

IN THE RELIGIOUS WORLD

THREE CONCEPTIONS OF CHRISTIANITY.

By Rev. Dr. Newell Dwight Hillis.

Last Sunday in Plymouth Church, Brooklyn, N. Y., Rev. Dr. Hillis preached on the subject, "Three Conceptions of Christianity," taking as his text "The Kingdom of God is within you."

In general there are three conceptions of Christianity. There is the ascetic view of Christianity, there is the credal conception of Christianity, and there is Christ's idea of Christianity. The ascetic idea emphasizes self-denial until it becomes self-contempt, going toward pain for pain's sake. The best exponent of the ascetic view in Simon Stylites, striking his pillar, and standing for thirty years, exposed to the heat of the summer, with the rains and storms of the winter. To the negative sufferings imposed by the seasons, the hermits and Flagellants added a positive pain, through knives that cut, through scourges that bruise, and often brought death itself. Bernard added to the asceticism of the hermits the denial of himself to the world that he loved, he forced himself to pursue subjects that he hated. Pascal was the ascetic toward the affections. The time came when the philosophes feared that he loved his beautiful sister too much. One morning she found a note on her table saying that henceforth he would not greet her with the morning kiss, or bestow the evening's embrace, lest the rose in her cheek wither from the beauty of God. Later the black shadow of asceticism spread over the sky of the Puritan Fathers. Given two coats, they chose the ugliest one. Given two colors for the woman's garb, they chose the saddest and somberest. Given two roads, they chose the one that held the most thorns and cutting rocks. Given two forms of fear and self-denial, they took both. The favorite test of asceticism is "deny yourself." The favorite color of asceticism is black; its favorite music, a dirge; its favorite hour is midnight; its favorite time is a tombstone. The mistake of asceticism is in thinking that the higher is considered as a moral value. As a matter of fact mere physical pain has no spiritual quality whatsoever. In the forest the tree falls and crushes the young deer feeding in its shade. But there is no more to the deer's pain, and character is neither the better nor the worse for it; nor were the Flagellants, the hermits, or Simon Stylites, suffering redemptively only when they represented a struggle for higher life. Sir Philip Sydenham, wounded and dying, refused the water that the cup may be placed at the lips of a youth who needs the water more, and where life may yet be saved, before there is a redemptive value in that act of self-denial and pain. The physician who risks his life to save the people's health; the captain who perishes to save his ship; the youth in Cornell who saves his fellow students from a fire above all else; that supreme sufferer, Jesus, who dies that men may live and the power of sin and death be broken—here is a redemptive and a spiritual quality. It seems, therefore, that the ascetic conception of Christianity adds to its total depravity of the heart, a total infirmity of the mind. At best it represents a half truth, and an entire perversion of Christ's idea of self-denial, and self-sacrifice.

THE CREDAL VIEW OF CHRISTIANITY.

As the ascetic interpretation of Christianity has waned, the credal view has always waxed. The ascetic debase the body, the credal exalts the soul. His favorite text is, "As a man thinketh in his heart so is he." The basis of his conception is the patent fact that thought and belief shape conduct and character. Very early it puts the creed into the child's mind, expecting that later it will reappear in his life. Now we cannot over-emphasize the importance of sound, clear and basic thinking in a universe like ours, an astronomer says a right to believe only one thing, namely, that this earth goes round the sun. In a moral world like ours a man has a right to believe nothing but the facts in the case, namely that God is central and supreme, like the sun, and that man must set his moral timepiece, not by the clouds of expediency that drift, but by the star that stays. But, we must also confess that the undue emphasis of the creed without, has left many without an moral life within. Multitudes mistake the acceptance of the theological system, their fidelity to a liturgy, and a polity, for an honest, just, and loving life. Witness that Philadelphia officer of a trust company, who was for fifty years a defender of the faith of a great denomination, whose zeal burned day and night against Professor Briggs, tried for heresy, but who himself was all the time dealing millions of true funds with one hand, while he was laboring a man for not being true to the Confession of Faith with the other hand. Witness two foreign states where the peasants are compelled under awful threats to recite certain creeds and prayers, while those two sections of Europe at the same time send to foreign lands whole shiploads of drunkards, thieves, and poverty-stricken outcasts; that is the relation between the creed and the character? Analyzed, a creed is the intellectual photograph of a moral character. But a photograph of a friend is one

EPHRAIM'S COCOA
A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.
Sold by Grocers and Storekeepers in 4-lb. and 1-lb. Tins.

thing—the friend, loving, laughing and praying, quite another thing.

