JOSHUAS VICTORIOUS MARCH OVER CANAAN

Talmage Reviews an Old Bible Campaign That Is Analogous to Lord Roberts' Invasion of South Africa.

A Washington report: In his discourse Dr. Talmage follows Joshua on his triumphal march and speaks encouraging words to all who are engaged in the battles of this life. Text, Joshua i., 5: "There shall not any man be able to stand before thee all the days of thy life.'

Moses was dead. A beautiful tradi-on says the Lord kissed him and in that act drew forth the soul of the dying law-giver. He had been buried, only one person at the funeral, the same one who kissed him. But God never takes a man away from any ce of usefulness until he has someone ready to replace him. The Lord does not go looking around amid a great variety of candidates to find omeone especially fitted for the va-Moses has passed off the stage, and Joshua, the hero, puts his foot on the platform of history so solidly that all the ages echo with the tread. He was a magnificent fighter but he always fought on the right side, and he never fought unless God told him to fight. He got his military equipment from God, Who gave him the promise at the start. "There shall not any man be able to stand before thee all the days of thy life." God fulfilled this promise, although Joshua's first battle was with the spring freshet, the next with a stone wall, the next eading on a regiment of whipped cowards, and the next battling against darkness, wheeling the sun and the moon into his battalion, and the last against the king of terrors, death-five great victories.

As a rule when the general of an

army starts out in a war he would like to have a small battle in order that he may get his own courage up and rally his troops and get them drilled for greater conflicts, but the first undertaking of Joshua was greater than the leveling of Fort Pulaski, or the assault Gibralar, or the overthrow of the Bastile. It was the crossing of the Jordan at the time of the spring fresh-The snows of Mount Lebanon had just been melting, and they poured down the valley, and the whole valley was a raging torrent. So the Canaanites stand on one bank, and they look across and see Joshua and the Israelites, and they laugh and say: "Aha, they cannot disturb us until the freshets fall! It is impossible for them to reach us." But after awhile they look across the water, and they see a movement in the army of Joshua. They say: "What is the matter now? Why, there must be a panic among those troops, and they are going to fly, or perhaps they are going to try to march across the river Jordan. Joshua is a lunatic." But Joshua, the chieftain, looks at his army and cries: "Forward, march!" and they start for the bank of the Jordan. One mile ahead go two priests, carrying a glittering box four feet long and two feet wide. It is the ark of the covenant. And they come down, and no sooner do they touch the rim of the water with their feet than. by an Almighty fiat, Jordan parts. The army of Joshua marches right on without getting their feet wet, over the bottom of the river, a path of chalk and broken shells and pebbles, until old of the oleanders and tamaring gained the other bank they clap their shields and their cymbals and sing the praises of the God of Joshua. bank than the water begins to dash and roar, and with a terrible rush they

As the hand of the Lord God is taken away from the thus uplifted waters—waters perhaps uplifted half a mile-they rush down, and some of the unbelieving Israelites say: "Alas, alas, what a misfortune! Why could not waters have staved parted? Be-O Lord, we are engaged in a risky bus-Those Canaanites may eat us How if we want to go back? Would it not have been more complete if the Lord had parted the waters to let ed to let us go back if we are defeat-My friends, God makes no provision for a Christian retreat. He clears the path all the way to Canaan. To go back is to die. The same gatekeep-teep the twyng back the gratekeep-teep the gratekeep-teep the twyng back the gratekeep-teep the twyng back the gratekeep-teep the twyng back the gratekeep-teep the ers that swung back the amethystine make such rapid time as these Isand crystalline gate of the Jordan to raelites with the Canaanites after the amethystine and crystalline gate of figure as when they were on the relet Israel pass through now swing shut the Jordan to keep the Israelites from going back. Victory ahead, but water 30 feet deep behind, surging to death and darkness and woe. But you say, falls on his face and begins to "Why did not these Canaanites, when they had such a splendid chance, wherefore hast Thou at all brought standing on the top of the bank 30 or this people over Jordan to deliver us 40 feet high, completely demolish those poor israelites down in the river?" I will tell you why. God had made a promise, and he was going to keep it. "There shall not any man be able to shall hear of the additional to deliver us into the hands of the Amorites, to destroy us? Would to God we had been content and dwelt on the other side of Jordan. For the Canaanites and all the inhabitants of the land stand before thee all the days of thy

