FOR A FINANCIAL PROPERTY OF THE STATE OF THE

course Dr. Talmage urges all Christian workers to increased fidelity and shows how much effort at doing good fails through lack of adroit-Text, Genesis x., 9: "He was a mighty hunter before the Lord."

In our day hunting 4s a sport, but in the lands and the times in-fested of wild beasts it was a matter of life or death with the people. It was very different from our going out, on a sunshiny afternoon with a ent breechloader to shoot redbirds on the flats, when Pollux and Achilles and Diomedes went out to clear the land of lions and panthers and bears. Xenophon grew eloquent in regard to the art of hunting. In in regard to the art of hunting. In the far east people, elephant mounted, chased the tiger. Francis I was called the father of hunting. And Moses, in my text, sets forth Nimrod as a hero, when he presents him with broad shoulders and shaggy aparally and authorized and shaggy aparally and authorized as a shaggy aparally and authorized according to the same and authorized as a shaggy aparally and authorized according to the same and authorized as a shaggy aparally a shaggy and a shaggy aparally and authorized as a shaggy aparally and a shaggy aparally and a shaggy aparally and a shaggy and a shaggy aparally a shaggy and a shaggy a shaggy and a shaggy a shaggy and a shaggy a shagg parel and sunbrowned face and arm bunched with muscle, "a mighty hun-ter before the Lord." I think he used the bow and the arrows with great uccess practicing archery.

I have thought if it is such a grand

thing and such a brave thing to clear wild beasts out of a country, if it is not a better and a braver thing to hunt down and destroy those great evils of society that are stalking the land with fierce eye and the cody paw and sharp tusk and spring. I have wondered if there is not such a thing as gospel archery, by which those who have been flying from the truth may be captured for God and heaven. The Lord Jesus in His sermon used the art of angling for an illustration when He said, "I will make you fishers of men." And so I think I have authority for using hunting as an illustration of general truth and I lustration of gospel truth, and I pray God there may be many a man enlisted in the work who shall begin to study gospel archery of whom it may after awhile be said, "He was

mighty hunter before the Lord."
How much awkward Christian work there is done in the world! How many good people there are who drive souls away from Christ instead of bringing them to Him! All their fingers are thumbs—religious blunderers who upset more than they Their gun has a crooked bar rel and kicks as it goes off. They are like a clumsy comrade who goes along with skilful hunters. At the very mocrackling an alder or falling over a log and frightening away the game, How few Christian people have ever learned how the Lord Jesus Christ at the well went from talking about a cup of water to the most practical religious truths, which won the wo-man's soul for God! Jesus in the wilderness was breaking bread to the people. I think it was very good bread. It was very light bread, and the yeast had done its work thoroughly. Christ, after He had broken the bread, said to the people: "Be-ware of the yeast or of the leaven of the Pharisees." So natural a transition it was and how easily they all understood Him! But how few Chrisall tian people there are who under-

their art. They were very precise in the matter. The old books gave special directions as to how an archer should go and as to what an archer He must stand erect and his left foot a little in advance of the right foot. With his left hand he must take hold of the bow in the middle, and then with three fingers and the thumb of his right hand he should lay hold the arrow and affix it to the string—so precise was the direction given. But how clumsy we are about religious work! How little often our arrows miss the mark! I am glad that there are institutions established in many cities of our land where men may learn the art of doing good-studying spiritual archery and become known as "mighty hunters before the Lord."

