BULL AT LANGUE BUILDING STATES AND STATES

Washington report: In this dis-ourse Dr. Talmage draws his illus-tion or disaster or unfortunate envircourse Dr. Talmage draws his illustrations from a realm seldom utilised for moral and religious purposes. Tex Proverbs vi, 6-8: "Go to the ant, thou sluggard, consider her ways and be wise, which, having no gulde, overseer or ruler, provideth her meat in the summer and gathereth her food in th

The most of Solomon's writings have perished. They have gone out of exist-ence as thoroughly as the twenty books of Pliny and most of the books of Aeschylus and Euripides and Varr and Quintilian. Solomon's Song and Ecclesiastes and Proverbs, preserved by inspiration, are a small part of his voluminous productions. He was a great scientist. One verse in the Bible uggests that he was a botanist, a zoologist, an ornithologist, an ichthyclogist, and knew all about reptilia. I Kings iv, 33: "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth wall; he spake also of beasts and of fowl and of creeping things and of fishes." Besides all these scientific works, he composed 3,000 proverbs and

1,005 songs. Although Solomon lived long before the micros the microscope was constructed, he was also an insectologist and watched and describes the spider build its ruspension bridge of silk from tree to tree, calling it the spider's web, and he noits skilful foothold in climbing the smooth wall of the throneroom in Jerusalem, saying, "The spider taketh hold with her hands and is in king's But he is especially interested in the ant and recommends its habits as worthy of study and imita-tion, saying, "Go to the ant, thou sluggard, consider her ways and be wise, which, having no guide, overseer or ruler, provideth her meat in the ummer and gathereth her food in the harvest.

But it was not until about 300 years ago, when Jan Swammerdam, the son of an apothecary at Amsterdam, Holand, began the study of the ant under and you will find them being replenishpowerful lens that the full force of Solomon's injunction was understood. The great Dutch scientist, in his examof the insect in my text, discovered a great a display of the wisdom of God in its anatomy as astron-omers discover in the heavens and was so absorbed and wrought upon by the wonders he discovered in the ant and other insects that body and mind gave way, and he expired at 43 years of age a martyr of the great science

one but God could have fashioned the insect spoken of in our text or given it such genius of instinct, its wisdom for harvesting at the right time, its wonders of antennae,, by which it gathers food, and of mandibles, which, instead of the motion of the human jaw up and down in mastication, move from side to side: its nervous system, its enlarging doors in hot weather for more sweep of breeze, its mode of attack and defense, clos ing the gate at night against its purification of the earth for human residence, its social life, its republican government, with the con sent of the governed; its maternal fi-delities, the habit of these creatures gathering now and then under the dome of the ant hillock, seemingly in consultation, and then departing to execute their different missions.

But Solomon would not commend al the habits of the ant, for em are as bad as some of the habits of the human race. Some of these small creatures are desperadoes and murderers. Now and then they marelves into hosts and march in straight line and come upon an encampment of their own race and de-stroy its occupants, except the young, whom they carry into captivity, and if the army come back without any ch captives they are not permitted to enter, but are sent forth to make more successful conquest. Solomon gives no commendation to such san behavior among insects any nore than he would have commended guinary behavior among men. The little creatures have sometimes wrought fearful damage, and they have undermined a town in New

Granada, which in time may dro into the abyss they have dug for it. But what are the habits which Solomon would enjoin when he says "Consider her ways and be wise?" "Consider her ways and be wise?"
First of all providence, forethought, anticipation of coming necessities. am sorry to say these qualities are not characteristic of all the ants. These creatures of God are divided granivorous and carnivorous The latter are not frugal, but the former are frugal. While the air is warm and moving about is not hindered by ice or snowbank they port their cargoes of food. T port their cargoes of food. They bring in their caravan of provisions; they haul in their long train of wheat or corn or oats. The farmers are not more busy in July and August rearing their harvest. They stack them away they pile them up. They question when they have enough. They aggregate a sufficient amount to last them until the next warm season. When winter opens, they are ready. Blow, ye wintry blasts! Hang your icicles from the tree branches! mbed all the highways under snow-Enough for all the denizens plenty sits within. God, who feedeth every living thing, has blessed the ant