stop. Joshua gives the command. "For-ward, march!" In the distance there is long grove of trees, and at the end f the grove is a city. It is Jericho. That city was afterward captured by Pompey and once by Herod the Great and once again by the Mohammedans, but this campaign the Lord plans. There shall be no swords, no shields, no battering ram. There shall be only the swords of the swords one weapon of war and that a ram's horn. The horn of the slain ram was sometimes taken, and holes were punctured in it, and then the musician would put the instrument to his lips, and he would run his fingers over this behind a ledge of rocks in the night, tured in it, and then the musician go up right away." and he would run his fingers over this bening a least comparatively rude musical instrument and make a and then he sends comparatively amall regiments up in front of the

people. That was the only kind of weapon. Seven priests were to take these rude, rustic musical instruments, and they were to go around the city every day for six days—and then on the seventh day they were to go around blowing those rude musical instruments seven times, and then at the close of the seventh blowing of the ram's horns on the seventh day the peroration of the whole scene was to be a shout, at which those great walls should tumble from capstone to base. The seven priests with the rude nusical instruments pass all around the city walls on the first day and score a failure. Not so much as a plece of plaster broke loose from the wall not so much as a loosened rock, not so much as a piece of morter lost from its place. "There," say the unbeliev-ing Israelites, "did I not tell you so? Why, those ministers are fools. The idea of going around the city with those musical instruments and expecting in that way to destroy it. Joshua has been spoiled. He thinks because he has overthrown and conquered the spring freshet he can overthrow the stone wall. Why, it is not philosophic. Do you not see there is no relation between the blowing of these musical instruments and the knocking down of the wall? It is not philosophic." And I suppose there were many wiseacres who stood with their brow knitted and with the forefinger of the right hand to the forefinger of the left hand arguing it all out and showing that it was not possible that such a cause could produce such an effect And I suppose that night in the en-campment there was plenty of caricature, and if Joshua had been nominated for any high military position he would not have received many votes.

Joshua's stock was down. The second day the priests blowing the musical instruments go around the city and again a failure. The third day and a failure, fourth day and a failure, fifth day and a failure, sixth day and a failure. The seventh day comes, the climacteric day. Joshua is up early in the morning and examining the troops walks all about, looks at the city wall. The priests start to make the circuit of the city. They go all around once, all around twice, three times, four times, five times, six times, seven times and a failure. There is only one more thing to do, and that is to utter a great shout. I see the Israelitish army straightening themselves up, filling their lungs for a vociferation such as never was heard before and never heard after. Joshua feels that the hour has come, and he cries out to his host, "Shout, for the Lord hath given you the city." All together the troops shout: "Down, Jericho! Down, Jericho!" And the long line of solid mes-onry begins to quiver and to move and to rock. Stand from under! She falls! Crash go the walls and temples, the towers, the palaces, the air blackened with the dust. The huzza of the victorious Israelites and the groan of the conquered Canaanites commingle, and Joshua, standing there in the debris of the walls, hears a voice saying, "There shall not any man be able to stand be-

fore thee all the days of thy life." Only one house spared. Who lives there? Some great king? No. Some woman distinguished for great kindly deeds? No. She had been conand broken shells and pebbles, until spicuous for her crimes. It is the they get to the other bank. Then they house of Rahab. Why was her house spared? Because she had been a isks and willows and pull themselves great sinner? No, but because she up a bank 30 or 40 feet high, and havages that there is mercy for the chief of sinners. The red cord of divine injunction reaching from her window to the ground, so that when the people saw the red cord they knew that it was the divine indication that they should not disturb the premises, making us think of the divine cord of a Savior deliverance, the red cord of a Savior's kindness, the red cord of a Savior's mercy, the red cord of our rescue Mercy for the chief of sinners your trust in that God, and no damage shall befall you.