In the first place if you want to be effectual in doing good you must be very sure of your weapon. There was ing and camped out. What do they care something very fascinating about the if they have wet feet or if they have archery of olden times. Perhaps you do not know what they could do with battles fought by the English Plan- the lake to drink, they hear it right tagenets were with the long bow. They would take the arrow of polished a bird, and then it would fly from the got to camp out and rough it. bowstring of plaited silk. The bloody fields of Agincourt and Solway Moss and Neville's Cross heard the loud thrum of the archer's bowstring. my Christian friends, we have arrow of the gospel; it is a sharp arrow; is a straight arrow; it is fea-God's spirit; it flies from a bow made out of the wood of the cross. As far as I can estimate or calculate, it has brought down 400,000,000 of souls. Paul knew how to bring the notch of that on to the bowstring, and its whir was heard through the Corin-thian theaters and through the courtroom until the knees of Felix knocked together. It was that arrow that stuck in Luther's heart when he cried "Oh! my sins! Oh, my sins!" strike a man in the head, it kills his skepticism; if it strike him in the heel, it will turn his step; if it strike him in the heart, he throws up his hands as did one of old when wound-

broke there are old corselets which show that the arrow of the English used to go through the breastplate, through the body of the warrior and out through the backplate. What a symbol of that gospel which is sharp-

Washington report— In this distribution ourse Dr. Talmage urges all Christit, could bring a hundred souls to lian workers to increased fidelity Christ—perhaps 500. Just in proportion as this age seems to believe less and less in it, I believe more and more in it. What are men about that they will not accept their own deliverance There is nothing proposed by men that can do anything like this gospel. The religion of Ralph Waldo Emer-

son was the philosophy of icicles; the religion of Theodore Parker was a sirocco of the desert; covering up the soul with dry sand; the religion of Renan was the romance of believing almost nothing; the religion of the Huxleys and Spencers is merely a pedestal on which human philosophy sits shivering in the night of the soul oeking up to the stars, offering no help to the nations that crouch and groan at the base. Tell me where there is one man who has rejected that gospel for another who is thor oughly satisfied and helped and contented in his skepticism and I take the car to-morrow and ride 500 miles to see him. The full power of the gospel has not been touched. As sportsman throws up his hand and catches the ball flying through the air. just so easily will this gospel after awhile catch this round world flying from its orbit and bring it back to the heart of Christ. Give it full swing, and it will pardon every sin, heal every wound, cure every trouble, em ancipate every slave and ransom every nation. Ye Christian men and wo who go out this afternoon to do Christian work, as you go into the Sunday schools, and the lay preaching sta-tions, and the penitentiaries, and the asylums, I want you to feel that you bear in your hand a weapon compared with which the lightning has no speed and avalanches have no heft and the thunderbolts of heaven have no pow er; it is the arrow of the omnip gospel. Take careful aim! Pul gospel. arrow clear back until the head strikes the bow! Then let it fly. And may the slain of the Lord be many. Again, if you want to be skilful in

spiritual archery you must hunt in unfrequented and secluded places. Why does the hunter go three or four days in the Pennsylvania forests or over Raquette lake into the wilds of the Adirondacks? It is the enly way to do. The deer are shy, and one "bang" of the gun clears the forest. From the California stage you see as you go over the plains, here and there a coyotte trotting alone almost within range of the gun-sometime quite within range of it. No one care for that. It is worthless, The good game is hidden and secluded. Every hunter knows that. So many of the souls that will be of most worth for Christ and of most value to the church are secluded. They do not come in our way. You will have to go where they are. Yonder they are down in that cellar Yonder, they are up in that garret— far away from the door of any church. The gospel arrow has not been pointed at them. The tract dis tributor and the city missionary sometimes just catch a glimpse of them, as a hunter through the trees gets a momentary sight of a part-ridge or roebuck. The trouble is we are waiting for the game to co to us. We are not good hunters. stand how to fasten the truths of stand how to fasten the truths of sold and religion to the souls of men!

