GOD'S JUDGMENTS ARE RAZORS

Be Careful How You Handle Them---Misfortune Not Always Evidence of Divine Disapprobation

Washington report: Dr. Talmage, in his journey westward through Europe, has recently visited scenes of thrilling historic events. He sends this sermon, in which he shows that nations are judged in this world and that God rewards them for their virtues and punishes them for their crimes. The text is Isaiah vii., 20: "In the same day shall the Lord shave with a razor that is hired, namely; by

them beyond the river, by the king of

The Bible is the noblest book eve

written. There are no similitudes in Ossian or the Iliad or the Odyssey so daring. Its imagery sometimes seems on the verge of recklessness, bu only seems so. The fact is that God would startle and arose and propel men and nations. A tame and limping similitude would fail to accomplish the object. While there are times when he employs in the Bible the gentle dew in the morning cloud and the dove and the daybreak in the presen tation of truth, we often find the iro chariot, the lightning, the earthquake, the spray, the sword, and, in my text, the razor. This keen bladed instru ent had wanced in usefulness with ne ages. It Bible times and lands the beard remained uncut save in the seasons of mourning and humiliation, but the razor was always a suggestiv symbol. David said of Doeg, his an tagonist, "Thy tongue is a sharp razor working deceitfully"—that is, it pretends to clear the face, but it is really

used for deadly incision.

In this striking text this weapon of toilet appears under the following circumstances; Judaea needed to have some of its prosperities cut off, and God sends against it three Assyrian kings—first Sennacherib, then Esarhadden and afterward Nebuchadnez zar. These three sharp invasions that cut down the glory of Judaea are compared to so many sweeps of the razor across the face of the land. And these devastations were called hired razor because God took the kings of Assyria, with whom he had no sympathy, to do the work and paid them in palaces and spoils and annexations These kings were hired to execute the divine behests. And now the text, which on its first reading may have seemed trivial or inapt, is charged with momentous import, "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria.

Well, if God's judgments are razors we had better be careful how them on other people. In careful heath these domestic weapons are put away where no one by accident may touch them and where the hands of children may not reach them. Such instruments must be carefully handled or not handled at all. But how recklessly some people wield the judgments of God! If a man meets with business misfortune, how many there are ready to cry out: "That is a judgment of God upon him because he was unscrupulous or arrogant or house and country house gone. His stables emptied of all the fine bays and sorrels and grays that used to prance by his door. All his resources overthrown and all that he prided himself on tumbled into demolition.

God is not an anarchist, but a King, a Father.

When little Tad, the son of President Lincoln, died, all America sympathised Good for him!" Stop, my brother. Don't sling around too freely the judgments of God, for they are

of the most wicked business into bankruptcy. while many a man in seedy coat and govern in the wisest and best way slouch hat and unblacked shoes is as and there never will be a mistake and lied about. Perhaps his business mis-lied about. Perhaps his business mis-fortune was not a punishment, but the fatherly discipline to prepare him for heaven, and God may love him far 12, and the second hand is as accurate more than he loves you, who can pay as the minute hand. Whom the Lord loveth he gives \$400,- day shall the Lord shave with a razor 000 and lets die on embroidered pil- that is hired." With one sharp sweep lows? No; whom the Lord loveth He he went across Judaea, and down went on the Lord's razors, lest they cut and snaved the American nation. We have would people that do not deserve it. allowed to grow Sabbath desecration If you want to shave off some of the bristing pride of your own heart, do so, but be very careful how you put the sharp edge on others. How I do the north its sins, and the east its sins. uld long ago have been pitched over neighbor's eyes, so small that it the hone of their own hard hearts and then go to work on men sprawled out at full length under disaster, shaving of sympathy and half praise and lather victim all over before they put on

he sharp edge. Let us be careful how we shoot at others lest we take down the wrong remembering the servant of William Rufus, who shot at a a tree and killed the king. Instead o out with shafts to pierce and out we had better imitate the friend of Richard Coeur de Lion. Rich.