But Joshua's troops may not halt here. march!" ne command is "Forward, There is the city of Ai. It How shall it be must be taken. must be taken. How shall it be taken? A scouting party comes back and says: "Joshua, we can do that without you. It is going to be a very easy job. You must stay here while we go and capture it." They march with a small regiment in front of that city. The men of Ai look at them and rive one yell. They never cut such a sorry whine, and he says: "O Lord God, shall hear of it and shall environ us round and cut off our name from the I am encouraged when I thear this cry of Joshua as he lies in the dust. God comes and rouses him. How does He rouse him? By complimentary apostrophe? No. He says.

city. The men of Ai come out with a shout. The small regiment of Isa shout. The small regiment of Israelites in stratagem fall back and fall back, and when all the men of Ai have left the city and are in pursuit of these scattered, or seemingly scattered regiments, Joshua stands on a rock—I see his locks flying in the wind as he points his spear towards the doomed city, and that is the signal. The men rush out from behind the rocks and take the city, and it is put to the torch, and then these Israelites in the city march down, and the flying Israelites return, and between these two waves of Israelitish prowess the men of Ai are destroyed.

But this is no place for the host of Joshua to stop. "Forward,"

of Joshua to stop. "Forward, march!" cries Joshua to the troops. There is the city of Gibeon. It has put itself under the protection of Joshua. They send word: "There are five kings after us. They are going to destroy us. Send troops quick. Send us help right away." Joshua has a three days' march, more than double quick. On the morning of the third day he is before the enemy. There are two long lines of battle. The battle opens with great slaughter, but the Canaanites soon discover something. They say: "That is Joshua. That is the man who conquered the spring freshet and knocked down the stone walls of Jericho and destroyed the city of Ai. There is no use fighting."
They sound a retreat, and as they
begin to retreat Joshua and his host spring upon them like a panther, pursuing them over the rocks, while the catapults of the sky pour a volley of halistones into the valley, and all the artillery of the heavens, with bullets of iron, pound the Canaanites against the ledges of Bethhoron.
"Oh," says Joshus,
"this is surely
a victory!" But do you not see the
sun is going down? Those Amorites are going to get away after all, and then they will come up some other time and bother us, and perhaps destroy us. See the sun is going down. the same is going down.

Oh, for a longer day than has ever seen seen in this climate!" What is the matter with Joshua? Has he fallen in an apoplectic fit? No. He is in

Look out when a good man makes the Lord his ally. Joshua raises his face, radiant with prayer, and looks at the descending sun over Gibeon and at the faint crescent of the moon, for you know the queen of the night some-times will linger around the palaces of the day. Pointing one hand at the descending sun and the other hand at the faint crescent of the moon, in the name of that God who shaped the worlds and move the worlds, he cries: "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon!" They halted. Whether it was by refraction of the sun's rays or by the stopping of the whole planetary system I do not know, and do not care. I leave it to the Christian Scientists and the infidel scientists to settle that ques-tion, while I tell you I have seen the same thing. "What?" say you. "Not the sun standing still?" Yes. The same miracle is performed nowadays. The wicked do not live out half their day, and their sun sets at noon. But let a man start out in a battle for God and the truth and against sin, and the day of his usefulness is prolonged and prolonged and prolonged.