The archers of olden time studied steeple. It is not their habit. If the church should wait 10,000,000 years for the world to come in and be saved it will wait in vain. The world will not

as it wants saddlebags and arrows. We have got to put aside the gown and kid gloves and put on the hunting shirt. We want a pulpit or wheels. We have been fishing so long in the brooks that run under the shadow of the church that the fish know us, and they avoid the hook the bank, while youder in Upper Saranac and Big Tupper's lake, where the first swing of the gospel net would break it for the multitude of the fishes. There is outside work to be done. What want to be is it that I see in the backwoods? It is to must be a tent. The hunters have made a clear-there was ing and camped out. What do they care nothing but a pine branch for a pil-low or for the northeast storm? If a moose in the darkness steps into genets were with the long bow. They away. If a loon cry in the midnight, buld take the arrow of pollshed they hear it. So in the service of ood and feather it with the plume of God we have exposed work. We have are putting all our care on the com-paratively few reople who go to church. What are we doing for the milieds who do not come? Have they no souls? Are they sinless that they need no pardon? Are there no dead in their houses that they need no comfort? Are they cut off from God to go into eternity, no wing to bear them, no light to cheer them, no welcome to greet them? I hear to-day surging up from that lower depth of our cities a groan trat comes through our Christian assem-blages and through our beautiful churches, and it blots out all 'his scene from my eyes to-day, as by the mists of a great Niagara, for the dash and the plunge of these great torrents of life dropping down into fathomless and thundering abysm of suffering and woe. I sometimes think that just as God blotted out the churches of Thyatira and Cornth and Laodicea because of their sloth and stolidity he will blot out Amerihands, as did one of old when wounded in the battle, crying, "O Galilean, thou hast conquered."

In the armory of the Earl of Pembroke there are old corselets which broke there are old corselets which gospel to every creature. He that he-lieveth and is baptised shall be saved, but he that believth not shall be damned"— a command, you see, punctuated with a throne of heaven and a dun-

flinches with fear, instead of his takcatamount the catamount takes im. What would become of the Greenlander if when out hunting for the bear he should stand shivering with terror on an iceberg? What would have becomes of Du Chaillu and Livingstone in the African thicket with a faint heart and weak knee? When a panther comes within 20 paces of you and it has its eye on you and it has squatted for the fearful spring. "steady there!" Courage, O ye spiritual archers! There are great monsters of iniquity prowling all around about the community. Shall we not in the strength of God go forth and combat them? We not only need more heart, but more backbone. What is the church of God that it should fear to look in the eye any transgression There is the Bengal tiger of drunken ness that prowls around, and instead of attacking it how many of us hide under the church pew or the com-munion table? There is so much invested in it we are afraid to assault it. Millions of dollars in barrels, in vats, in spigots, in corkscrews, in gin palaces with marble floors and Italian top tables and chased ice coolers, and in the strychnine and the logwood and the tartaric acid and the nux vomica that go to make up our "pure" American drinks. I looked with wordering eyes on the "Heidelberg tun." It is the great liquor vat of Germany, which is said to hold 800 hogsheads of wine, and only three times in 100 years it has been filled. But as I stood and looked at it I said to myself: "That is nothing—800 hogsheads. Why, our American vat holds 10,200,000 barrels of strong drinks, and we keep 300,000 men with nothing to do but to see that it

Oh, to attack this great monster of intemperance and the kindred mon-sters of fraud and uncleanness requires you to rally all your Christian courage. Through the press, through the pulpit, through the platform you must assault it. Would to God that all our American Christians would

is filled.'

has come, and he resolves that he will leap that chasm from the heights of carth to the heights of heaven. Stand back now and give him full swing, for no soul ever did that successfully. Let him try. Jump! He misses the mark, and he goes down, depth below depth, "destroyed without remedy." Men, angels, devils! What shall we call that blace of awful catastrophe? Let it be known forever as the soul's death leap.

All believers." Like in pattern to the riso killed; I lid not so the consumant of heaven, and the poople a heaven on carth. Henry. To appear As our intercessor; "for us." "He sits in of the clothing not the colonia, and they were removed to the sacrifise for the sins of the whole world."

25. Offer himself often—In this and cages on the gate on and he goes down depth below depth, "destroyed without remedy." Men, angels, devils! What shall we call that place of awful catastrophe? Let it be

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. IX. JUNE 2, 1901.