ard, in the war of the Crusades, was captured and imprisoned, but none of his friends knew where, so his loyal friend went around the land from stronghold to stronghold and sang to each window a snatch of song that Richard Coeur de Lion had taught him in other days. And one day, coming before a jail where he suspected his king might be incarcerated, he sang two lines of song, and immediately King Richard responded from his cell with the other two lines, and so his whereabouts was discovered, and a successful movement was at once made for his liberation. So let us go up and down the world with the music of kind words and sympathetic hearts, serenading the unfortunate and trying to get out of trouble men who had noble natures, but by unforeseen circumstances have been incarcerated, thus liberating kings. More hymn books and

Especially ought we to be apologetic and merciful toward those who, while they have great faults, have also great virtues. Some people are barren virtues. No weeds verily, but no flow ers. I must not be too much enraged at a nettle along the fence if it be in a field containing 40 acres of ripe Michigar wheat. Some time ago naturalists told us there was on the sun a spot 20,000 miles long, but from the brightness and warmth I concluded it was a good deal of a sun still. The sun can afford to have a very large spot it though it be 20,000 miles long, and am very apologetic for those men who have great faults, while at the same time they have magnificent virtues Again, when I read in my text that

the Lord shaves with the hired razor of Assyria the land of Judaea I think nyself of the precision of God's providence. A razor swung the tenth part of an inch out of the right line means either failure or laceration, but God's dealings never slip, and they do not miss by the thousandth part of an inch the right direction. People talk as though things in this world were at loose ends. Cholera sweeps across Mar-selles and Madrid and Palermo, and we watch anxiously. Will the epidemic sweep Europe and America? People say, "That will entirely depend on whether the inoculation is a sucessful experiment; that will depend that will depend on the early or lat appearance of frost. That epidemi is pitched into the world and it goes blundering across the continents, and it is all guess work and an appalling perhaps." I think, perhaps, that God had something to do with it and that his mercy may have in some way pro tected us; that he may have done as much for us as the quarantine and the health officers. It was right and a necessity that all caution should be used but there have come enough macaroni from Italy, and enough grapes from the south of France, and enough rags from tatterdemalions, and hidden in these articles of transportation enough choleraic germs to have left by time all the cities mourning in the and quarantines, but more than all over-reaching or miserly. What a and first of all, and last of all, and all clean sweep of everything! His city the time, I thank God. In all the 6,000 years of the world's existence there has not one thing merely "happened so."

Lincoln, died, all America sympathised with the sorrow in the White House. He used to rush into the room where the cabinet was in session and while nent men of the land were Some of the most wicked business men succeed, and they live and die istence. But the child had no care in prosperity, and some of the most about those questions. Now, God the in prosperity, and some of the diversion about those questions. And, God the honest and conscientious are driven Father and God the son and God the bankruptcy. Perhaps the under the diversion of the diversion o was not really as oked to be. Some of proud as he looked to be. Some of to criticise or arraign or condemn the those who carry their heads erect and look imperial are hurable as a child, the Eternal Three can govern and will proud as Lucifer. You cannot tell by like razor skillfully swung, shall cut man's look. Perhaps he was not un-scrupulous in business, for there are two sides to every story, and every-cision to the very hairbreadth. Earthly body that accomplishes anything for timepieces may be out of order and himself or others gets industriously strike wrong, saying it is 1 o'clock when

dollar for dollar and are put down in Further my text tells us that God the commercial catalogues as A1 sometimes shaves nations. "In the same chasteneth. Better keep your hand its pride and its power. In 1861 God off the Lord's razors, lest they cut and shaved the American nation. We had dislike the behavior of those persons and the west its sins. We had been who, when people are unfortunate, warned again and again, and we did say, "I told you so-getting punished—served him right!" If those I-cut from the St. Lawrence to the guif told-you-so's got their deserts, they and from Atlantic seaboard to Pacific we been pitched over seaboard. The pride of the land, not The mote in their the cowards, but the heroes, on both sides went down. And that which we takes a microscope to find it, gives took for the sword of war was the them more trouble than the beam which obscures their own optics. Lord's razor. In 1862 again it went which obscures their own optics. With air sometimes supercilious and again. Then the sharp instrument was

any land more thoroughly shaved than during those four years of civil combat, and, my brethren, if we do tional sins the Lord will again take us in hand. He has other razors within reach besides war—epidemics, droughts, deluges, plagues—grasshopper and le deluges, plagues—grasshopper and lo-cust—or our overtowering success may so far excite the jealousy of other lands that under some pretext the lands that under some pretext the great nations may combine to put us ter whose face he can never see. down. Our nation, so easily approachwere ever an more hostilities than