CHRIST'S CONCEPTION OF CHRISTIANITY.

Over against the ascetic view and the credal view, the Christian idea stands Christ's idea. "The kingdom of heaven is without you." It is life within, manifested in diverse forms and temperaments without. The kingdom of heaven is like the leaven that the woman took and hid in the three measures of meal, and soon the whole lump was leavened. But that loaf that is being prepared, the important thing is the leaven that lives and works and not the bread, though, or how the woman stands as she kneads the dough, or what she stirs. Everything is in the life and in the leaven. A woman in Palestine uses one kind of trough, a woman in Rome uses a different kind of bread trough, an English woman another, just as the three temperaments use different kinds of bread. One man cultivates his corn with a hoe, another nation uses a spade, we use a cultivator. The important thing is the corn that is the bread of life to hungry multitudes. Just imagine one farmer in the soil of man to fill corn in his hoe, the symbol of unity. Peter used the hoe. The Bishop of Rome and then the Bishop of England used this same kind of hoe, and if you don't use the same hoe, you can't have any bread. With all this viewed, foolishly superficially, about the particular polity and what Peter was ordained, and arguments that bishops are ordained in the same way—without any recognition, dim or distant, of the fact that the important thing is the bread of character. The kingdom of heaven is within you, and that kingdom is righteousness, joy, peace, brotherly kindness, love. Christianity is not Moses, nor the Chronicles of Kings. "Religion is the life of God in man," writes Sabatier. God comes to Moses, and then Moses decides to write his autobiography. God comes to Isaiah, at midnight, and Isaiah writes out the reminiscence of the vision. The religion was God in the soul of Moses and Isaiah, and not in the intellectual reminiscence Christ laid His hand and heart on the twelve disciples and transformed them. Christ was within them, transforming hate to love, selfishness to self-sacrifice. Thirty years afterwards they wrote out their recollections of Jesus in the four gospels. Religion was what Christ did in the hearts of Matthew and John, rather than in their reminiscences. Destroy the four gospels and the living Christ would be lost. The religion was what Christ did in the hearts of the Apostles necessary to the acts of the Apostles necessary to the world. Destroy a geography that describes this continent; the continent would still remain, and a new geography would have to be written. Destroy the Old Testament and the New Testament, and God and Christ remain like spiritual suns and continents, and a New Testament will have to be written out of the new spiritual experiences of mankind. The kingdom of God is in the hearts of the children, and the proofs of Christianity. Man has been infidel to the ascetic idea of Christianity; witness Voltaire, and a host of others! Man has been infidel to the credal view of Christianity, witness the infidel orators. But there never has been there, not, there will never be one man who is infidel to Christ's idea of Christianity. Christianity is love—mother love, child love, universal love, lover love, divine love, and every love that you ever heard of, and loved love, and believed in it. Christianity is joy; and everybody loves joy and pursues happiness as a golden quest! Christianity is peace, and midst the storm and tumult and defects of life all seek some crystal chamber of rest and peaceful refuge. Christianity is long suffering. Infidels rail at the creeds and at asceticism, and men's perverted views of Christianity, but once they behold Christ's idea of Christianity, they exclaim, "What a string of pearls is this! What a crown of glory! For the millions of working people there is no hope in history, in literature, in science, in invention, in legal reforms, in industrial schemes, considered in themselves and alone. The hope of democracy is in Jesus Christ, the only broad teacher of the world has ever known, one who believes really in democracy, Jesus alone makes immortal fame a possibility for all the millions. Who is Christ's hero? A poor widow, casting in two mites, that which she had for her all. Christ is a patriot, a hand of the strong, that she wants to survive. In her liberality, science sends the multitude to the waste heap. Science's favorite motto is "the world is for the fittest." Even literature, with occasional exceptions, when Dickens, with his plea for the poor child, Oliver Twist, and Mrs. Stowe with her plea for the slave, and Besant with his "All Sorts and Conditions of Men," and other writers, have now repudiated the hymnal.

BISHOP WHITEHEAD, after an experience of twenty-two years in India, writes: "The Christian community in India is advancing rapidly in education, science, and in all that makes for social progress. The use of the vernacular from the lower strata of Hindu society the effect of Christianity is remarkable. It is no vain dream that, within this present century, India will be a Christian land, inspired by Christian ideas and dominated by Christian principles."

THE PRESBYTERIANS.