Jesus Our High Priest in Heaven.—Heb. 9:

Commentary—In order to a proper understanding of this lesson the whole chapter must be studied. The effort on the part of the apostle is to show the excellency and superior-ity of Christ's priesthood. In the first part of the chapter reference is made to the tabernacle and its furniture, to the ministrations of the priests in their daily offerings, and to the annual atonement made by the high priest. But the Mosaic rit-ual could make nothing perfect, it had no power to purify the con-science, or deliver from the guilt of

11. But Christ having come (R. V.)
—"Although Christ be but one, yet
He is understood by us under a variety of forms. He is the "tabernacle" ety of forms. He is the "tabernacle" on account of the human body in which He dwelt. He is the "table" because He is our bread of life. He is the "ark" which has the law of God enclosed within, because He is the Word of the Father. An high priest—The work of the high priest was threefold. 1, To offer sacrifices. 2, To act as mediator. 3, To instruct the people. Of good things to come—Christ our high priest is a dissenser Christ our high priest is a dispense of all the spiritual blessings promised in this world or the next. More

SHE HAD BEEN THROUGH THE POCKETS. Mrs.—I see by this morning's paper that there is very little change in en's trousers this spring.

Mr.—Yes, I notice that.

her and there a straggler going out to fight these great monsters of iniquity in our country the millions of membership of our churches would band together and hew in twain these great crimes that make the land frightful what the church wants now is to lift its feet from damask ottomans and put them in the stirrups. The church wants not se much cushions as it who will be a mighty hunter for the Lord?

I remark, again, if you want to be successful in spiritual archery you need not only to bring down game, but bring it in. I think one of the most beautiful pictures of Thorwaldsen is his Autumn. It represents a sports man coming home and standing under a grape vine. He has a staff over his shoulder, and on the other end of that staff are hung a rabbit and a brace of birds. Every hunter brings home the game. No one would think of bringing down a roebuck or whipping up a ream for trout and letting them lie in the woods. At eventide the camp is adorned with the treasures of the

forest-beak and fin and antler. If you go out to hunt for immortal souls, not only bring them down under the arrow of the gospel, but bring them into the church of God, the grand home and encampment we have pitched this side of the skies. Fetch them in; do not let them lie out in the open field. They need our prayers and 'sympathies and help. That is the meaning of the church of God—help. O ye hunters for the Lord, not only bring down the game, but bring it in.

out bring it in.

I am sure that there are some men who at some time have been hit by the gospel arrow. You felt the wound of that conviction, and you plunged into the world deeper, just as the stag, when the hounds are after it, plunges into Schroon lake expecting in that way to escape. Jesus Christ is on your track to-day, O impenitent man! Not in wrath, but in mercy. O ye chased and panting souls! Here is the stream of God's mercy and salvation, where you may cool your th'rst! Stop that chase of sin to-day. By the red fountain that leaned from

the heart of my Lord, I bid you stop!
There is in a forest in Germany a place they call the "deer leap"—two place they call the "deer leap"—two crags, about 18 yards apart; between them a fearful chasm. This is called the "deer leap," because once a hunter was on the track of a deer. It came to one of these crags. There was no escape for it from the pursuit of the hunter, and in utter dispair it gathered itself up and in the death agony attempted to jump across. Of course it fell and was dashed on the rocks beneath. Here is a path to heaven. It is plain; it is safe. Jesus marks it out for every man to walk in. But here to the dividing asunder of soul and body and of the joints and marrow! would to God we had more faith in bave courage. If the hunter stands that gospell The humblest man in with trembling hand or shoulder that the soul from heaven. Now his last hour scif, which he has thus opened to

band together, not for crack brained fanaticism, but for holy Christian reform! Would to God that instead of ing of these words. Some think they have reference to Christ Himself, and that His body is the tabernacle, others think the tabernacle not made with hands refers to heaven, representing the spiritual sphere. Not of with hands refers to heaven, representing the spiritual sphere. Not of this creation (R. V.)—"Not making any part of this lower creation."