rayed against any one power. I hope no be formed, but I want to show that, as Assyrba was the hired razor against Judaea, and Cyrus the hired razor against Babylon, and the Huns the hired razor against the Goths, there are now many razors that the Lord could hire if, because of our national sins, he should undertake to shave In 1870 Germany was the razon which the Lord shaved France Japan was the razor with which He shaved China, and America the razon with which He shaved arrogant, op-pressive and Bible hating Suain. But nations are to repent in a day. May a speedy and word-wide coming to God hinder on both sides the sea all national calamity. But do not let as a nation, either by unrighteous law at Washington or bad lives among ourselves, defy the Almighty. One would think that our national

symbol of the eagle might sometimes suggest another eagle—that which ancient Rome carried. In the taions ancient Rome carried. In the taions of that eagle were clutched at one time Britain, France, Spain, Italy, Dalmatia, Rhaetia, Noricum, Pannonia, Moesia, Dacia, Thrace, Macedonia, Grgece, Asia Minor, Syria, Phoenicia, Palestine, Egypt and all Northern Africa and all the islands of the Mediterranean, indeed all the world that was worth having, a hunworld that was worth having, a hundred and twenty milions of people under the wings of that one eagle where is she now? Ask Gibbon, the historian, in his prose poem, The Decline and Fall of the Roman Empire. Ask her gigantic ruins, bemoaning their sadness through the ages, the screech owl at windows out of which world-wide conquerors looked. Ask the day of judgment, when her crowned debauchees, Commodus and Pertinax and Caligula and Diocletian shall answer for their infamy. As men and as nations let us repent and have our trust in a pardoning God rather than depend on former successes for immunity! Out of thirteen of the greatest battles of the world Napoleon has lost but one before Waterloo. Pride and destruction often ride in the same saddle.

But notice once more, and more than all, in my text, that God is so kind and loving that when it is necessary for Him to cut he has to go to others for the sharp-edged weapon. "In the same day shall the Lord shave with a razor that He has hired." God is love. God is pity. God is help. God is shelter. God is rescue. There are ing points, no instruments of lacera tion. If you want balm for wounds has that. If you want di-salve for eyesight, He has that. But if there is sharp and cutting work to do, which requires a razor, that He hires. God has nothing about Him that hurts, save when dire

necessity demands, and then He has to go clear off to someone else to get the instrument. This divine clemency will be no novelty to those who have pondered the Calvarean massacre, where God submerged Himself in human tears and crimsoned Himself from punctured arteries and let the terrestrial and in fernal worlds maul Him until the chandeliers of the sky had to be turned out, because the universe could not endure the outrage. Illustrious for love He must have been to take all that as our substitute, paying out His own heart the price of our admission to the

gates of heaven.

King Henry II. of England crowned his son as king and on the day of cor onation put on a servant's garb and waited, he, the king, at the son's table, to the astonishment of all the princes But we know of a more wondrou scene—the King of heaven and earth offering to put on you, his child, the crown of life, and in the form of a servant waiting on you with blessing. Extol that love, all painting, all sculp-ture, all music, all architecture, all wor. ship! In Dresdenian gallery let Raph ael hold Him up as a child, and in Antwerp cathedral let Rubens hand Hin down from the cross as a martyr, and Handel make all his oratorio vibrate around that one chord—"He was wounded for our transgressions, bruis ed for our iniquities." But not until al the redeemed get home, and from the countenances in all the galleries of the ransomed shall be revealed the wonders of redemption, shall either man or seraph or archangel know the height and depth and length and breadth of

the love of God. At our national capital a monument to him who did more than anyone to achieve our American independent was for scores of years in building, and most of us were discouraged and sal it never would be completed. And how glad we all were when in the presence of the highest officials of the nation the work was done! But will the monument to Him who died for the eterna liberation of the human race ever be completed? For ages the vork has be going up. Evangelists and apostles an marture have been adding to the heavenly pile, and every one of the mil-tions of redeemed going up from earth has made to it contribution of gladness and weight of glory, higher and higher as the centuries go by, higher and higher as the whole millenniums roll. sapphire on the top of jasper, sardony on the top of chalcedony and chryso prasus above topaz, until far beneatl shall be the walls and towers and domes of our earthly capitol, a monu ment forever and forever rising and ye never done, "Unto Him who hath love us and washed us from our sins in His own blood and made us kings and

BRESCI HAS A DAUGHTER.