THERE ARE nineteen Presbyterian churches in New York whose pastors were formerly of other denominations, and it is estimated that none of them have admitted to the Presbyterian church, were required to disavow the doctrinal views they held in the denominations from which they came.

LADY GRAY, widow of Sir William Gray, of West Hartlepool, left £104,230, and bequeathed £5,000 to the Infirmary of the Free Presbyterian Church of England and £2,000 to its Foreign Ministers' Fund as well as £2,000 to Westminster College, Cambridge.

AT A MISSIONARY MEETING recently held in Toronto, one of the speakers was Rev. Dr. Lucas, who has completed thirty-five years in the North India Mission, and who has returned to the work in a few months. Of British rule in India, as a help to missionary work, he said: "I am an American, and I am glad to be able to testify to the fact that the British rule in India is a help to missionary work. It is beyond all praise. Such a band of men as the British officials in India it would be hard to match. They seem to be beyond corruption. I do not believe there is one in a thousand of them who could be approached with a bribe."

THE "PRESBYTERIAN" reports that the mission work of the Presbyterian church in the Province of Quebec is going on with increasing encouragement. The new buildings for the educational work at Pointe-aux-Trembles are nearing completion, and already more applications for admission have been received than will fill the enlarged accommodation. Quebec it says, is the crux of the future of Canada. The problem of Quebec is its way to solution, and every one who shows practical interest in the work of Protestant missions in that province is helping to hasten the solution.

THE MODERATORS ELECT for the various Presbyterian churches in Scotland; Rev. Dr. Mitchell will be called to the chair of the Established Church; Rev. Dr. Henderson to that of the U. P.'s and Rev. Mr. MacKenzie to that of the Free Church.

THE BAPTISTS.

SPURGEON STILL PREACHING is the suggestive heading of an item in an English paper, which states that the weekly publication of the sermons of the great preacher has gone on since 1855. The publishers have enough on

CHURCH NOTES FOR BUSY MEN.

ROMAN CATHOLIC.

THE ST. JOHN MONITOR of Dec. 14, under the head of benighted France, says: "The Mayors of not less than three hundred and eighty-six French towns have sent in their resignations rather than consent to the taking down the crucifixes in the Communal schools and several perfects have followed their example. In many places the inhabitants have carried the crucifix back to the schools in procession, and nailed them to the walls. Instances of children being punished for having crucifix or prayer books in their possession are increasing, and the French papers of the Opposition are full of particulars of this sort of petty persecution. Throughout the country crucifixes and prayer books have been taken down, and the names of God, Jesus Christ, the Virgin Mary, and even of the saints have been effaced from all the school books, and a teacher who recently opened school hours with the Lord's Prayer was immediately promoted to another place.

THE SEPARATION of the Church and State in Switzerland is proposed. The Federal Council is considering a plan which provides for the disestablishment of state aid to churches of all denominations, including the Roman Catholic.

A CHURCH finished, furnished and free of debt, valued at \$50,000, has just been consecrated in Pittsburgh, Pa. The congregation consists of one hundred and sixty families of Germans. Thirty-six of these subscribed \$1,000 each, and the others subscribed from \$20 to \$500 each. These good people have the faith and are willing to make sacrifices for it.

THE ANGLICAN.

LATE PIERRE MARSHFIELD of Ottawa has left the handsome sum of \$10,000 for charitable purposes. Canon Sloan is made the distributor.

ARCHDEACON LLOYD of Saskatchewan, has arrived in London from Canada. Mr. Lloyd went out to the Northwest more than three years ago at the instance of the Colonial and Continental Church Society to accompany a large all-British colony. He completed a thirty-five year term of service established by the aid of the society thirty years ago. He has had boys in the time of Elijah when the prophet was insulted by small boys.

The boy problem, the girl problem, the man problem and the woman problem are all wrapped up together. I am satisfied that if all the children could receive proper training from the parents the problem would be solved. I believe that the home is the only place to bring up a child, and there must be proper training in the home. From earliest childhood the parents should seek to train their children in the right way by precept and example, but there are homes in which the mother sees more of the poode than of the babe.

"It is a sad fact at present to think that public play grounds and skating rinks will solve the problem. It is a mistake. Physical or intellectual culture will not make good men. Moral training is the only way to solve the problem. Poverty in the home is not necessarily a barrier to the proper training, but two things which do prevent it are drink and lack of religion on the part of the parents.

With the right kind of forefathers, a good home and proper training, a boy will turn out right, and these are the only things that will prevent the continuance of the boy problem."