In contrast with that insectile behavior, what do you think of that large number of prosperous men and women who live up to every dollar that they make, raising their families in luxurious habits and at death expecting some kind friend to give their daughters employment as music teachers or typewriters or government teachers or typewriters or government down, but no man ever yet fretted to children. Every paightspace of the children by the constant of the children by the Every neighborhood has your way your coadjutors, as all those specimens of such improvidence. two words that most strike me in the text are "summer" and "winter." people have no summer in their still grave it is relentless January. important lessons we ought not to Invalid infancy followed by some abuse the lower orders of creation. urimpling accident or dimness of eye- It has been found by scientists that

onment make life a perpetual winter. But in most lives there is a period of er, although it may be a short er, and that is the time to provide for the future.

vide for the future.

One of the best ways of insuring the future is to put aside all you can for charitable provision. You put a crumbling stone in the foundation of plans regard the sufferings that you may alleviate. You will have the pledge of the high heavens for your temporal welfare when you help leads. your fortune if you do not in your temporal welfare when you help the helpless, for the promise is: "Blessed is he that considereth the poor. The Lord will deliver him in time of trouble." Then there is another trouble." Then there is another way of providing for the future. If you have \$1,630 a year income, save \$100; or \$2,000 a year, save \$500; or \$3,000, save \$1,000. Do you say such economy is meanness? I say it is a vaster meanness for you to make no proviion for the future and compel your friends or the world to take care of you or yours in case of bereavement or calamity.

There are women who at the first increase of their husband's resources wreck all on an extravagant ward-robe. There are men who at the prosrobe. There are men wno at the prospect of larger prosperity build houses they will never be able to pay for. There are people with \$4,000 a year income who have not \$1 laid up for a rainy day. It is a ghastly dishonesty practiced on the next generation. Such men deserve bankruptcy and impoverishment. In almost every man's life there comes a winter of cold mis-fortune. Prepare for it while you may Whose thermometer has not stood sometimes below zero? What ship has never been caught in a storm? What regiment at the front never got into a battle? Have at least as much foresight as the insectile world. amine the pantries of the ant hills in this April weather, and you will find ed. "Go to the ant, thou sluggard, consider her ways and be wise, which, having no guide, overser or ruler, pro-videth her meat in the summer and

gathereth her food in the harvest." But my subject reaches higher than temporalities—foresight for the soul, provision for the far beyond. Ant hills, speak out and teach us a larger and mightier lesson of preparing food for the more important part of us!

Do you realise that a man may be a
millionaire or a multi-millionaire for time and a bankrupt for eternity, a prince for a few years and a pauper forever? The ant would not be satisfled with gathering enough food for half a winter or quarter of a winter. But how many of us seem content, though not having prepared for the en-millionth part of what will be existence! Put yourself in right rela-tions to the Christ of all ages, through him seek pardon for all you have ever done wrong and strength for all you will be called to endure, and there will be no force in life or death or eternity to discomfit you. I declare it! There of transforming and enough strengthening power in Christ for both hemispheres.

Furthermore, go to the ant and consider that it does not decline work because it is insignificant. The fragment of seed it hauls into its habitation may be so small that the unaided eye cannot see it, but the insectile work goes on, the carpenter ant at work above ground, the mason ant at work under ground. Some of these creatures mir the leaves of the fir and the catkins of the pine for the roof or wall of their tiny abode, and others go out as hunters looking for food, while others in ers fooking for food, while others in domestic duties stay at home. Twenty specks of the food they are moving toward their granary put upon a bal-ance would hardly make the scales quiver. All of it work on a small scale. There is no use in our refusing mission because it is insignificant. Anything that God in his providence puts before us to do is important. The needle has its office as certainly as the telescope, and the spade as a parliamentarian scroll. You know what became of the man in the parable of the talents who buried the one talent instead of putting it to practical and accumulative use. His apology

was of no avail. was of no avail.