Wife of the Assassin of King Humber is Still Living in Hoboken.

New York, Sept. 27.—A daughter has been born to Mrs. Gaetano Bresci, wife of the assassin of King Humbert. The event occurred Saturday night in the home at 363 Clinton avenue, West Hoboken, in which Bresci had intelled his wife before learning for stalled his wife before leaving for

does not believe the letter would reach him if she did, and fears that

ed on north and south from both oceans, might have on hand at once M. P. for East Simcoe, has been again more hostilities than were ever as nominated for that riding.

SUNDAY SCHOOL

INTERNATIONAL LESSUN NO. XIII. OCTOBER 7, 1900.

Jesus Dining With a Pharisee.-Luke 14:-14. Jesus Dining With a Pharisec.—Luke 14:14. 1
Commentary.—Recapitulation. The following are the principal events in the Life of Christ during the last quarter, continued from Lesson I of this third quarter: 46. Discourse on the bread of life. 47. At the borders of Tyre and Sidon He restored the demoniac daughter of a Syrophoenician woman. 48. Journey through Decapolis. 49. Healing a deaf stammerer. 60. Feeding the four thousand. 51. Salled to Dalmanutha. 52. Salled to Bethsaida, where He healed a blind man. Mark vili. 22-26. 58. Journeys to Caesarea Philippi. 54. Peter's

neys to Caesarea Philippi. 54. Peter's confession. 55. The transfiguration. 56. Healing the demoniac boy. 57. Journey to Capernaum. 58. Tribute Journey to Capernaum. 58. Tribute money taken from the mouth of a fish. 59. A lesson in humility from "the child in the midst." 60. Discourse on the forgiving spirit. 61. Rejected by the Samaritans. Luke ix. 52-56. 62. At the feast of Tabernacles. 63. The blind man healed at the pool of Siloam. 64. Discourse on the good shepherd. 65. Goes into Perea: 66. The seventy sent forth. 67. Parable on the rich fool and discourse on the duty of watchfulness. 69. Healing a woman on the Sabbath. 70. At the feast of Dedication.

1. Chief Pharisees—It has been sug-

At the feast of Dedication.

1. Chief Pharisees—It has been suggested that this man may have been a member of the Sanhedrin with a country home in Perea. To eat bread—Our Lord had no home, and, when he was invited to dine, it was as proper for him to go on the Sabbath as on any other day. They were watching him (R. V.)—Were mallelously watching him.—Clarke. The Pharisse, while he professed friendship, had invited Jesus to his table for the purpose of finding an opportunity to accuse him and take away his life.

2. A certain man before him—The man had probably been brought there and released in the company by the man had probably been brought there

man had probably been brought there and placed in the company by the Pharisee in order to test Christ.

3. And Jesus answering spake—He knew they were deceptive, and he was ready for them. The lawyers—The teachers of the law who were present. Is it lawful, etc.—They are in a dilemma; as lawyers they ought to know, but if they answered in the affirmative they would endorse Christ and his work, while to answer in the negative would—be to show their lack of love and lay themselves liable to a charge similar to that given in chapter xiii. 154

liable to a citarge similar to that given in chapter xiii. 154
4. They held their peace—"The Pharisees taxed the conscience of the people with puerile questions, such as whether it was lawful to eat an egg on the Sabbath, or of what material the wick of the Sabbath lamp should be made," but they did not forbid this miracle, which they should have done had it been wrong; they were, therefore, forced to silence. Took him—Laid his hands on him. Let him go—He sent him away.

Took him—Laid his hands on him. Let him go—He sent him away.

5. Fallen into a pit—Jesus silences them completely by calling attention to the fact that they on the Sabbath day would have mercy on a beast in distress, and shall not He on the Sabbath day deliver this suffering man?

6. Could not answer H'm—Silent, but not convinced; obstinacy and spiritual pride sealed their minds against the force of his reasoning.—Hom. Com.

7. A parable—Showing the importance of humility. When He marked—Nothing escapes the eye of the Lord.

Nothing escapes the eye of the Lord How they chose out—To take the high-est place when it is not our due is bublic vanity; to obstinately refuse it when offered, is another instance of the same vice, though private and con-

cealed.