PROSPECTS FOR ORGANIC UNION OF CHURCHES SEEM MUCH BRIGHTER THAN EVER BEFORE

TORONTO, Dec. 14.—That the organic union of Methodists, Presbyterians and Congregationalists as one united church, under one head and one government, is a step nearer its realization is the opinion of members of the committee meeting for that purpose. While many difficulties and obstacles are already being surmounted, they still regard the future of the union as being very bright.

The contents of the required curriculum for candidates for ministry was deferred for further consideration, the judgment of the representatives of various colleges to be solicited in regard to the same. The clause referring to the relation of the minister to the doctrines of the church received some discussion, but was deferred for further consideration. It is expected that no difficulty will be experienced when the representatives meet again and talk over these matters in writing on statements that will be satisfactory to all.

The executive of the joint committee has instructed secretaries Revs. Dr. A. Sutherland, Dr. E. D. McLaren and T. Bradley Hyde to proceed as at last year, giving a statement of the proceedings so far as they shall have been adopted. These will be published in the newspapers and distributed for information to the ministers of all three churches and to all laymen who may desire copies.

The following committees were appointed to confer with other churches on the proposals for union. To confer with the Anglicans from the Presbyterian section, Rev. A. D. Falconer, D. D. (moderator), Principal Patrick, Dr. Robert Campbell, Rev. J. A. MacDonald; Methodist section, Rev. Dr. Carmichael; Congregational section, Rev. Dr. Sutherland, Justice McAuliffe; Principal Shaw, Dr. S. F. Hueston; Congregational section, Rev. Hugh Pedley, Rev. D. S. Hamilton, Rev. T. B. Hyde.

To confer with Baptists of the Maritime Provinces on the subject of federal union: Presbyterians—Professor Kilpatrick (convenor), Dr. E. D. Mc-

ATTACK UPON CATHOLICS

Baptist Preacher From Quebec Uses Strong Language

Catholicism in That Province Threatens Canadian System of Government, He Said

Rev. E. Bosworth, who has been conducting a Baptist mission in the Province of Quebec, preached in the St. John Baptist church last evening. His sermon was an assault upon the Catholic church in general and against the French Catholics of Quebec in particular. He charged the Catholics with being worse than heathens, declaring that their faith was blind and that a Catholic dare not think on religious matters of his own accord. He then made an appeal for funds to carry on the work which he and his conferees are waging in "darkest Quebec."

He prefaced his remarks with a number of references to God's command that "we should help one another," and that "it is more blessed to give than to receive." He then told of the French population of Canada—over 2,000,000 and of its rapid increase. He said that in the province of New Brunswick every fourth person is French, and that in the last thirty-one years they had increased twenty per cent. He stated that the people of the Maritime Provinces would have to wake up from their sleep, as the English population was not increasing as fast as it should.

He then treated of the religious discussion which is at present going on in France, and which he claimed was a fight between the Pope and the French government, caused by the fact that children were taught in the schools to obey the Pope and the church in preference to the government, and that their teachings were directly in opposition to the wishes of the government—hence the clash.

He asked the question: "Are Catholics allowed to read the Bible?" and answered yes and no, stating that no priest sanctioned the presence of a Bible in a Catholic household, and that even when a Bible was present at the school occupied one-half the page and the footnote the other half—the when a Catholic read the text he was compelled to abide by the footnotes, which were often entirely opposed to reason.

Further along in the course of his remarks he referred to the Jesuits and their "infamous plots." He informed his listeners that the present Pontiff was a Jesuit and being such was compelled to act under the orders of the "black Pope," or the Pope of the Jesuits. He claimed that the Jesuits had been driven from every Catholic country, and that now hundreds of these exiles were in Quebec, instilling their teachings into the minds of the young.

He stated that these teachings were of a pernicious character and would lead to a conspiracy against the present system of government in Canada.

Describing the conduct and progress of the work in Quebec, he emphatically declared that the work was very strenuous and was bringing "large numbers of the French to Christ." They sold Bibles, distributed tracts and used every known means with which to gain converts, and he felt satisfied with the results of their labors.

CASTORIA.

The Kind You Have Always Bought
Bears the Signature
J. C. Watson

ORDINATION AT FREDERICTON

FREDERICTON, Dec. 16.—At the cathedral this morning his lordship Bishop Coadjutor Richardson, in the presence of a congregation which completely filled the large edifice, performed his first public official act as bishop of this diocese. It was that of the ordination of Richard Bolt as a deacon and Rev. Roy Livingston as a priest.