Furthermore, go to the ant and consider its indefatigableness. If by the accidental stroke of your foot or the removal of a timber the cities of the insectile world are destroyed, instantium that we have to available of the cities of the insectile world are destroyed, instantium that we have to available of the cities ly they go to rebuilding. They do not sit around moping. At it again in a second. Their fright immediately gives way to their industry. And if our schemes of usefulness and our plans of work fail, why sit down in discours great. discouragement? As large ant hills as have ever been constructed will be constructed again. Put your trust in God and do your duty, and your best days are yet to come. You have never heard such songs as you will yet hear, nor have you ever lived in such grand abode as you will yet occupy, and all the worldly treasures you have lost are nothing compared with the opulence that you will yet own. If you love and trust the Lord, Paul looks you in the face and then waves his hand toward a heaven full of palaces and thrones, saying, "All are yours!" So that what you fail to get in this present life you will in the coming life. Go to work right away and rebuild as soon as you can, knowing that what the trowels of earthly industry fail to rear the scepters of heavenly reward will more than make up. Persistence is the lesson of every ant hill. Waste not a moment in useless regrets or unhealthy repining. Men fret themselve

who have accomplished anything worth accomplishment.

Furthermore, go to the ant and people have no summer in their From the rocking cradle to the grave it is relentless January important lessons we ought not to

insects transfixed in the case of a museum have been alive and in torture for years. How much the insect and the fowl and the brute may be rightly called to suffer for the advancement of human knowledge and the betterment of the condition of the human race I do not now stop to discuss, but he who uselessly harms any of God's living creation insults the Creator. Alas, for the horrors of vivisection! I have no confidence in the morality of a man or a woman who would harm a horse or a dog or a cat or a pigeon. Such men and women, under affront, if they dared would take the life of a human believe that Cas love.

would take the life of a human being. You cannot make me believe that God looks down indifferently upon the galled neck of the ox or the cruelly curbed bit of the horse or the unsheltered cattle in the snow-storm or the cockpit or the bear baiting or the pigeon shooting or laceration of fish that are not used. Go to the ant, thou miscreant, and see how God honors it.

Furthermore, go to the ant and

how God honors it.

Furthermore, go to the ant and learn the lesson of God appointed order. The being who taught the insect how to build was geometer as well as architect. The paths inside that little home radiate from the door with as complete arrangement as ever the boulevards of a city radiated from a triumphal arch or a flowered circle. And when they march they ered circle. And when they march they keep perfect order, moving in straight lines, turning out for nothing. If a timber lie in the way, they climb over it. If there be a house or barn in the way, they march through it. Order in architectural structure, order in government, order of movement, order of expedition. So let us all observe this God appointed rule and take, satisfacappointed rule and take satisfac-tion in the fact that things are not at loose ends in this world. If there is a divine regulation in a colony or republic of insects, is there not a divine regulation in the lives of immortal men and women? If God cares for the least of his creatures and shows them how to provide their meat in the summer and gather their food in the harvest, will he not be interested in matters of human livelihood and in the guidance of human affairs? I preach the doctrine of a particular providence. "Are not two sparrows sold for a farthing, and yet not one of them is forgotten before God? Are ye not of more value than many sparrows?" Let there be order in our individual lives, order in the family, order in the church, order in the state. In all the world there is

no room for anarchy.

Before we leave this subject let u thank God for those who were will-ing to endure the fatigues and selfces necessary to make revelatio of the natural world, so re-enforcing the scriptures. If the microscope could what a story it could tell of nardship and poverty and sufferin and perseverance on the part of those who employed it for important discovery! It would tell of the blinded eye of M. Strauss, of the Hubers and o scores of those who, after inspecting the minute objects of God's creation, staggered out from their cabinets with vision destroyed. This hour in many a professor's duty the work of putting yesight on the altar of science is go ing on. And what greater loss can one suffer than the loss of eyesight, unless it be loss of reason? While the telescope is reaching farther up and the miscroscope is reaching farther down, both are exclaiming: "There is God, and he is infinitely wise and ininitely good! Worship him and worship hir forever!"