8. Bidden....to a wedding—He speaks of a "marriage feast" (R. V.) because the "rules of procedure would be more carefully insisted upon." Sit not down—The price that apes humility violates the spirit of this teaching. There should be genuine self-abasement. hould be genuine self-abasement.

9. He that bade—The host, who has

authority to decide the matter. With shame—Sooner or later pride will have a fall. The man who humbles himso, loses the respect of both God and 10. In the lowest room-"The lowest

to he towest room—The lowest place." R. V. Go up higher—"The way to rise high is to begin low." "No shame attaches to the one who takes a low place." What Christ commanded others He Himself did. He humbled Himself in His birth, in His life, and Himself in His birth, in His life, and in His death. "Then shalt thou have worship—"Have glory." R. V. This person will receive honor in the presence of the company.

11. For every one that exalteth himself shall be humbled, R. V.—The one who is proud and seeks to be honored above, externs chall be abased.

ed above others shall be abased, humbled, both by God and man. " humbled, both by God and man. "This is the unchangeable conduct of God." See Isa. xiv. 12-15; Obad. ili. 4. He that humbleth himself—It is better to humble ourselves, for if we do not God will humble us. Shall be exalted -'God resisteth the proud, and giveth race to the humble. Humble yourgrace to the humble. Humble your-selves therefore under the mighty hand of God, that he may exalt you in due time."
12. Call not thy friends —The

ond parable is to the host. "It is a sharp rebuke on account of a fault which is almost always committed in the chain of mosts." Lange which is almost always committee the choice of guests."—Lange.

13. Call the poor—Feasts to the poor are not forbidden. He that giveth the record lendeth to the Lord. "What the Saviour here commends to oth

the has Himself infilled in the most in the kingdom of God He has invited the poor, the blind, etc., in the spiritual sense of the words."

14. Thou shalt be blessed—The poor who have been fed will bless thee, and will the Lord. You will be consciou so will the Lord. You will be conscious of having acted unselfishly, they cannot recompense the —Therefore God will consider Himself your debtor. — Clarke. The resurrection of the just —There is to be a future state; we are all hastening on towards the resurrection.

are all hastening on towards the resur rection.

Teachings.—We should do good even though we may be criticized for it. It is highly proper to perform acts of mercy and love on the Sabbath day. Jesus brought confusion to His enemies—they could not answer Him; and so it will also be, for the one opposed to Christ is doomed to certain defeat. The indulgence and display of pride indicate great wickedness of heart.

PRACTICAL SURVEY. Mark alone records the events of this lesson, although some of the truths here taught by the Master are given at other times and under different circumstances, as in Mat-

thew xii., when He healed the withered hand on the Sabbath and gave a reason to those who objected similar to that given in our lesson; also when He loosed the woman who had been bound with an infirmity, recorded in Luke xiii. and said to the Pharisees, You loose and water your horses and mules; ought not this daughter of Abraham, who has been bound eighteen years, to be loosed on the Sabbath day?

Christ's mission was to the chief of the Pharisees as well as to the common people. He is the Saviour of the world; the high as well as the low. The gospel should be offered to the rich; they may not accept, yet Christ's great heart takes them in Lady Huntington said, "Only for the letter 'm' I could not have been saved; if the teaching had been 'not any,' instead of 'not many noble are called,' etc., I would have been left out."

There was another lesson to the Jews. They constantly exalted themselves as the "chosen of God"

There was another lesson to the Jews. They constantly exalted themselves as the "chosen of God" and saw no place for the Gentiles, whereas the Gentiles, who took the lowest place, were being exalted. Another truth was suggested by the occasion, viz.: only relatives and rich neighbors were invited. A selfish motive was back of this; a principle natural enough to the human heart, but quite at variance with the heart, but quite at variance with the spirit of the Master.

PREMIER MARCHAND DEAD

Ouebec Loses an Able and Useful Ciizen.