But Jushua was not quite hrough. There was time for five funerals before the sun of that prolonged day set. Who will preach their funeral sermon? Mas-sillon preached the funeral sermon over Louis XVI. Who will preach the funeral sermon of those five dead kings—King of Jerusalem, King of Hebron, King of Jarmuth, King of Lachish, King of Eglon? Let it be by Joshua. What is his text? What shall be the epitaph put on the door of the tomb? There shall not any man be able to stand before thee all the days of thy

But it is time for Joshua to go home. He is 110 lears old. Washington went down the Potomac and at Mount Ver-non closed his days. Wellington died peacefully at Apsley house. 110 years he has to meet a king who has more subjects than all the present population of the earth, his throne a pyramid of skulls, his parterre the grave yards and the cemeteries of the world, his charlot the world's hearse— the king of terrors. But if this is Joshua's greatest battle, it is going to be Joshua's greatest victory. He gath ers his friends around him and gives his valedictory and it is full of reminiscence. As he lies there he tells the story two or three times—you have heard old people tell a story two or three times over-and he answers: go the way of all the earth, and not one word of the promise has failed, not one word thereof has failed. All has come to pass; not one word thereof has failed. And then he turns to his fam Choose now whom you will serve, the God of Israel or the God of the Amortes. As for me and my house, we will

A Phonograph Clock. Another very interesting horological novel at the same exposition was a clock in which the hours were announced by a phonograph, instead of being struck on chimes. The clock exclaims, "Attention. Listen well! It is 3 o'clock," or whatever the hour may be. While this idea has been suggested before, the acworth special notice. On a moving cylinder of wax there is registered at intervals, and at suitable distances the words to be repeated, which are articulated in a strong voice without any nasal twang. Any character of phrase can be or added. There is very little change in the clockwork. It remains as usual, except that the beli movement is replaced by a phonograph, put in movement by the aid of a weight, which is wound up at any time desired. A stem, actuated by the minute wheel, receives an im-pulse every half hour, to be transmitted to a catch, on which depends the stoppage of the movement of the cylinder.

Woman Hunting the Kangaroo. Among the black hunters of kangaroos in Western Australia are 27 women. It is a professional business, and there are about 125 persons who Western Australia are 27 make it their regular business to hunt and capture the animals.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. X DECEMBER 9, 1900.

Bartimous Healed.—Mark 10; 46-52.

Commentary.—46. They came —
Jesus and his disciples were making
their last journey to Jerusalem. They their last journey to Jerusalem. They have crossed the river Jordan westward since our last lesson. Jericho-City of the moon, or place of fragrance. This was the largest city in the Jordan valley. It was about sixteen miles northeast of Jerusalem, and in Christ's time was wealthy and flourishing. Josephus called it "a little paradise." At present the place is a foul Arab town of only about 200 inhabitants. Blind Bartimeus—Matthew says there were two. If there were two there was one, and Mark mentioned Bartimeus by name, probably because he was and in Christ's time was wealthy and flourishing. Josephus called it "a little paradise." At present the place is a foul Arab town of only about 200 inhabitants. Blind Bartimeus—Matthew says there were two. If there were two there was one, and Mark mentioned Bartimeus by name, probably because he was well known. Blindness is very common in Palestine. "While in this country there were, in 1870, one blind in 1,900 population, and in Europe one in 1,094 population; there were in China one in 400, and, according to Dr. Geikie, one in 100 in Egypt. "Blindness is common in Palestine to a degree which we in Western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affection is so prevalent. At Gaza, for instance, it is said that one-third of the population have lost one or both eyes, and our observation would agree with the statement."—Tristram. "The causes are the sudden changes in temperature and light, the intense brightness of the sun, and the fine dust in the air of those sandy countries."—Peloubet. Begging—Alithe roads leading to Jerusalem, like the temple itself, were much frequented at the time of the feasts, by beggars, who reaped a special har.

Someone fland man is not a true representative po fman, he is not was he made man at first; so, true, spiritually, the sinner is not a true representative of the race. Poverty. Without God we are very poor. The soul naturally desires good. Satan takes advantage of this and offers substitutes. Sinners are under the sun and siy and say, of passing events, and of each other. But "the world can never give the bliss for which we sigh." It gives but little of what it has, and if it gave it all the soul of man would not be filled and blessed.