After what Linnaeus and Pierre Huber have told us concerning these liv-ing mites of the natural world, are we not ready to believe that the God who turns the wheel of the solar system and the vaster wheel of the universe regulates the beehive and the ant hill and that all the affairs of our mortal lives are under divine management? When some one asked a hermit on the top of

out of doors and to confront the les-sns of the natural world, and there are voices that seem to say: "Go to the ant; go to the fields; go to the waters." Listen to the cantatas that drop from the gallery of the tree tops. Notice in the path where you walk the lessons of industry and divine guidance. Make natural religion a commentary on revealed religion. But the glow of sunrise and sunset into your spiritual experiences. Let every star speak of the morning star of the Redeemer, and every aromatic bloom make you think of him who is the Rose of Sharon and the Lily of the Valley, and every overhanging cliff remind you of the Rock of Ages, and every morning suggest the "day-spring from on high, which giveth light to those who are in darkness and even the little hillock built by the roadside or in the fields remind you of the wisdom of imitating in tem poral and spiritual things the insectil forethought, "which having no guide overseer or ruler provideth her mea n the summer and gathereth her in the harvest!"

CLERGYMAN CO-RESPONDENT.

Dr. Goodall Also Avers That Six

Others Shared Wife's Affections. New York report: A noted ex-plorer and correspondent, it is alleged plorer and chergyman, it is alleged made his way into the innermost part of the Bronx, and there became too friendly with the wife of Dr. William Austin Goodall, of 583 East 158th street. Now the physician wants a di-vorce, averring six besides the ex-plorer have shared his spouse's affec-tions.

Mrs. Goodall is musical and also Mrs. Goodall is musical and also nonchalant. She was singing the Swan Song, from "Lohengrin," Wednesday morning when a lawyer's clerk entered her house and placed the divorce papers on the keys of the piano on which she was plyying her accompaniment.

er accompaniment.
"Nice of you," she stopped to say, "Nice of you," she stopped and then went on with the song. Meanwhile the house was being stripped of the furniture, which Mrs. Goodall was preparing to send to the home of her mother in Canada. She informed her husband before departinformed her husband before departing for the same destination, that she would fight his suit to the best of her ability. The physician has an income of \$15,000 a year.

Age is venerable in man — and would be in woman if she ever became old.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. VII. MAY 19, 1901.

Jesus Ascends Into Heaven.—Luke 24; 44-53;

Jesus Ascends Into Heaven.—Luke 24; 44-53; Acts 1: 1: 11.

Commentary.—44. These are the words—Now you will understand what seemed so dark to you when I told you about the Son of man being put to death and rising again. Chap. xviii. 31.34.—J., F. & B. The law ... the prophets ... the psalms—The three Jewish divisions of the Old Testament Scriptures, here mentioned as containing, each of them, things concerning Christ. In these various ways of writing, God did of old reveal His will; but all were written to give notice of the coming and kingdom of the Messiah. 45. Then opened he—He Iully opened. They had a measure of light before, so that they discerned the Scriptures to be the true word of God, and to speak to the Messiah, but they had not light sufficient to enable them to apply these Scriptures to their Lord and Master. Understand the Scriptures—The design of opening the understanding is, not that we may be wise above what is written, but wiser in what is written, and be made wise to salvation by it.

46. Thus it is written, etc.—Here are the two great essential facts of the gospel. 1. The atonement of Christ. 2. His resurrection from the dead.

47. Repentance—"This implies that

47. Repentance—"This implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation." Remission of sins—"The forgiveness of sins, the removal of punishment, and deliverance of the soul from the power of sin." In His name—As obtained for sinful men by His atoning sufferings, as the fruit of His intercession, and the effect of His grade—Scott Among all nations—God wills the salvation of all, and Jesus tasted death for every man. Beginning at Jerusalem—Because it was thus written. Because there the facts on which the gospel was founded were transacted.