The ceremony, which was preceded by morning prayer, was a most impressive one. His lordship had the assistance in the service of Rev. J. R. DeWolfe Cowie. Mr. Carson was presented for priest's orders by the former and Mr. Bolt for deacon's orders by the latter. The coadjutor preached an appropriate and stirring sermon from the first verse of the fourth chapter of Paul's first epistle to the Corinthians. He referred to the relationship that should exist between minister and people, and secondly to the duties of a minister as a steward of the mysteries of God.

In concluding his sermon he spoke words of encouragement and counsel to those about to take holy orders. He exhorted them ever to strive to be men and what the world desired and wished was one who was in every sense a man, and above all to endeavor to live up to their ideals.

The candidates were presented, and after the usual questions and answers his lordship performed the office of "laying on of hands." The choir rendered in a most acceptable manner an anthem, hymn No. 157.

Sub-Dean Street read the epistle and the bishop the gospel.

Holy communion concluded the service, his lordship being the celebrant, assisted by the rector and sub-dean, the newly ordained first receiving the Lord's Supper.

At the Cathedral this afternoon his lordship confirmed two candidates presented to him by Sub-Dean Street, which made it his first act of confirmation in the diocese. At the service at the same church, this evening the coadjutor was again the preacher, and the able and eloquent discourse was listened to by a large congregation. His lordship will go to St. John tomorrow or next day and is not expected to take up his permanent abode here until the first of the year.

REV. FATHER GARNEY ON THE TEMPERANCE QUESTION

One of the Congregation Declined to Remain to Hear the Sermon.

FREDERICTON, N. B., Dec. 17.—Rev. Fr. Garney, at St. Dunstan's church, delivered himself quite strongly on the temperance question. Among other things he said, "Not only are the liquor dealers agents of the devil, but they also take the money from the wives and children of those addicted to the drinking habit. The custom of drinking which often started with beer, ends with strong wine."

During his remarks a well known member of the congregation arose from his seat and left the church.

FRUITS, ETC.

Currants, per lb., dried 0.07
Currants, per lb., fresh 0.08
Apples, evaporated 0.08
Walnuts, Greenhull 0.10
Almonds 0.11
Filberts 0.10
Pecans 0.11
Dates, lb. pkg 0.09
Raisins, new 0.10
Beef tongue, per lb. 0.10
Peanuts, roasted 0.08
Figs, new, per lb. 0.11
Figs, bag, per lb. 0.04
Malaga, London layers 2.80
Malaga, black, baskets 2.80
Malaga, black, baskets 2.80
Malaga, Commolesse, clusters 3.10
Jamaica oranges, per bbl. 0.00
Valencia oranges, per bbl. 0.00
Raisins, Sultan, new 1.15
Bananas 0.09
Coconuts 0.09
Lemons, Messina, per box 6.50
Peaches, evap'd new 0.11
Apples, per bbl. 2.00
Onions, Canadian, bags 1.40
Onions, Spanish, cases 3.00

FLOUR, ETC.

Manitoba 5.80
Cornmeal, bags 1.10
Canadian high grade 4.40
Rye, small lots 0.10
Hiddings, small lots 4.80
Bagged, small lots 26.00
Medium patents 4.20
Bran, car lots 23.00
Bran, small lots, bag'd 0.00

GRAIN, ETC.

Hay, pressed, car lots 12.00
Oats, car lots 0.00
Beans (Canadian), p. 1.10
Beans, yellow eye 2.20
Split peas 5.20

COUNTRY MARKET

Wholesale.

Turkeys, per lb. 0.05
Beef, western, carcases 0.06
Beef, country, per lb. 0.04
Lamb, per lb. 0.06
Mutton, per lb. 0.06
Pork, per lb. 0.06
Ham, per lb. 0.06
Butter, per lb. 0.02
Tub butter, per lb. 0.02
Eggs, case, per dozen 0.02
Turkey, per lb. 0.02
Fowl, per pair 0.05
Poultry, per lb. 0.01
Hides, per lb. 0.01
Calf hides, per lb. 0.01
Lambkins, each 0.08
Sheepskins, each 0.08
Cabbages, per crate 4.00
Chickens per pair 0.05

FISH.