12. By His own blood—Here the redemption of man is attributed to the blood of Christ, and this blood is stated to be shed in a sacrificial way, precisely as the blood of bulls, goats and calves was shed under the law.—Clarke. Once for all (R. V.)—The high priest entered into the holiest

high priest entered into the holiest once each year, but Christ made an atonement that did not need to be repeated. Into the heavenly place— Or sanctuary, signifying heaven.— Clarke. There were two apartments to the tabernacle proper; the first which was situated towards the east

Blood was sprinkled everywhere. The priest sprinkled the tabernacle, and all the utensils, the altars, the and all the utensils, the altars, the people, the veil, the mercy seat, in fact, everywhere we see the blood. The ashes of the heifer were put in pure water and sprinkled on those who had contracted any legal defilement. Num. xix. 17-21. The unclean—These were distinctly for purification from ceremonial offences.—Hom. Com. The flesh—Purifying from uncleanness according to the Mosaic ritual, having the body particularly in view.

14. How much more—"This form of argument is characteristic of this epistle." That which the blood of bulls could never do the blood of Jesus has forever done. All the blood Jesus has forever do the blood of that ever flowed around Israel's altars, could not blot out one stain from the conscience, or justify a sinhating God in receiving a sinner to himself. C. H. M. Through the eternal Spirit—There are two views with regard to the meaning of this:

1. By his own divine nature. 2. By the help and through the power of the Holy Spirit. The latter appears to be the correct explanation. Without blemish (R. V.)—This is an allusion to the Jewish offerings which, to be acceptable to God, must be without blemish. Dead works—All sinful works.

sinful works.

24. Made with hands—"He has not girls on the

the next verse the apostle shows that the atonement of Christ once made was sufficient for all nations and all ages. See on v. 12, of others—That is, with the blood of bullocks

and all ages, see on v. 12: of others and goats.

26. Since the foundation, etc. Although Christ offered Himself only once, that one offering is in itself so meritorious that its influence reacheth backward to the beginning of the world and forward to the end of time; on which account Christ is termed (Rev. xiii. 8) "the Lamb slain from the foundation of the world."—Benson. End of the ages (R. V.)—This has preference to the end of the Jewish dispensation. To put away sin—To abolish sinofferings.

27. As it is appointed, etc.—Inasmuch as God hath decreed that man shall die once, and only once, and after this shall come to the judgment, and be judged once; so Christ who has been offered once, shall die no more.

die no more.

28. To bear the sins—There is an allusion here to the scape goat (Lev. xvi. 5-10; 20-22) which, in a figure, carried away the sins of the people into the wilderness; but Christ literally bears away the sins of all who come to Him. That look for Him—All true believers are patiently waiting and earnestly looking for the appearing of Christ. PRACTICAL SURVEY.

"How much more." These words imply a better provision, a more desirable condition, a great advancement over the past. As we look back over the history of the human family we can better appreciate the significance of this language. What a dreary, hopeless Sahara the human race traversed; what a starless night from the expulsion from Eden to the exodus from Egypt! Paul says, "Death reigned from Adam to Moses." Rom. v. 14. During this long, dreary march no com-Adam to Moses." Rom. v. 14. During this long, dreary march no common deliverer was known; all wandered on in hopeless night only as God secured the attention of now and then one among the millions. Abel, Enoch, Noah, Melchisedec, Abraham and his family. "Angel visits," then as now, "were few and far between."

MURDER OF MISSIONARIES.

Story of an Eye-witness of the Horrible Butchery.

MR. PIGOTT DIED PREACHING.