48. Ye are witnesses—They had been with Jesus throughout His ministry, they had heard His teaching, they had seen His miracles, they knew His character, they had seen Him after He rose from the dead, and now their work was to bear witness of these things.—Peloubet. See v. 8. 47. Repentance—"This implies that

after He rose from the dead, and now their work was to bear witness of these things.—Peloubet. See v. S. 49. I send the promise—The Holy Ghost which was promised to the church through Christ. He here as-sures them that in a little time the Solrit should be noured out on them

sures them that in a little time the Spirit should be poured out on them in greater measure than ever, and they should thereby be furnished with all those glits and graces necessary to discharge this great trust. Endued—"Invested, or clothed with," From on high—It is from on high, and therefore draws the soul upward, and makes it aim high. This power and makes it aim high. This power was the promise of the Father; it could not fail.

50.—As far as Bethany—Not the village itself, but on the descent to it from Mount Olivet. Lifted up Hishands—Probably to lay them on their heads, for that was the ordinary way in which a blessing was given. Gen. xivili. 8-20. xlviii. 8-20

stylii. 8-20.

51. Into heaven—The disciples did not see Him rise out of the grave, because His resurrection could be ensily proved by their seeing Him afterward; but they saw Him return to heaven, as there would be no other way to prove it.

52. They worshipped Him—In gratitude for His blessing upon them. The cloud that received Him out of their sight, but did not put them or their services out of His sight. With great joy—Every sorrow had been turned into joy.

some one asked a neumit of the same of the

1. The former treatise—Inc goods.
of Luke. Luke was the author of the Acts.
O Theophilus—He was a magistrate or high the Acts. U Theophius—ixe was probably a magistrate or high official who had been converted to Christianity. To do and very important statement, dividing the work of Christ into two great branches; the one embracing his work on earth, the other his subse qeunt work from heaven

2. Through the Holy Ghost—God gave not the Spirit by measure unto him. John iii. 34. Jesus who was anointed with the Holy Ghost (Luke iv.: Matt. xii.), in the power of the Holy Ghost, gave commandments to the apostles to be his witnesses, so that such commandments nesses, so the apostles to be his wit-were given by the Strift also.—Lange, Apostles—The twelve generally call-ed disciples in the gospels are in the Acts spoken of as apostles, or "those sent forth."

3. Passing

3. Passion—Sufferings on the cross ble proofs—The single translated "infallible denotes the strongest proofs of which a subject is capable, an irresistible prcof.—Schaff.

baptism was a baptism unto repentance. With the Holy Ghost—The outpouring of the Spirit upon them would eradicate all sin from their hearts and fill them with love and power.

their hearts and fill them with love and power.

6. Come together—At the Mount Olives. VI 50. At this time restore—"Wilt thou break the Roman yoke from off our necks and immediately erect the kingdom of the Messlah?"

8. Shall receive power—They were promised the power of the Holy Ghost in order to properly carry on God's work.

9. A cloud—Perhaps it was like the

God's work.

9. A cloud—Perhaps it was like the "flery, cloudy pillar," the symbol of God, that led the Israelites through the wilderness; or Elijah's storm charlot, or the bright cloud of glory which oversladowed him on the Mount of Transfiguration. This was hig "royal charlet." as Chrysotom "royal chariot," as Chrysostom

parel—Matt. xxviii. 3. The white garments were an emblem of purity.

11. Shall so come—The second or final coming. This will not be in obscurity like His first coming, but "he will come in power and glory, on the clouds, and with His holy angels with him." Matt. xxiv. 30, 31; xxvi. 64.

