mon, which Dr. Talmage sends from Paris, he analyses the character of the Savior and urges all Christians the Savior and urges all Christians to exercise the qualities which were conspicuous in Christ's earthly life. The text is Romans vii., 9: "Now, if any man have not the spirit of Christ, he is none of His."

There is nothing more desirable than a pleasant disposition. With

than a pleasant disposition. Without it we cannot be happy ourselves or make others happy. When we have lost our temper or become impatient under some light cross, we suddenly We wish we had been born with self-balance. We envy those people who bear them-selves through life without any perturbation, and we flatter ourselves that however little self-control we may now have, the time will come under the process of years, when we will be mellowed and softened and the wrong things which are in as now will then be all right, forgetful of the fact that an evil habit in our nature will grow into larger pro-portions and that an iniquity not corrected will become the grandfather of a whole generation of iniquities. So that people without the grace of God in the struggle and amid the annovances and exasperations of life are apt to become worse instead of better. Now, the trouble is that we have a theory abroad in the world that a man's disposition cannot be changed.

A man says, "I am irascible in temper, and I can't help it." Another

says, "I am revengeful naturally, I can't help it." A man and I can't help it." A man says, "I am impulsive, and I can't help it." And he tells the truth. No man can correct his disposition.

never knew a man by force of resolution to change his temperament, but by his grace God can take away that which is right, and I know and you know people who and you know people who since their conversion are just the opposite to what they used to

In other words, we may by tion of Jesus Christ implanted in our disposition, and we must have it will never see heaven. 'If any man has not the of Jesus Christ, he is none of His."

In the first place the spirit or Christ was a spirit of gentleness. Some times He made wrathful utterance against Pharisees and hypocrites, but gentle and loving and inoffensive and When we consider the fact that He was omnipotent and could have torn to pieces his assailants, the wonder is greater. We of ten bear the persecution and abuse of Christ endured it when He could have helped it. Little children wno alhelped it. Little children who al-ways shy off at a rough man rushed into His presence at clambered on Him until the people typed the moth-ers to take them away. Invalids so sore with wounds that they could not bear to have any one come near begged Christ just to put His hand upon the wound and soothe it. The mother with the sickest child was willing to put the little one in Christ's arms. Self-righteous people rushed into His presence with a woman of debased character and said. were proud and arrogant and malignant, and He said, "Let him that is without sin cast the first stone at her." A blind man sat by the wayside making a great ado about his lack of vision. They told nim to hush up and not bother the Master. Christ stooped to him and said, "Wat wilt thou that I do unto

thee? Gentleness of voice, gentleness of manner, gentleness of life. We all admire it, whether we have any of it or not. Just as the rough mountain bluff and the scarred crag love to look down into the calm at their feet and as the stormwinter loves to merge into the sunshiny spring, so the most precipi- a coat that she had outgrown. It is a tate and impulsive and irascible nature loves to think of the gentleness of Christ. How little we have of it! How little patience in treating with We have so little of the for Christian work half the time. We do not know how to comfort the bereft or to encourage the disheartened or to take care of the noon. Even gentleness of Christ we are not fit or to take care of the poor. Even

wrong pitch.

My sister had put her arm out of joint and we were in the country and the neighbors came in, and they were all sympathetic, and they laid hold of the arm and pulled and pulled of the arm and pulled and pulled mightly until the anguish was intolerable; but the arm did not go into its place. Then the old country doctor was sent for, and he came in and with one touch it was all right. He knew just where to put his finger and furth how to couch the bone. We go the son of God.

Christ walked to Emmaus, Christ well at many to declare to you there is no discouragement in this subject for Christian people. You have the seeds of the arm and pulled and pulled gotha. How far have you and I walked for Christ? His head ached, His heart ached, His back ached. How much have we ached for Christ?

The disposition of Lesus was also a disposition of humanity. The Lord of carth and heaven in the garb of a rustic. He who poured all the waters of discouragement in this subject for Christian people. You have the seeds of this character planted in your soul.