Promptness. "And when he heard that it was Jesus of Nazareth, he began to cry out." It is, no doubt, his first opportunity to call upon Christ. He does not deaf; if he cannot see, he can hear, and he uses that sense to the best advantage.

Opposition. Instead of being encouraged to cry to intense brightness of the sun, and the fine dust in the air of those sandy countries."—Peloubet. Begging—All the roads leading to Jerusalem, like the temple itself, were much frequented at the time of the feasts, by beggars, who reamed a special by beggars, who reaped a special har-vest from the charity of the pilgrims.-Geikie.

grims.—Geike.

47. That it was Jesus—He had evidently heard of the fame of Jesus, and how He could heal the blind. Began to cry out—It is the chance of a lifetime, there is no time to lose, in a moment he will have passed.
Opportunities lost are always to be regretted, but can never be recalled. Son of David-With the Jews

ed. Son of David—With the Jews this expression was applied to the Messiah. Have mercy on me—The case of this blind man illustrates well the condition of a sinner and his efforts in coming to God.

48. Many charged him—"Many rebuked him."—R. V. Whenever a soul begins to cry after Jesus for light and salvation, the world and the devil join together to drown its cries and force it to be silent. But and salvation, the world and the devil join together to drown its cries and force it to be silent. But cries and force it to be silent. But let all such remember, Jesus is now passing by, and if they are not saved by Him they must perish everlastingly. Hold his peace—Remain quiet. He cried the more a great deal—1. He was in earnest, and opposition only caused it to increase.

2. He persevered; hindrances did not stop him. He used his voice. It was not necessary to urge him to

was not necessary to urge him to pray, he called with all his might to Christ. He was determined to overcome the rebukes of his friends and the confusion and noise of the crowd, and attract the attention of Jesus. 4. He cries to the Saviour in real faith. 5. His request is lumble. 49.—Jesus stood still—The cry for mercy will always cause the Saviour therey will always cause the Saviour to stop. He takes not another step; this is the first thing to be attended to. One has said, "The cry of a believing penitent is sufficient to stop the most merciful Jesus, were He going to make a new heaven and a new earth; for what is the value of call the state of the sufficient to state of the sufficient to state of the sufficient to sufficient suf of all the irrational part of God's creation when compared with the value of one immortal soul?" To be called—He could have healed His eyes at a distance, but this is an important case, and He decides to show his power before this whole company. Be of good comfort — It appears that the very ones who at first rebuked him, because of His earnestness now hasten to congrat-

ulate Him upon His success.
50. Casting away his garment—
He cast aside his outer garment
that might hinder him in coming to Christ. He cares not for garments now, it is his sight he desires. This now, it is his sight he desires. This may be taken as a type of the removal of the hindrances, of whatever kind, that prevent a soul from coming to Jesus.
51. What wilt thou—What is your

request? Christ knew, but He must know it from him. The divine plan is to ask, if we would receive. Christ says, "What wilt thou?" says, "What wilt thou?" He is always willing, the only difficulty is with us. Lord—"Rabboni."—R. V. This was the highest citle of reverence and respect he could give, the gradations being Rab, Rabbia, Rabban, Rabboni.—Hom. Com. That I might receive my sight—He had no trouble to ask for what he wanted. He did not complain for lack of words, had no need of a prayer book, and used no vague expressions. book, and used no vague expression

52. Go thy way—Go now and earn a living for yourself and beg no more. Thy faith hath made thee whole—His faith was the medium through which the blessings of God were brought to m. It was not his earnestness, or is prayers, but his faith in Christ that was commended; and yet earnestness and prayers are also important. And immediately—It was not necessary to wait a long time for a gradual healing, but instantly he saw. Matthew says that Jesus had compassion and touched the even of the blind sion, and touched the eyes of the blind man. Followed Jesus—None follow Christ, blindfolded. He first, by His grace opens men's eves, and so draws their heart's after Him. Bartimeus followed Jesus as H's distiple, to learn of the property of the statement of the stat Him and to bear testimony to Him Him and to bear testimony to Him and to His power and goodness. The best evidence of spiritual illumination is a constant, inseparable adherence to Jesus Christ as our Lord and leader.—Henry. In the way—True Christians naturally follow their Saviour in "the way" of life. Where He leads they follow. His ways are ways of pleasantness and peace. Luke adds to this account that "all the peace." of pleasantness and peace. Luke adds to this account that "all the people when they saw it gave praise unto God." Luke xviii. 43.