SKETCH OF HIS CAREER Quebec report: Hon. E. G. Mar chand, Prime Minister, died at 7.45 with arterio sclerose cardi rheneal. and had been confined to his room since the prorogation of the Provincial Legislature in May last. The Lientenant-Governor, who is at present in Montreal, has telegraphed his condolence to the family. The

Hon. Felix Gabriel Marchand was a son of the late Gabriel Marchand, merchant, of St. John's, Que., and was born, January 9th, 1832. He was educated at St. Hyacinthe, and at the age of 23 was called to the bar. He entered upon the practice of his profession in St. John's, and continued it up till the time of his death, with the exception of such times as he was engaged in audministrative with the exception of such times as he was engaged in administrative work in Quebec. He was returned to the Legislature as member for St. John's in the year of Confederation, 1867, and retained the seat at every election since. He was the father of the House. He held office in the Joly Correspond to 1878 of finet as Prothe House. He held office in the Joly Government in 1878-9, first as Pro-Secretary and afterwards as Commissioner of Crown Lands. From 1887 to 1892 he was Spaaker of the Legislative Assembly. On the defeat of Hon. Honore Mercier at the polls in 1892 Mr. Marchand became leader of the Liberal party in the Legislature, and as such opposed the Flynn Government at the elections in 1897. After the defeat and resignation of ter the defeat and resignation that Administration he was entrusted with the duty of forming a new Ministry. He and his colleagues were sworn in on May 26th, and he himself took the Treasury portfolio. He continued in charge of the finances of the Brayleague to the Line ances of the Province up to the time of his death.

As a Journalist.

Mr. Marchand was for many years actively identified with French-Canadian journalism, the tone and character of which he did much to elevate dala journaism, the tone and character of which he did much to elevate. Conjointly with the late Hon. C. J. Laberge, Q. C., he established, in 1860, Le Franco-Canadien, the French Liberal organ in the district of Iberville. He was also for a time chief editor of Le Temps, of Montreal, and subsequently contributed to most of the French-Canadian Liberal papers in the Province. He won distinction as the author of several dramatic works, among them "Fatenville," a comedy, 1869: "Erreur n'est pas Compte," a vaudeville, 1872; "Un Bonheur en Attire un Autre," a comedy, 1884, and "Les Faux Brilants," a comedy, 1885, and published a manual dealing with the notarial profession in Canada. profession in Canada.

· A Loyal Canadian.

Shortly after the Trent affair Mr. Marchand initiated the volunteer movement in the district of Iberville, the result being the formation of the 21st Battalion Richelieu Light Inthe 21st Battalion Renelleu Light In-fantry, to the command of which he succeeded in 1866. He was on active service during the subsequent Fenian raids, his corps being sent to the front at the first alarm. Following the invasion at Eccles Hill, 1870 he was placed in command of the brigade composed of the Prince of Wales Own Rifles, the Victoria Rifles, the Royal Scots, the Hochelaga Light In funtry and the 21st Battalion. Thi force was sent to reinforce Col. orne Smith, and on that day consions Colonel Marchand rendered country borne Smith, and on that and other important services to his country.

He retired from the militia, retaining rank, in 1880.

In 1879 Mr. Marchand received from

the French Government the decoration of the Order of the Public Institute He was elected a Fellow of the Roya Society of Canada in 1882, President of the French section in 1884, Vice-President of the society in 1896, and President in 1897, In 1819 the degree of Lit.D. was conferred upon him by Laval University, Montreal. married on September 12th, 1854, to Mile. Marie Herselle Turgeon.

Feeling in Montreal.

Montreal, Sept. 25.—Great regret was expressed in all quarters of the city to-nght at the news of the death city to nght at the news of the death of Hon. F. G. Marchand in Quebec. There were few men in public life who commanded such high respect from all shades of politicins and among the citizens generally: the late Premier's integrity and united have very everywhere recognized. The Reform Club conight passed a resolution of sympathy and condolence with the family. Mr. Marchand's death, it is thought, will have an important bearing on Federal politics, for it is generally believed that the new Premier side points in the Province has been will ask for dissolution, and that the will ask for dissolution, and that the will ask for dissolution, and that the Local elections will take place at once, before the Federal elections. Who the next Premier will be is not yet known, but the choice seems to lie between Hon. J. E. Robidoux and Hon. Horace Archambault, with the chance in favor of the former.