"It doth not yet appear what we shall be." You might as well blame an and years as to blame yourself because you are not equal to Christ. You have the seeds of this character planted in this subject for Christian people. You have the seeds of this character planted in your soul.

"It doth not yet appear what we shall be." You might as well blame an ached, His back ached. How turbed bones are rejoined. Oh, for

sarcasm. Give him as much as he sends! After awhile you look into the face of Christ, and you see his gentleness, and you say, "Well, now, I must do differently." Then your proud heart says: "Now you have your enemy in a corner. You will your enemy in a corner. You will you have your enemy in a corner. You will you have your enemy in a corner. You will you have your enemy in a corner. You will you have your enemy in a corner. You will you have your enemy in a corner. You will you have your enemy in a corner. You will you have you have your enemy in a corner. You will you have you h your enemy in a corner. You will Pursued as though we never get him in a corner again. Nick-named.

Washington report : In this ser. Chastise him, and then let him go." So Chastise him, and then let him go." So we postpone the gentleness of Christ. Did you ever know any difficulty to be healed by accepity or hypercriticism? About 45 years ago the Presbyterian church was split into the new school and the old school. The chasm got wider dwider. The most outrageous person, as were indulged in. Good men on the old school wider and wider and side. Wider and wider the chasm gt, until after awhile some good people tried another tags, and they began to explain away the difficulties, and soon all the differences were healed, and at Pittsburg they shook hands and are one now to be one shook hands and are one now to be one

rever. had a falling out, "I despise you." He says, "I can't bear the sight of you." says, "I can't bear the sight of you."
You say to him, "I never want you to come to my house again." He says, "I'll want more prayer in the family, more you come to my house again, I'll kick you out." You say, "I'll put you down." "Oh, no," he says, "I'll put you down!" But some day the spirit of thristomes into you, and you go over and say. "My brother, give me your hand. Time is short, and eternity is near, and we san't afford to quarrel."

While the spirit of prayer which was the spirit of prayer with the spirit of prayer which was the spirit of prayer.

While the spirit of prayer which was the spirit of prayer which was the spirit of prayer.

While the spirit of prayer which was the spirit of prayer.

While the spirit of prayer which was the spirit of prayer.

While the spirit of prayer which was the spirit of prayer.

While the spirit of prayer.

we sen't afford to quarrel."

Lyou ever know a drunkard reclamed by mimicry of his staggering steps, his thick tongue or his hiccough?
No. You only madden his brain. But know that you have been acquaintend with people who were down in the same depths, who by the grace of God have been rescued. He hears your voice, he responds to that sympathy, and he is saved. You cannot scold the world into anything better. You may attract it into something better. The cames out from its hid-somes out from its hid-somes out from its hid-somes out from its hid-some out from it has with the evil habit, and you let him know that you have been acquainted sea is aroused, yet not the entire Atlantic. But after a while the moon comes out, calm and placid. It shines upon the sea and the ocean begins to lift. It embraces all the highlands; the beach is all covered. The heart throb of one world beating against the heart throb of another world. The storm could not rouse the whole Atlantic; the moon lifted it. "And I." said Christ. "if

Christ's disposition was also one of self-sacrifice. No young man ever started out with so bright a prospect as Christ started out with if he had been willing to follow a worldly ambi-tion. In the time that he gave to the sick he might have gathered the vast est fortune of his time. With his pow-er to popularise Himself and magnetise the people he could have gained any official position. No orator ever won such plaudits as He might have won from sanhedrin and synagogue physician ever got such a reputation for healing power as He might have obtained if He had performed His wonderful cures before the Roman aristocracy. I say these things to let you know what Paul meant when he said: "He pleased not Himself," and to show something of the wonders of His self-sacrifice. All human power together could not have thrown Christ into the manger if He had not chosen to go there. All Satanic strength could not have lifted Christ upon the "Now, annihilate her, blast her, kill cross if He had not elected Himself to her." Jesus looked at her and saw she was sorry and repentant, and He and death and hell He faced all the looked at them, and He saw they were proud and arrogant and malignsarrifice have we?