PRACTICAL SURVEY. The lesson presents the consumma-tion of the earthly ministry of our Lord. Its practical truths have refer-ence first to Himself and second to ence first to Himself and second His disciples. Concerning Himself

ence first to Himself and second to His disciples. Concerning Himself we have,

His Resurrection Attested.—The resurrection of Jesus constitutes the supreme miracle of His miraculous life. It is the final proof of His divinity, and of the efficiency of the redemption he provided. Without it the prophecies concerning him fall and His own words are proven false. His Ascension—Its purpose was not simply a return to the glory which He had "before the world was," but that He might perfect the work of human redemption. Having "descended" that He might "give his life a ransom for many," He "ascended" that He might "fill all things, and give gifts unto men." He has "entered into heaven itself," and "appears in the presence of God;" and, as our Great High Priest, "ever liveth to make intercession for us."

His Return—"This same Jesus shall so come in like manner as ye have seen him go into heaven." Toward this assured and long-expected event the faith of the church has turned during all the ages since his departure.

The Command. A world waiting for

turned during all the ages since his departure.

The Command. A world waiting for the gospel, but instead of the expected "go" came the imperative "tarry ye." The tarrying of Isalah in the temple, under the searchlight of a mighty vision until the seraphim touched his lips with living fire which burned both ways, was haste in the advancement of the kingdom.

The Promise. "Ye shall receive power." Opposed to them were arrayed the culture of the age, the authorities, both civil and ecclesias-

rayed the culture of the age, the authorities, both civil and ecclesiastical, and the deep-seated prejudices of many generations. The "power" which wrought so wondrously at Pentecost was the Holy Ghost, here promised and there bestowed. It transformed the agent and transfixed the object. This power is the crying need of the church to-day, and neither well selected instruments. crying need of the church to-day, and neither well selected instruments, nor well conceived arrangements can supercede it as a working force. The visible symbols may have ceased, but the power may and must be

SELLING GIRLS TO THE KURDS

Hannah Yoseph in The Christian Herald.

My next visit was to Kurda Bazar. After a great Turkish raid 21 years ago, the Kurds did not dare to come and trade in the Persian markets, so they agreed to go outside of Miandab, about two miles from the city, to this bazaar and do their trading there. Many national ities gather there. I had been told that Kurds brought their girls here to be admired and to be sold, so I wanted to see for myself. As we came near the multitude looked like ame near the multitude looked a. hill of ants. Kurdish horsem cantered upon their silver capari-soned horses; and swords and arms glittered and sparkled in the sun. glittered and sparkled in the sun. Whenever I see a Jow, I feel at home. Of course, there he was, with long flowing clothes and black beard, sitting contentedly among his many-colored goods under his temporary shade. There were Kurdish men and women, who had brought sheep, cows, wool carpets, and, shall I say, girls, too? Yes, there were girls brought to be sold, or exchanged for almost anything, from a hat to a horse or a came! The Kurdish and Armenian women were unveiled and looked graceful and happy, and camped with the Mohammedan women. Kurds only sell their girls to Mohammedans. A few years ago, during one of the desperate famine times, a Kurd sold a little girl to an Armonian manufacture. Kurd sold a little girl to an Armenian merchant, to be a servant to his wife. As soon as the Mohammedans heard about it, they sent word to the Government that "if the girl was not sent back immediately, they would attack and exterminate the Armenians," and asked, "Shall a seed of Mohammed be brought up and taught in the religion of Armany?" (Christian.) The mob dispersed when they were told gion of Armany?" (Christian.) The mob dispersed when they were told that the girl was already with her Christians in Kurdistan sometimes

Christians in Kurdistan sometimes barter their girls in marriage, but, unlike the Moslems, they never sell or excharge them. The girl is sold to a man for a wife, and he has no right to divorce, sell or exchange her, as is the Kurdish custom. In Persia, how are more favored than girls, but denotes the strongest proofs of which a subject is capable, an irresistible proof.—Schaff.

4. Not depart from Jerusalem—The coming of the Spirit was to be the next great feast after the crucifixion. This was the centre of Jewish influence and at that time they would reach strangers from all parts of the world. They were not to depart, because they were not to depart, because they were not prepared to go until they were baptized with the Spirit. Wait—"They waited by prayer, by conference together, by doing necessary duties."

