 1-2c lower at 71 to 11-2c, 100 bushels of spring 1c lower at 70 to 71c, and 500 bushels of goose 1 1-2 to 2 1-2c lower at 65c. The sudden drop in the price of goose wheat is attributed to the poor outlet; there is no demand for it at present and buyers do not care to take it.
Oats—Four hundred bushels sold up-

Oats-Four hundred bushels sold unchanged at \$6c.

Hay—Twenty-five loads sold un-changed at \$11 to \$13 per ton.

Straw—One load sold \$1 higher at

So pe ton.

Potatoes—Dealers were rendy to buy at 40 to 50c per bag, but were unable to secure any at even those figures. Potatoes are very scarce and the market here is strong.

December Hore—Market rather quiet. Dressed Hogs-Market rather quiet,

\$9:25 per cwt.	ध व	0.40	· u
Toronto Live Stock	Mar	kets	
Export cattle, choice, par cwt.	\$5 00	to !	
do medium	# 75		5 00
EXPORT COWS	4 00	to	4 50
Butchers cattle picked	4 60	to	5 00
Butchers' cattle, choice.	4 10	to	4 60
Butchers cattle fair	3 75	* to	4 16
do cows	3 25	to	3 90
do bulls	3 00	to	3 50
Bulls, export, heavy, per cwt.	3 75		4 25
Bulls, export, light, per cwt.	3 50		3 75
Feeders, short-keep	4 25		4 75
do light	3 25		3 50
SIDCKETS, 400 to 600 lbs	3 00		8 25
off-colors and heifers	2 50		3 00
Milch cows, each	20 00		57 00
Sheep, owes per cwt	3 75	to	4 00
do bueke			
do. bucks Lambs, grain-fed, per ewt	2 50	to	3 00
do Spring, each	4 50	to	5 00
Colves per bood	2 40	to	4 00
Calves, per head	1 00	to	8 00
Hoge, choice, per swt	7 00		0 00
Hogs, corn fed	6 75		0 00
Hogs, light, per cwt	6 50	to	0 00
Hogs, fat, per cws	6 50	to	0 00
Sows, per cwt	4 (10		4 50
Stage	2 00	to	0 00

Cheese Markets.

Kemptville, June 7.—Cheese offers ed here to-day numbered 1,638 boxes, 400 being white. All sold at 83-4c. Winchester, June 7.—At the meeting of the Cheese Board to-day 734 boxes were registered, 571 white and 223 or the Cheese Board to-day 734 boxes were registered, 571 white and 223 colored. The highest offer was 8 11-16 cents for both white and colored, 255 boxes selling at this figure.

Brantford, June 7.—At the cheese market to-day 1,564 boxes of cheese were offered, of which 982 boxes

were sold, viz., 697 at 81-2c and 285 at 89-16c.
Ottawa. June 7.—There were 1,444 boxes boarded on the Ottawa. Cheese

Board to-day, made up of 1,312 white and 132 colored. The balance was deared at 83-4c

Perth, June 7.—On the market to-day there were 1,575 boxes of white, cheese, all May make. Fowler got 800 boxes. Webster 500 and Bissell 275 ooxes. All were sold at 8 11-160 8 3-4c.

Iroquois, June 7.—At the Cheese Board to-day 779 colored and 227 white cheese were offered. Sales on the board 740 boxes at 85-8c.

Fruit Market.

Correspondents have returned from an extended and thorough vis-tiation of the great fruit-bearing district known as the Niagara Peninsula, and the consensus of opinion is that the present season will form

Mr. Vance, of Vance & Co., Toronto, said that in a thorough examination of the Jordan and Clarkson districts the yield of strawber. ries would be enormous, if not pl nomenal, while all other fruits, with nomenal, while all other fruits, with the possible exception of raspber-ries, would likewise yield magnifi-cent returns. Notwithstanding the destructive wind storm which pass-ed over the country last fall, and was said to have caused such wide-spread destruction, Mr. Vance states that reports were greatly exaggerated, and the general out-mut will not be materially affected put will not be materially affected.

Mr. Despard, Toronto, says advices
from their correspondents all over
the fruit belt indicate abundant returns, but that at this early date, save in the matter of strawberries, it was impossible to arrive at any definite conclusions as to the general outlook. Pears, plums and cherries indicate more than an average wield, while parters yield, while apples, which at one time seemed to be most unpromis-ing, now bear evidence of an average yield.

Bradstreets' on Trade. Trade at Montreal continues in a promising condition. The volume of business, so far, certainly equals that of the first five months of 1900. At Quebec business in general is reported steady. The wet weather of late has had a beneficial effect on the growth of the crops.

Fine, bright, warm weather for a part of this week at Toronto served to show how trade will improve when the weather gets settled down into the regular summer conditions. Texcellent summer crop prospects Ontario, and the improvement the crop condition in the Northwest since the rains early this week in Manitoba all continute to make the outlook for the fall business very

promising.
Trade at London has been more active this week. Large shipmer of cattle and dairy produce are

of cattle and dairy produce are being made.

There has been a very fair amount of business done in wholesale circles at Hamilton this week.

Travelers have been sending forward good orders for the present season, and the demands of the retail trade having been stimulated by the better weather for business. Fall business booked so far has been very encouraging.

Business at Winaipeg, which hast week was adversely affected by the hot weather, has improved with the ored man told a boston man at a the lotter wather for the lotter that in Eastern Texas a white man had married a negro woman. "Was he not derided?" asked the Bostonian. "He was, sah," beamed the negro. "Dey rided him out ob town on a rail."—Household Words. rain this week. The outbook for the growing crops having been improved by the much-needed rain, the fooling in business circles is better.