wasking a long journey to save you from fatigue. It is my lifting a great number of pounds to save you from the awful strain. It is a subtraction Christian, that you should betray Him? from my comfort and prosperity so Who gave you so much riches that you that there may be an addition to your can afford to despise the awards of the comfort and prosperity. How much of faithful? At this moment, when all the that have we? Might not I rather armiec of heaven and earth and hell are say: "How little have we?" Two children—brother and sister—were passing down the road. They were both very destitute. The lad had hardly any garments at all. His sister had very cold day. She said: come under this coat." " "Oh, no," he said; "the coat isn't large enough!"
"Oh," she said, "it will stretch!" He would not stretch. So she took off the o take care of the poor. Even voice of sympathy is on the

sacrifice of the Son of God. -

just how to touch the bone. We go the earth out of His right hand-the out to our Christian work with too Amazon and the Euphrates and the rough a hand and too unsympathetic Oregon and Ohio and the Mississippi out to our Christian work with too Amazon and the Euphrates and the try to love and serve the Lord. Aim rough a hand and too unsympathetic Oregon and Ohio and the Mississippi— high. Sheathe not your sword until a manner, and we fail in our work, bending over a well to ask a Samarian vou have gained the last victory. Climb some Christian, in the gentle-of Christ, comes along, puts his the canopy of the heavens and set the hand of sympathy on the sore spot-the torn ligaments are healed and the He had not where to lay His head. He whose chariots the clouds are, walking whose charlots the clouds are, walking whose charlots the clouds are, walking with sore feet. Hushing the tempest on Gennesaret and wiping the spray of the storm from His beard, then sitting down in the cabin beside His disciples, as though he had done no more is that in going forth to serve Christ we have something of His gentleness! Is that the way we bear ourselves when we are assaulted? The rule is an eye for an eye, a tooth for a tooth, retort for retort, sareasm for sarcasm. Give him as much as he sends! After awhile you look into the face of Christ and a wind a send of the walking out with Mary and Ma

and with sinners. King of heaven and earth trailing His robes in the dust. Cold mountains and the midnight air

around wanting everybody to knew their place and say, "Is not this great Babylon that I have built for the honor of my kingdom and by the might of my strength?" Who has anything of the humility of Christ?

The disposition of Christ was also the spirit of prayer. Prayer on the mountains, prayer on the sea, prayer among the sick prayer everywhere.

mong the sick, prayer everywhere Prayer for little children: "Father, I thank thee that thou hast hidden these things from the wise and prou-dent and revealed them unto babes." Prayer for his friends: "Father, I will that they be with me where I am. Prayer for his enemies, "Father, for-give them; they know not what they do." Prayer for all neclosing do." Prayer for all nations: "Thy kingdom come." How little of that spirit you and I have. How soon our es get tired. Where is the vial full mind ten minutes on a prayer without wandering? Not you, not I. Oh, that we might have the spirit of prayer

signing the edict that gave the church its freedom, Martin Luther was away off in a room by himself praying for that accomplishment. Though there No. You only madden his brain. But you go to him and let him know you appreciate what an awful struggle he has with the evil habit, and you let him know that you have been acquainted with people who were down in the same depths, who by the grace of God have been rescued. He hears your publican, to pray smiting on the heart of conviction. We want, like Christ to pray, the Christ who emptied His heart of all its lifeblood and then filled it with the sorrows, the woes, the

agonies of all nations.