Teachings.—Spiritual blindness is the worst kind of blindness; those who are

thus affected fancy they have a very clear vision. "Blindness of heart is a disorder of which men seldom complain, or from which they seldom desire to be delivered." A successful prayer must spring from the heart—must be born of soul need.

Thoughts—These who are blind.

Thoughts.—Those who are blind have but little idea of the beauty of the natural world. They have no

onception of color. The terms white conception of color. The terms white, black, red, green, etc., are meaning-less to them. So simmers are spiritually blind and cannot see the beautless of the spiritual world. The one away from Christ knows nothing of true joy and peace. The type of Christ, so precious to the Christian, is unknown to the sinner.—W. Wilson

PRACTICAL SURVEY We are taught by the incident how o seek Jesus, the Saviour, the "Light of the world."

of the world."

Blindness. The physical condition of this afflicted man represents the spiritual condition of the unconverted. Spiritual darkness is dense, and, unless light is found, ends in "outer darkness." A blind man is not a true type of man, he is not what the Lord Wants men to be now as he made.

Success. His prayer is direct and to the point. There is no display of unnecessary words. He comes as a blind beggar and plainly states his need. We are free to speak of our physical needs, and make nothing of asking for what we want in temporal matters; then let us be free to make our spiritual needs and desires known. Why should we be so reserved, and even ashamed, in speaking of the wants of the soul? He first opens men's eyes, and draws their hearts after Him, then they love to follow Him, and can plainly see to do so. Bartimeus evidently became a true disciple of our Lord. He came to Jesus for physical healing and received spiritual sight as healing and received spiritual sight as well. The Lord always gives liberally to the humble trusting heart. When we ask in faith success and victory will attend our efforts.—L. H. Mul-

A DARING FOOTPAD'S WORK

Laid for a Man in G. T. R. Station Yards, Woodstock.

WAS FORTUNATELY BEATEN OFF.

A bold attempt at highway robbery was made in the Grand Trunk yards at three o'clock this morning. At noon yesterday Arthur Robiason, of Belleville, received a telegram to come at once to the bedside of his father, who is lying seriously ill at the residence of his daughter, Mrs. Thomas Allenby, 369 Main street. Mr. Robinson took the first train for Woodstock, leaving Belleville yesterday afternoon and arriving here about 3 o'clock this morning on the Chicago Express, which is due at 2.18 a. m. ery was made in the Grand Trunk 2.18 a. m.

2.18 a. m.

It was very dark when Mr. Robinson alighted from the train, the lights, of course, having gone out at midnight. He is a comparative stranger in Woodstock, and did not know of the Wellington street bridge. He therefore set out across the yards and as he groped his way round the end of a box car at the foot of South Wellington street a man jumped out from behind the car and swung his right heavily upon Mr. Robinson's jaw. The thug, for such he evidently was, was about to put on the finishing touches with his left when Mr. Robinson threw up his grip and warded off the blow at the same time Mr. Robinson threw up his grip and warded off the blow at the same time kicking the assassin in the pit of the stomach with all the force at his command.

The man was evidently badly hurt for he doubled up and sneaked away between the rows of cars and Mr. Robinson saw no more of him. "I have not been in Woodstock be-

fore for a number of years and it was a pretty warm reception to get at three o'clock in the morning." said Mr. Robinson to-day. He could not see the man distinctly as he had his hat pulled down over his eyes. He was tall and slim and wore a He was tall and slim and wore a moustache, but no further description of him can be given. The description as far as it goes tallies with that of a footpad who has been operating in Stratford of late.—Woodstock Sentinel-Review.