The following harrowing account of the massacre of missionaries at Taiyuan-Fu' last year is given by an eye-witness to the North China Daily News. The narrator is a Christian named Yung Cheng, a a member of the Baptist Church, who barely managed to escape, and the authority of whose story is vouched for by Dr. Creasey Smith. The narrator states that in July The narrator states that in July last he saw a party of missionaries, including the Rev. Mr. Pigott, wife and son, Mr. Robinson, Miss Duval and two girls, being escorted into Talyuan-Fu by a number of Chinese soldiers. The two men were hand-cuffed, and on arrival in town the whole party of seven were thrown into the district prison. The narrator proceeds:

rator proceeds:
"The next day I was on the street near the Governor's yamen; I saw a big crowd, and went to see what it was they were following. I found it was the foreign pastors and their it was the foreign pastors and their wives and children, and the Roman Catholic priests and nuns, and some Catholic priests and nuns, and some Christians. I heard people say they were going to be killed. I trued to get out of the crowd, but could not, so stayed and witnessed with my own eyes the killing of the foreigners. The first to be led forth was Pastor Farthing. His wife clung to him, but he gently put her aside, and going in front of the soldiers himself knelt down without saying a word, and his head was struck off by one blow of the executioner's knife.

knife "He was quickly followed by Pas-tors Hoodle and Beynon, Drs. Loritt and Wilson, all of whom were be-headed with one blow by the execu-

and Wilson, all of whom were beheaded with one blow by the executioner. Then the Governor, Yu Histen, grew impatient, and told his bodyguard, all of whom carried long beheading knives with long handles, to help to kill the others. Pastors Stokes, Simpson and Whitehouse were next killed, the last one by one blow only, the other two by several. When the men were finished, the ladies were taken.

"Mrs. Farthing had hold of the hands of her children, who clung to her, but the soldiers parted them, and with one blow beheaded all the children, and did it skilfully, needing only one blow, but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Loritt was wearing her spectacles, and held the hand of her little boy even when she was killed. A soldier took off her spectacles before beheading her, which needed two blows. "When the Protestants were killed, the Roman Catholics were brought forward. The bishop, an old man, with a long white beard, asked Governor Yu Hsien why he was doing this wicked deed. I did not hear the Governor give him any answer, but he drew his sword and cut the

the Governor give him any answer, but he drew his sword and cut the bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded. The beard, and he was beheaded. The priests and nuns quickly followed him in death. Then (Pastor Pigott and his party were led from the district jail, which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people to the very last, when he was beheaded with one how. Mr. Robinson here. blow. Mr. Robinson suffered blow. Mr. Robinson suffered death very calmly. Mrs. Pigott held the hand of her son, even when she was beheaded, and he was killed immediately after her. The lady and two girls were killed also quickly. In all on that day forty-five foreign people were beheaded, thirty-three Protestants and twelve Roman Catholics. were beheaded, it to A number of native Christians were

ing before the week we puring the night the we of the clothing and of the clothin; na the such as rings and wateres they were removed to all the great South Git. ex-25. Offer himself often-In this and cages on the gate on the cit, wait

The Markets

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

vo-uay.		
1	Cash.	July.
Chicago	B	80 73 1-2
New York		0.79 1-4
Milwaukee	076	0731-2
St. Louis		0 69 5-8
Toledo	0 75 3-4	0743-8
Detroit, red		07578
Detroit, white		
29 to 40c, in car le		ack here.
-Winnipeg Comme	rcial.	

Toronto Provision Market. There is a good demand for all lasses of hog product, and the firm-less in the market continues. Prices are unchanged.

Pork-Canada short cut. \$20 to \$20.50; heavy mess, \$19 to \$19.50. Smoked and dry salted meats—Loag clear, tons and cases, 10c; breakfast bacon, 14c.; hams, 12 1-2 to 13c.; rolls. 11c.; shoulders, 10 to 10 1-2c.; backs, 13c. Green meats out of pickle are quoted at 1c. less than Lard—Tierces 10 1-2c., tubs 10 2-4c., and palls 11c.

Toronto Farmers' Market

Toronto Farmers' Marke.