The spirit of Christ, I remark lastly, was a spirit of hard work. Not one lazy moment in all His life. Whether He was talking to the fishermen on the beach, or preaching to the sailors on the dock, or administering to the rus-tics amid the mountains or spending an evening in Bethany, always busy for others. With hands, heart, head busy for others. Hewing in the Nazareth carpenter shop, teaching the lame how o walk without crutches, curing the child's fits, providing rations for the hungry host. Busy, busy, busy! The hardy men who pulled the net out of the sea filled with floundering treasures, the shepherds who hunted up at, the shipwrights pounding away in the dockyards, the winemakers of Engedi dipping the juices from the vat and pouring them into the goatskins, were not more busy than Christ. Busy busy for others. From the moment He went out of the caravansary of Beth-lehem to the moment when the cross plunged into the socket on the bloody mount, busy for others. Does that remind you of yourself? It does not remind me of myself. If we lift a burden it must be light. If we do work, it nust be popular. If we sit in the pew, must be soft. If we move in a sphere of usefulness, it must be brilliant. If we have to take hold of a load, give us the light end of the log. In this way to heaven fan us, rock us, sing us to sleep. Lift us up toward heaven on the tips of your fingers under a silken sunshade. Stand out of the way all you martyre the fire! Stand out of the way and What is self-sacrifice? It is my let this colony of tender footed mod-walking a long journey to save you ern Christians come up and get their

crowns! What has your Lord done to you, C armies of heaven and earth and hell are plunging into the conflict, how can you desert the standard? Oh. backslidden Christian, is it not time for you to start anew for God and anew for Now. I have shown you that the dia-

position of Christ was a spirit of gra-tleness, a spirit of self-sacrifice, a spirit of humility, a spirit of prayer, a spirit of hard work-five points. Will you remember them? Are you ready now for the tremendous announcement o the text? "If any man hath not the spirit of Christ he is none of His." Are you ready for that statement? Can you stand up and say, "Yes, we have the spirit of Christ?" Not one of us can make that answer to the full question, yet I am to declare to you there is no discouragement in this text for you to higher and higher until you reach the celestial hills. Crowns bright and radi-ant for all the victors but death to

every deserter. Too Ignorant for Kansas.

A Kansas man enroute to the Pa readiness, and felt sure a great storm was coming that would swamp them all. "I was scared and asked the captain about it." he says, and the captain laughed at me. That made me mad. The captains put on too much decrease. dog, anyway. There isn't one of them that could tell the difference between a self-binder and a strawstacker."

SUNDAY SCHOOL

OCTOBER 14, 1900.

Commentary. - This parable was commentary. — This parable was spoken while they were still reclining at the table. See last lesson.

15. One of them—One of the rich friends of the Pharisais host, whose remark gave the Saviour occasion for delivering the parable of the great supper,—Lange. Heard these things—"The recompense at the resurrection of the just (v. 14) suggested to this guest a great banquet in the kingdom of the Messiah." Blessed is he—He extols the greatness of the privilege. In the kingdom of God.—The kingdom of God, here, does not signify the kingdom of God, here, does not signify the kingdom of the Messiah, of which the carnal Jew here speaks.

16. Then said He—He delivered the following parable to show that though the Messiah's kingdom would be offered to them under the most favorable circumstances, yet they would reject it, preferring carnal to capitalian blessies which is the mean. be offered to them under the most favorable circumstances, yet they would reject it, preferring carnal to spiritual blessings, while, in the meantime, the Gentiles would embrace the gospel with cheerfulness and thereby be prepared to sit down in the abodes of the blessed.—Benson. A great supper—"Representing the rich and abundant provisions of the gospel." Bade many—The Jewish tation. "This general announcement was made in the Old Testament institutions and prophecies." 17. And sent his servant—"The com

ission to all those who hold the office of summoning the world to enter the kingdom of God is the same, hence but one servant is referred to." That

of summoning the world to enter the kingdom of God is the same, hence tut one servant is referred to." That were bidden—"The Jews to whom the gospel was first offered, especially the scribes and Pharisees." Come—The invitations of the gospel are full and complete. Matt. xl. 28. Rev. xxii. 17 All things are now ready—"Now is the accepted time."