5. John—The Baptist, the forerunner of Christ, with water—Join's baptism was a baptism unto repentance. With the Help Control of the Kurdish custom. In Persia, boys are more favored than girls, but it is just the opposite in Kurdistan. Once a Kurdish custom. In Persia, boys are more favored than girls, but it is just the opposite in Kurdistan. Once a Kurdish clief said to me, "I will pay you well if you cure my daughter's eye; you see, after a few years, I will get one thousand tomans for her." Any male relative may sell or exchange a girl, or give her as a gift to any Mohammedan, and one who buys or receives her as a gift may, if he pleases, marry her or exchange her, as is the Kurdish custom. In Persia, boys are more favored than girls, but it is just the opposite in Kurdistan. Once a Kurdish clue once a Kurdish custom. In Persia, boys are more favored than girls, but it is just the opposite in Kurdistan. Once a Kurdish custom. In Persia, boys are more favored than girls, but it is just the opposite in Kurdistan. Once a Kurdish custom. In Persia, boys are more favored than girls, but it is just the opposite in Kurdish custom. In Persia, boys are more favored than girls, but it is just the opposite in Kurdish custom. In Persia, boys are more favored than girls, but it is just the opposite in Kurdish chore a Kurdish clue once a Kurd word. Later on I will tell you of some of my conversations with the girls themselves. The price is according to the girl's station in life and her personal appearance. Among the rich a man may exact as much as two or three thousand tomans for his daughter sister or any formula. his daughter, sister or any female

relative During my stay in the Kurda Eazaar I begged my friends not to tell any one that I was a physician. Unfortunately, some recognized me and told others, and in five minutes almost approximately. almost everybody knew me. Soon there were a few hundreds of extended arms, and many of those near me opened their mouths to have me look at their tongues. Each was trying to push nearer. I was on horseback. I told them I had no instruments or medicine with me and they ments or medicine with me, and they looked greatly disappointed.

Daybooks-Smith says he has just ing what it all meant. Two men— Yes, I heard him strike the boss for ly, in

The Markets

Leading Wheat Markets. Following are the closing quitions at important wheat cer

Casi	h. May.
Chicago	\$0 72 1-
New York	0811-
Milwaukee 074 1-	
St. Louis	074 8-
Toledo 074 1-	4 074 1-
Detroit, red 076	0 76
Detroit, white 076	1 1
Duluth, No. 1	N. C. S. S. S. S. S.
Northern 074	074
Duinth, No. 1	
hard 0761-	2 !

per ton. Straw—Three loads sold 25c lower

at \$8.75 to \$9 per ton.
Wheat, white, 73c; red, 73c; goose, 69 1-2e; spring, 72c; barley, 47c; rye, 51 1-2c; buckwheat, 55 1-2c; oate, 35 c; peas, 65c; hay, \$13 to \$15; straw, \$8.75 to \$9; butter, 14 to 18c; eggs, bolling, new laid, 10 to 12c; chickens, per pair, 60 to 80c; turkeys, per lb. 12 to 13c.

Cheese Markets.
Picton, Ont., May 8.—At our Cheese
Board to-day, 13 factories boarded
475 boxes—405 white and 70 colored.
Highest bld, 8 1-4c for white, 8c
for colored; 355 white sold and 40

colored, May 8.—The opening Woodstock, May 8.—The opening woodstock, May 8.—The opening meeting of the Woodstock Chieses Board was held this afternoon and officers for the ensuing year elected as follows: President, Alex Urquhart; Vice-President, Wm. Malcolm; Secretary, J. F. Costin; Salesman, Jas. Anderson. The financial state-ment of the board shows a balance of \$11.07. The amount of cl

ed was small, there	hainm	h
hoved of milita	nerring	Dut
boxes of white and 6	l of	colo
or boxes sold at 8 1	-16c 1	while
sold at 8c.	,	A WITT E
	1	
Toronto Live Stock	Mar	kets
Export cattle, choice, per cw	04 77	
Export cows	1 33	to
Butchers' cattle picked	3 25	to
Butchers' cattle, choice	4 20	to
Butchers' cattle good	3 90	to
do mediante good	3 35	to
do medium, mixed	3 00	to
Butchers common, per cwt.	2 50	to
		to
SOUTH CASE AND CO OUD IDE	3 00	to
off-colors and heifers	. 2 00	to
		to
light stock bull, per cwt	1 75	to
		to
uo barnyard, ner owt	4 50	to
		to
		to
	6 87	to
logs light new own	. 0 0/9	W