Manchester Butter Market. Andrew Clement & Sons, of Manche

ter, England, report the prices of butter and cheese for the week ending Nov. 21st, 1900, as follows-Nov. 21st, 1900, as follows—
Butter—Our market opened firm,
with a brisk inquiry for choicest
grades. These were quickly picked up
and by Monday night there was not
a great quantity left unsold. Yesterday there was a quieter feeling to b noticed, and holders did not do so well as on Monday. There has been more inquiry for secondary qualities. Australian met with some demand for the first time this season. We quote — Choicest Danish and Swedish, 122s, to 126s.; choicest Irish, 112 to 114s. choicest Australian, 108 to 112s. choicest Australian, 108 to 1 choicest Canadian, 106 to 110s. Cheese—The demand, although of a hand-to-mouth character,

broadened out considerably, with the result that there has been a fair turnover, although at easy prices. Stocks are, gradually being reduced in importers' hands. We quote— Finest white and colored, 53 to 54s.; fine white and colored, 49 to 52s.

A Relic of a Pompadour. . A copy of the original inventory of the effects of Mme. de Pompadour was sold in a London auction room the other day.

It is in two volumes and is bound in the original green vellum, the clasps being lettered "Succession de Madame de Pompadour, Soeur."

The Markets

Following are the closing quota-

| .to-day | WILLOW | Conexe |
|--------------------|----------|----------|
| | Cash. | May. |
| New York | | 079 |
| Milwaukee | 0.74 | |
| St. Louis | 0 69 3-8 | 0 73 1-1 |
| Toledo | 0743-8 | 0 78 54 |
| Detroit, red | 0 74,1-4 | 0 78 1- |
| Detroit, white | 0 74 1-4 | |
| Duluth, No. 1 N | 0.72 | 0175 1-8 |
| Duluth, No. 1 H | 074 | |
| Minneapolis, No. 1 | | |
| Northern | | 0.74 1-8 |

Toronto Farmers' Market. Wheat—400 bushels sold 1-2c to 1c lower at 671-2c; 100 bushels of red 1-2c higher at 681-2c and 500 bushels of goose 1-2c lower at 61 1-2c to

Barley—1,500 bushels sold steady to easier at 40c to 46 1-2c.
Oats—900 bushels sold 1c lower at

29c.

Hay and Straw—Hay was rather plentful and the price was easier, 25 loads selling at \$13 to \$14.50 per ton. Straw was also easier and two loads sold at \$12 to \$12.50 per ton. Dressed Hogs—Steady and unchanged, at \$7 to \$7.40 per cwt.

Butter—The demand for fine pound rolls continues, and they are very scarce. The price is firm at 20c to

Eggs-New laid are scarce and

Eggs—New laid are scarce and wanted. They are selling as high as 23c, and extra choice lots may even bring a cent more. Others sell from 18c to 21c.

Poultry—The offerings are large and there is little or no demand, owing to the mild weather. Turkeys are weaker and are selling at 71-2c to 81-2c. Ducks are firm at 40 to 60c. Geese are steady at 5 to 6c, and