18. They all—But few of the scribes and Pharisees responded to Christ's invitation. Began to make excuse—In worldly affairs people would be anxious to accept an invitation to such a "supper," but in religious, matters it is very different. Men are unwilling to accept the offers of salvation. Why is this so? To come to this feast implies the giving up of something that seems more desirable than the feast. The first said—When the time came seems more desirable than the feast. The first said—When the time came they all refused to enter in, each having some excuse. "The ultimate ground of their refusal was that they felt no real desire, and saw nothing attractive in such a feast, and had no reverence for the host." Have bought—The purchase may not have been unconditionally made (Lange), but probably at that very moment it depended upon the made (Lange), but probably at that very moment it depended upon the viewing of the land whether it should be made definite. Must needs

—These excuses were all trivial, and yet they appeared to, those making them to be real reasons why they could not possibly attend the feast. But no reasons of any kind will be accepted by Christ. He commands us to seek "first" the kingdom of God and His righteousness. I pray thee and His righteousness. I pray thee

I beg of thee. Have me excused.

Release me from my obligation. "In I beg of thee. Have me excused—telease me from my obligation. "In take manner comparatively few who had irreligious lives repudiate reli-

19. I go to prove them-Mark the 19. I go to prove them—Mark the increasing rudeness of the speakers. The first pleads a "must needs;" the second merely states his intention—"I go;" the third says bluntly, "I cannot," and omits the courtesy of

asking to be excused.

20.—Married a wife—He should have said to his wife, "Come, let us both accept the invitation to this gospel feast, at once." Therefore I cannot

the outcasts, who were despised by those to whom Jesus was speaking. Go to the dwellings of the poor and disabled, tell them salvation is for them, bring them to the feast.

22. It is done—God's true ministers carry the gospel to the worst classes carry the gospel to the worst classes. They frequently enter the slums in order to point those who are deep down in sin to the Christ who is able to save them. Yet there is room—"The lord of the house has prepared a very great feast for very many." Provis-ions are made for all. "Whosoever ions are made for will let him come."

will let him come."
23. The highways and hedges—Outside of the city. By this is meant that the gospel would be preached to the Gentiles. When rejected by the Jews Paul turned to the Gentiles. Compel then to come in—Not by force, but by earnest entreaty. These people were ignorant regarding gospel truths, and it would only be by the most earnest efforts that they would most earnest efforts that they would be convinced that salvation was for them. Use every possible means to bring them in. That My house may be filled—How anxious the Lord is to save every person. No one needs to

be lost.

24. I say unto you—"Christ Is here half continuing the parable and half expounding it." None of these men—"A solemn announcement of the coming rejection of the Jews as a nation for their unbelief. Shall taste nation for their unbelleft. Shall taste of my supper—Shall enjoy the blessings of the gospel. They were rejected because they had rejected the supper. When we reject Christ we are really closing the door against ourselves.

gospel are ample, and the whole world may enjoy the good things that God has provided. The richest and most abundant blessings are freely offered. We are under obligations to God for bringing salvation to us. The least we should do, and, in fact, all we can do, is to accept his gifts and act as though we were truly thankful. All excuses which men make for not accepting them are vain and wicked.

PRACTICAL SURVEY.

PRACTICAL SURVEY.

The parable is spoken in answer to the remark of v. 15. This remark had no reference to the final spiritual kingdom of God, but was spoken with reference to the kingdom of the Messiah and the temporal blessings to which the Jewish people looked forward in that kingdom. The parable was intended to show them the hollowness of their professions and hole in this regard. The made may be a support the state of the sta nuently represent

INTERNATIONAL LESSON NO. 11.

the parable. "The key to the parable is easily found. The Jews were solemn trilers in matters of religion. They were under invitation to enter the kingdom of heaven, and they did not avowedly assume the attitude of mem-who cared nothing for it. They were pleased to think its privileges were theirs, and gave themselves credit for setting a high value upon them. But in truth they did not?"

I. The great feast—Only a king, or one who was very wealthy, could make such a feast. Matt. xxii. 2. And such an one would not give a feast unless he did something worthy of his position and munificence.

II. The great invitation. In its application to the Jews the invitation refers, no doubt, to the work of the prophets who had besought Israel to be true to God, to report of their backslidings, and return to Him, and thus inherit the promised blessings of the coulmination of the invitation in the coming of the Son Himself.