Wheat, white, 73c; wheat, red,
72 1-2c to 73c; wheat, goose, 63c to
69c; wheat, spring, 72 1-2c; Barley,
47c to 47 1-2c; rye, 51 1-2c; backwheat, 55 1-2c; oats: 38c; peas, 66c;
hay, \$12 to \$13.50; straw, \$8 to
\$9; butter, 13c to 17c; eggs, boilling, new laid, 10 to 12c; chickens,
per pair, 60c to 80c; turkeys, per
lb, 11c to 13c.

er).,	11c	to	13c.	80	e;	vurke	eys,	P
	[oroi	nto	Live	Sto	ck	Mari	kets	
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oge Oge	es, per choic light	r head	r ow		•••••	7 25	to	800
ogs	, fat,	per	CWG			6 75	to	9

Toronto Dairy Markets. Toronto Dairy Markets.

Butter—Supplies are moderate and prices unchanged. Pound rolls sell at 13 to 14c, and large rolls at 12 to 13c; poor to medium qualities, 10 to 11c; creamery, boxes, 171-2 to 18c; and pounds, 181-2 to 19c. Eggs—Trade is fairly active, and offerings moderate. Quotations, 101-2 to 11c, in case lots; No. 2 chips, 81-2 to 9c.

Cheese—Market quiet. Full creams, Sentember, 9 to 91-2 core.

Cheese-Market quiet. Full creams, September, 9 to 91-2c; new, 81-2 to 9c.

Hides and Wool Price list revised daily by E. T. Carer, successor to John Hallam, 85 East Front street:

Hides, green, 5 to 7c; hides, cured, 7 to 7 1-2c; calfskins, No. 1, 9c, No. 2, 8c; deacons (dairies), each 60 to 70c; sheepskins, fresh, 90 to \$1; tallow, rendered, 5 to 51-4c; wool, fleece, 13 to 14c; unwashed, fleece, 8 to 9c.

In Manitoba wheat very little business is being done. The Ontario millers don't seem to want any by lake, as there is no demand from them. Prices are now practically on an export basis, and export freights an export basis, and export freights are very moderate at present. The local mills have been paying better than Fort William prices for low grade wheat for shipment from country points, and this demand still continues. Prices at close of husiness yesterday show a slight advance on a week ago, and were: No. 1 hard, 781-2c; No. 2 hard, 751-2c; No. 3 hard, 67c; No. 3 hard, 67c, and dried No. 3 northern 63c, all and dried No. 3 northern 63c, all in store Fort William or Fort Ar-thur. There is a good demand for oats for feed purposes and some seed qualities are also wanted. On seed qualities are also wanted. On-tario grades are being used to fill the latter demand. We quote prices unchanged, as follows: Ontario oats, No. 2 white, 46c per bushel; Alberta oats, 41 to 43c; Manitoba grades, Bailey 700, Kerr 600. One factory got 1-16c more, to complete the tity the buyer wanted.

English Live Stock Markets. Liverpool, May 24.-Here and at London cattle are steady and un-changed at from 10 3-4 to 12c per lb., dressed weight; refrigerator beef is quoted at 8 3-4 to 9c per lb.

Cheese Markets. Perth, May 24.-There were 665 boxes of cheese brought into Perth cheese market to-day, all white: Bissell got 330, Webster 135. Price paid

Winchester, May 24.-At the meet. ing of the Cheese Board to-day, 635 boxes were registered; 585 white and 50 colored. The highest price offered for both was 8 3-4c, at which ure 293 boxes white were sold Weir, buyer for Alexander.
Kingston, May 24.—At the Cheese

Board to-day 900 boxes were ed; 300 sold at 8 5-8

ed; 300 sold at 8 5-8c.
Iroquois, May 24.—At the Cheese
Board to-day 159 colored and 575
white cheese were boarded. The best
price offered was 8 3-4c, at which
price 56 boxes sold on the board.
Kingston, May 24.—At the meeting of the Frontenac Cheese Board
have to an three ween 1100 white here to-day there were 1,100 white cheese boarded, and 300 sold on board at 8 5-8c, part at 8 1-2c.

The Week's Failures. Fallures for the week numbered 180 in the United States against 185 last year, and 22 in Canada against 20 fast year.