Manitoba Wheat Markets. Lake navigation opened at Fort William on April 30th, five days later willam on April 30th, live days later than last year. So far the opening of navigation has not roused the local market to activity, and it con-tinues dull and very little trade passing, and prices at close of busi-ness vectorday show little or no passing, and prices at close of business yesterday show little or no change from a week ago. We quote: No. 1 hard, 79c; No. 2 hard, 76 1-2c; No. 3 northern, 62 1-2c; tough No. 3 northern, 58 1-2c; dried No. 3 hard, 67 1-2c, and dried No. 3 northern, 62 1-2c, all in store Fort William. Country wheat—The market is almost in a nominal condition. winam. Country wheat—The market is almost in a nominal condition, as there is little or no wheat being delivered by farmers. No. 3 hard wheat closed on Saturday at 67c in store Fort William; No. 1 hard, 79c, Oats—There is a steady demand for oats for feed purposes, to meet which the supply is so far quite sufficient the supply is so far quite sufficient. Seed oats are also in demand, the Preference being for Ontario cats.
No change in prices. We quote:
Ontario cats, No. 2 white, 46c per
bushel; Alberta cats, 41c to 43c;
Manitaba gradas 20c to 40c inse Manitoba grades, 39c to 40c, in carlots on track here.—Winnipeg Com-

mercial, May 4. Some Wholesale Prices.

Barbed wire is \$3.05 per 100 lbs. in car lots in Toronto; galvanized wire, Nos. 6, 7 and 8, is \$3.50 to \$3.85; smooth steel wire, 6 to 8, is \$2.90; wire nalls, \$2.35 per keg, in small lots, and \$2.25 in car lots; common bar iron, is \$1.85 to \$1.90 per cwt.; black pipe 18, is \$4.35; English galvanized Iron, is \$4.60; and American, \$4.50; hoop steel is \$3.10; plain building paper is 30c per roll, and tarred lining, 40c. In binder twine, American standard and sisal is 81-2c; manila, 103-4c; Some Wholesale Prices. per roll, and tarred lining, 40c. In binder twine, American standard and sisal is 81-2c; manila, 103-4c; and what is called pure manila, 111-2 to 12c; Canadian sisal is 81-4c; and what is called pure manila is 11 1-2c. Pure manila rope is 13 1-2c, and sisal 10c.

Bradstreet's on Trade.

At Montreal this week there has been a moderately good movement in wholesale circles, compared with previous seasons at this date. Trade at Toronto has been moderately active this week. A number of country buyers have been in the city, and house sales have been large, as there is a good demand for sorting parcels now to prepare stocks for the increased business looked for later on. The demand for money continues good, and rates are steady. Business conditions at Hamilton in a healthy state. Travellers are sending in good orders to the jobbing houses, and large amounts of goods are being shipped to various trade centres of the Dominion. Prices of leading staples continue steady. stapies continue steady. Labor is well employed, and retail business in the city continues quite active. Country remittances on paper due this month have, compared with last year, been well met.

Business at Winnipeg has been fairly active this week. Trade at the coast cities has been only fair. The scarcity of money is still a drawback to business men. The grain deliveries continue are light and eliveries. liveries continue very light, and trade at London and in that section of the Province is scarcely as prick as it will be later on, when the farmers get through their spring work. At Ottawa this week, the movement in wholesale trade circles has been satisfactors. But all the same as the same isfactory. Retailers are buying free-ly, in the expectation of an active season's trade.