III. Several points illustrated. 1, The utter indifference with which men treat the gospel invitation. These men made their arrangements for tusi-

The utter indifference with which mentreat the gospel invitation. These men made their arrangements for business or pleasure just as though they had received no invitation. So men, disregarding God's provisions, warnings, entreaties and invitations, go on planning for the world.

2. The character of the excuses menurge for staying away from God. The excuses of these men were only subterfuges—glaringly—inconsistent, and only intended as a cover for the actual reason.

Areaties

ag for the
he character of
for staying away froauss of these men were onrfuges—glaringly inconsistent,
ally intended as a cover for the actual
reason.

3. The class of hindrances which
keep men away from God. (1) The attraction of property of different kinds;
the absorbing delight of possessing
earthly goods. (2) The occupations of
business: the pleasure of increasing
the earthly store. (3) Social ties, whethere high or low; whether at home
or abroad. Absorbed in business, the
eaclully the
earthly the
earthly store. (3) Social ties, whethere high or low; whether at home
or abroad. Absorbed in business, the
each pursuit of gain, seeking pleasure in
social pursuits or position in society.

4. The baseness of desplaing God's
invitation. (a) Those invited here
ted: (1) The host's munificence—
ted: (1) The host's munificence
ted:

boundlessness and costliness of His provision.

5. The result of thus treating the invitation. "None.....shall taste of my supper." They were utterly excluded from any share in the benefits of the provision made for them. Thus men in their relation to God; shall be "driven away."

ITALY'S PRIZE MURDERER.

Killed a Judge, Witnesses, Jurors and Soldiers.

CONVICTED OF ONE CRIME.

London cable: All Italy is in state of excitement over the exploits of the brigand Mussolino, whose murder record is rapidly nearing champion figures. Some time ago he was con-victed of the murder of an inoffensive peasant, and was centenced to twenty live years' imprisonment. He recently escaped, and took to the open countr. as a brigand, wich the avowed object of taking vengeance upon everybody connected with the trial.

An enterprising reporter, taking his life in his hands, obtained an interview with the blood-stained ruffian.

Mussolino put on highly virtuous beills with the invspaper man. He said:

"I harm otody who has not injured me. I am no vulgar malefactor, tut, take my word, I will kill every one of the scoundrels who denounced me to the law and gave evidence against me the members of the jury who dared to feast, at once." Therefore I cannot come—This was just the reason why he should have gone. We should invite the Saviour to enter our homes and dwell with us there.

21. Go out quick!—There is no time to be lost. The feast is ready. The streets and lanes—Extend the invitation to the publicans and sinners—the outcasts, who were despised by

Such wholesale threats would be grotesque iff any other cuntry, but Mussolino is a man of his word. Mur-der has followed murder with incredi-ble rapidity, and, after all, the fiend runs no particular risk, as there is no capital punishment in Italy, and if captured he will be no worse off than if he had merely hidden after escaping. He has already killed every man who gave evidence against him, and has murdered seven of the jury, while two others are awaiting their doom in a state of abject terror, aithough protected by the police night and day. The remaining three died natural deaths, or, as some say, unnatural deaths

Apart from his legitimate quarry, so to speak, Mussolino has incidentally killed two carbineers. The last crime was committed on Thesday, when he emptied the six chambers of his revolver into Judge Zizilli, a member of the court which sentenced him. The Judge is dead, of course, and his sons and brothers are now joining in the chase of the mur derer.

All these crimes have been commit-

ted in the Province of Reggio Calabria. The desperado is absolutely terrorizing the entire province. His courage and indomitable nerve superb. He does not confine courage and indominate here are superb. He does not confine his miderous work to the country or to the night time. Several times he has entered towns and villages in broad daylight, killed his victim, and ourselves.

Teachings—The provisions of the gospel are ample, and the whole his head, and that the entire vincial force of gendarmes and militia were hunting him.

Mussolino is about 28 years old, and of fine physique, like the robbers of old. He is kind to the poor, and has a pretty way with the wo-men, who are believed to act as will-ing intelligence officers.