| Geese are steady at 5 | to (| SC, | and |
|--|--------|-----|-------|
| chickens are selling at | 30 to | 50 | e. |
| Toronto Live Stock | Mar | ket | |
| Export cattle, choice, per cwt. | \$4 40 | to | 21 60 |
| Export cattle, light, per cwt | 4 15 | to | 4 35 |
| Butchers' cattle picked | 4 40 | to | 4 75 |
| Butchers' cattle, choice | 4 00 | to | 1 40 |
| Butchers' cattle, good | 3 46 | to | 4 00 |
| do medium | 2 59 | to | 3 25 |
| Butchers' common, per cwt | 2 00 | to | 2 50 |
| Bulls, export. heavy. per cwt | 3 50 | to | 4 25 |
| Bulls, export, light, per cwt. | 3 00 | to | 3 50 |
| Feeders, short-keep | 3 50 | to | 3 90 |
| Feeders, heavy | 3 00 | to | 3 53 |
| Feeders, light Stockers, 400 to 750 lbs | 2 50 | to | 3 00 |
| Stockers, 400 to 750 lbs | 2 00 | to | 3 00 |
| off-colors and heifers | 1 50 | to | 2 00 |
| Feeding bulls | 2 50 | to | 3 00 |
| Light stock bull, per cwt, | 1 50 | 0.1 | 2 00 |
| Milch cows, each | 35 00 | to | 45 00 |
| Sheep, export ewes, per cwt | 3 00 | to | 3 40 |
| do. bucks | 2 50 | to | 3 00 |
| Sheep, butchers', each | 2 50 | to | 3 25 |
| Lambs, each | 2 50 | to | 3 75 |
| do per cwt | 3 50 | to | 4 124 |
| Calves, per head | 2 00 | to | 10 00 |
| Hogs, choice, per cwt | 5 75 | to | 0 00 |
| Hogs, fat, per cwt | 5 25 | to | -0 00 |
| Hogs, light, per cwt | 5 25 | to | 0 00 |
| Sows | 3 75 | to | 1 00 |

Wheat Outlook

As we have before remarked, it is curious to notice the great importance attached to the prospects of the Argentine wheat crop, but as it will only commence to be harit will only commence to be har-vested about the middle or later part of January, we made or later part of January, we may expect to hear contradictory reports from bull and bear sources as the crom approaches maturity. It has been really amusing to follow the reports from Rosario for some time past. Just as certain as good prospects were cabled to Great Britain and the United States, adverse cables would im-mediately be forwarded to the same mediately be forwarded to the same destinations, to counteract the first despatches. But despite the reports on either side, it is generally accepted that Argentina will ship more wheat to Europe on the coming crop than buil operators in Chicago and New York will appreciate. And again, it will be found that there is more it will be found that there is more wheat in Manitoba and the Territories, as well as in the Dakotas and Minnesota, than many people have calculated on Ontario has also a large winter wheat crop, and there is nothing to warrant the belief that for the next seven months' consump-tion of the cereal year, we shall not have ample supplies. Nor is there anything to cause buyers to anticlpate to any extent their future remirements A very important for tor to be considered in discussing the wheat question is the action of the elevator ring in Chicago, which is a part likely to allow prices to the not likely to allow prices to attain any material advance as long as a considerable portion of the crop mains in farmers' hands-Monta

Bradstreet's on Trade.

A fair business is reported in whole sale circles at Montreal for the nast The dry goods trade is fairly few houses have commenc ed to take stock. In hardware there has been a good demand. Pig iron is firmer. Country remittances are mproving.
Unfavorable weather continued the

past week in Toronto to check the demand for seasonable goods. Wholesale firms are certain that a cold snap would create a large demand for winter goods. There has been quite a little business done in spring goods, and the holiday goods are moving out well now. Labor is well employed n the various departments of industry. Country remittances are fair.
Trade at London this week has been moderately active. The weather

has not favored any increase in the movement. The grain movement in the country has been light, and pay-ments might be better. Values of

staple goods are firm.

At the Coast business has suffered from mild weather in common with other parts of the country, seasonable lines being slow. The lumber industry has been suffering from the scarcity of vessels. The outlook for the December trade is fair.

At Hamilton this week there has been a fair movement, considering the poor weather for selling winter goods. Values are firmly maintained for most lines of staple goods. conditions of business are sound, and with colder weather there would be more activity. Improved weather conditions have

materially bettered trade in the Northwest. There is more farm pro-duce being marketed at country points, and retail sales have been larger. Prices continue steady in sympathy with the eastern markets.

Narrowest Street in the World. The scaport town of Great Yar-mouth, on the eastern coast of Eng-land, contains a street that is perhaps the narrowest hult up street in the the narrowest built up street in the world. It is known as "Kitty Witches Row," and greatest wid as fifty-six inche