Rippling herring, hbbals 2.50
Mackerel, carcases 0.20
Codfish, large dry 4.50
Medium 4.30
Cod, small, carcases 3.00
Pineau haddies, per doz 0.30
Sprig, Gd. Manana 2.30
Bay herring, hbbals 2.00
Codfish, fresh 0.08
Pollock, carcases 0.25
Smoked herring, carcases 0.25
Salted herring, per doz 0.25
Halibut, fresh, per lb. 0.11
Haddock, fresh, per lb. 0.10
Salmon, frozen, per lb. 0.10

RETAIL.

Lamb, carcases 0.10
Beef, corned, per lb. 0.00
Pork, fresh, per lb. 0.00
Ham, per lb. 0.00
Onions, per lb. 0.00
Truffles, per lb. 0.10
Butter, dairy, rolls 0.23
Butter, tubs 0.23
Lard, per lb. 0.10
Eggs, per doz 0.23
Smoked herring, per doz 0.23
Cabbage, each 0.08
Turkey, per lb. 0.20
Chickens, per lb. 0.20
Ducks 1.20
Geese 1.00
Poultry, per peck 0.20
Fowl, per pair 0.75
Celery 0.10
Lettuce 0.05
Parsley 0.05
Beets, new, per peck 0.30
Carrots, new, per peck 0.30
Cauliflower 0.00
Squash 0.00

FISH.

Smelt, per pound 0.00
Halibut 0.18
Fresh cod and haddock, per lb. 0.05
Pineau haddies 0.09
Smoked herring, per doz 0.24
Boneless cod, per lb. 0.12
Sm'd herring, per box 0.10
Salt shad, each 0.25
Salt mackerel, each 0.20
Salmon, frozen, per lb. 0.12

GROCERIES.

Cheese, per lb. 0.14
Rice, per lb. 0.03
Cream of tartar, pure 0.20
Cream of tartar, pure 0.20
Cream of tartar, pure 0.20
Bicarb soda, per keg 2.17
Sal soda, per lb. 0.00
Molasses—
Extra choice, P. R. 0.24
Barbados 0.27
New Orleans (refined) 0.00
Sugar—
Standard granulated, yellow 0.00
Euro. equalized rates.
Barbados 0.03
Pulverized sugar 0.08
Coffees—
Java, per lb. green 0.24
Jamaica, per lb. 0.24
Salt—
Liverpool, ex vessel 0.58
Liverpool, per sack, ex vessel 0.61
Liverpool, per sack, ex vessel 0.61
Per bag, factory filled, 0.35
Spices—
Nutmegs, per lb. 0.40
Cassia, per lb. ground, 0.18
Cloves 0.00
Cinnamon, ground 0.30
Cinnamon, sticks 0.10
Oolong, per lb. 0.25
Seeded raisins, per lb. 0.11
Tobacco—
Black chewing 0.45
Bright, chewing 0.47
Cigars, per 100 0.00
Prunes, California 0.06
Brazil, per lb. 0.15
Ginger, ground 0.18
Pepper, ground 0.18
Congo, per lb. finest 0.25

FRUITS, ETC.

Currants, per lb., dried 0.07
Currants, per lb., fresh 0.08
Apples, evaporated 0.08
Walnuts, Greenhull 0.10
Almonds 0.11
Filberts 0.10
Pecans 0.11
Dates, lb. pkg 0.09
Raisins, new 0.10
Beef tongue, per lb. 0.10
Peanuts, roasted 0.08
Figs, new, per lb. 0.11
Figs, bag, per lb. 0.04
Malaga, London layers 2.80
Malaga, black, baskets 2.80
Malaga, black, baskets 2.80
Malaga, Commolesse, clusters 3.10
Jamaica oranges, per bbl. 0.00
Valencia oranges, per bbl. 0.00
Raisins, Sultan, new 1.15
Bananas 0.09
Coconuts 0.09
Lemons, Messina, per box 6.50
Peaches, evap'd new 0.11
Apples, per bbl. 2.00
Onions, Canadian, bags 1.40
Onions, Spanish, cases 3.00

FLOUR, ETC.

Manitoba 5.80
Cornmeal, bags 1.10
Canadian high grade 4.40
Rye, small lots 0.10
Hiddings, small lots 4.80
Bagged, small lots 26.00
Medium patents 4.20
Bran, car lots 23.00
Bran, small lots, bag'd 0.00

GRAIN, ETC.

Hay, pressed, car lots 12.00
Oats, car lots 0.00
Beans (Canadian), p. 1.10
Beans, yellow eye 2.20
Split peas 5.20