The great trial at Palermo, con-

request upon the latest effort to ex-tirpate brigandage in Sicily, was concluded this week. It hasted three months, and was full of exciting dra-matic incidents, but the Italians have not taken nearly as much interest in it as in Mussolino's murderous exploits. The Palermo prisoners num-bered 248. They were accused of all possible crimes from murder to housebreaking. The sentences passed aggregated the stopendous toll 16 centuries, than, which the curely nothing more remarkable of

ment, the prisoners howled in chorus, and made desperate efforts to break through the iron hers behind which they were caged. The guard of 80 gendarmes levelled their rifles at the condemned men, while the Prestdent shouted: "If at my third word order is not restored I will order the gendarmes to fire. Now, then, one, two—"

one, two—"
Before the judge could say three all the prisoners threw themselves on their knees and begged for merol, and, at a gesture from the gendarmes lowered their runs and, at a gesture room, the gendarmes lowered their runs. So ended a strange trial. There is a strong suspicion that quite half the prisoners were victims of agents provocateurs.

The Week,

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

straw was offered, although there was a good demand for it.

Butter—A good demand, but offerings were small. Prices were firm, dairy pound rolls bringing 23 to 25c.
Eggs—Steady; supply only fair, and strictly new laid brought 20 to 21c.
Poultry—A fair demand, with prices a little weaker. Chickens soid at 50 to 60c. per pair; ducks at 50 to 70c., and turkeys at 10 to 12c. per pound.
Potatoes—Prices steady; moderate

lag.
Apples—Little demand; prices unchanged, from 60c. to \$1 per barrel.
Choice to fancy were held at \$1.25.
Fresh Meats—Slightly firmer; beef resn Meats—Slightly firmer; beef carcasses brought as much as \$7 per cwt., and veal calves were worth from \$8 to \$10 cach.

Dressed Hogs—The supply is light and the market is firm at \$8.25 to \$8.50.

Toronto Fruit Market. Toronto Fruit Market.

The total receipts at the fruit market to-day were 6,000 baskets, principally grapes and peaches. Grapes were worth from 12 1-2c to 18c per small basket, while peaches were firm at 30c to 60c per basket. Tomatoes were firmer and other lines were steady. We quote; Pears, 10c to 30c per basket, barrel \$1.50 to \$2.50;

Seeds. The small offerings have caused keen competition, and prices have been advanced almost to the limit. There will be no surprise if a reaction occurs. Cuotations for extra choice to qualities are, however, a little. The demand for export is mod

Alsike is worth \$6 to \$7 per bushel for good to prime and \$7.75 to \$8.25 for fancy lots, Red Clover-Firm at \$5.75 to \$6

per bushel.
Timothy—Demand good and price
steady at \$3.75 to \$5 per cwt. Toronto Live Stock Market. Export cattle, choice, per cwt. \$1 49 to Export cattle, light, per cwt... 4 00 to Export cattle, light, per ex Bulls, export, choice, per c Bulls export. light, per cw Loads good butchers and exporters, mixed Butchers' cattle, picked... Butchers' cattle, good... Feeders, heavy..... Feeders, light... Stockers, 400 to 750 lbs

IMPERIAL PARLIAMENTS.

Subjoined is a table showing the period which has elapsed on previous

new:		
M. s. s.	Dissolu-	New Parlia-
	tion.	ment.
1868	Nov. 11	Dec. 16
1874	Jan. 20	Mar. 5
1880	Mar. 24	
1885	Nov. 18	Jan. 12
1886	June 26	
1892	June 28	Aug. 4
1895	July 8	Aug. 12

THE PRESENT HOUSE.

The state of parties in the dissolving Opposition..... Government majority..... Government majority after the last general election.... . Ox Races in German

An ox race is held annually in many of the provincial districts of Germany. The entry fee for the race is very small, but each ox entered must be ridden by its owner. Furthermore, the rider is not allowed to have either whip or spurs, and he must ride his animal bareback and depend entirely, upon his voice to guide the beast. It is here that the skill of the rider come into play as everything dependent.

nto play, as everything deper the training of the x, and the