PARTON SERVICE M MARKET REPORTS

The Week,

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

Toronto Farmers' Market. Wheat-Nine hundred bushels

Wheat—Nine hundred bushels of white fall wheat sold unchanged at 71c to 71%c, 500 bushels of red at the same price, 600 bushels of goose steady at 69c to 69%c, and a foad of spring at 71c.
Oats—Nine hundred bushels sold steady at 29%c to 30c.
Barley—Sixty-five hundred bushels sold steady at 46 to 48%c.
Rye—Seven hundred bushels sold %cent higher at 54% to 55c.
Hay and Straw—Twenty loads of hay sold at \$12 to \$13 a ton, and a load of straw at \$11 a ton.
Butter—Large receipts made a good demand at 22 to 24c.
Eggs—Fair receipts sold readily at 16 to 17c for new laid.
Poultry—Large supply and liberal demand. Prices were unchanged.
Potatoes—Receipts were large and demand fairly good.

demand. Prices were unchanged. Potatoes—Receipts were large and demand fairly good. Prices ranged from 35 to 45c a bag.

Toronto Live Stock Market.

Toronto Fruit Market.

The market holds remarkably steady. Receipts to-day were lighter than for some time, about 7,000 packages. There was only a fair demand, but stocks sold out satisfactorlly. We quote: Pears, 10 to 20c per basket, barrel, \$1 to \$2; tomatoes, 10 to 15c per basket; apples, 10 to 20c per basket; apples, 10 to 20c per basket; apples, choice, per barrel, 50c to \$1; green corn, 3c to 7c per dozen; potatees, 30 to 35c a bushel; peaches, 20 to 40c per basket; Crawford peaches, 50 to 75c per basket; plums, 25 to 60c; muskmelons, 12½ to 15c per basket and 75c to \$1 a barrel; celery, 20 to 40c per dozen; huckle The market holds remarkably basket and 75c to \$1 a barrel; celery, 20 to 40s per dozen; huckleberrles, 70 to 90s per basket; grapes, small basket, 12½ to 20s; Moore's early, 12½ to 20s; Nlagaras, 12½ to 20c; red grapes, 15 to 25c; bananas, \$1.25 to \$2 per bunch; egg plant, basket, 20 to 25c; sweet plant, basket, 20 to 25c; sweet potatoes, barrel, \$4.00 to \$4.50; basket, 50c. Deliveries of fruit down at the

Deliveries of fruit down at the wholesale market to-day were about 8,000 packages, differing only silghtly from those of yesterday. Priosshow a marked tendency to lower figures along all lines.

Pears, 10c to 20c per basket; tomatoes, 10c to 20c; cucumbers, 10c to 15c; apples, 10c to 20c; choice,

Toronto Seed Market.

There is very little change in the eed market as yet. Alsike is selling freely, but others have not begun to nove in any quantity.

Alsike—Is quoted at \$6 to \$7 per bushe! for good to prime and \$7.50 to \$7.75 for fancy lots.

Red Clover—Dealers here quote \$5,50 to \$6 per bushe!

Timothy—The market is steady at \$3.75 to \$5 per 100 lbs.

In Toledo to day October opened at \$6.85 bid and December at \$6.75 to \$6.72 l-2; October closed at \$6.95 asked and December at \$6.75 bid.

Cheese Markets. Belleville, Sept. 22.—S xteen factories boarded 1,140 boxes cheese, white, Sep-ember make, 111-4c offered, but no

London, Sept. 22.—At to-day's market seven factories offered 1,100 boxes first half September chaese, most colored. No sales. Bidding from 11c

Cowarsville, Que., Sept. 22.—At the weekly meeting of the Eastern Townships Dairymen's Board of Trade here to-day 68 factories offered 3,460 boxes of cheese and one creamery offered 35 boxes butter; 19 1-2c bid for butter; none sold. J. Gibson secured 251 boxes of cheese at 11 3-16c.

Bradstreet's on Trade.

Colder weather with a seasonable nutumn tinge has increased the bustness in fall and winter goods at Mont-real this week. The absence of small failures is favorably remarked on by the wholesale trade, they are fewer than for many years. Prices, except in a few lines of hardware, are gener-ally steady to firm.

There has been more activity in whilesale circles at Toronto this week with a said of the colder weather. Said of fall goods have been larger. There has been a very heavy movement in fruit. The grain deliveries are still moderate, and the demand for apport is light.

side points in the Province fairly active. The lumber in keeping large numbers of and work at the large of pears to be plential. Trade at Winni