## THE THREE CROSSES OF CALVARY

### Rev. Dr. Talmage Invites the World to Look to the Central One and Find Salvation.

Washington Report.—The famous paintings in the picture galleries of Munich seem to have suggested the Here from the right hand cross I go topic of this discourse, w ch Dr. Talmage sends from the quaint Bavarian town, but the theme which inspired the painters awakens in the great preacher thoughts of the re-demption of the human race, which was the supreme design of that scene of suffering and death. The text is Luke xxiii, 33: "There they crucified him and the malefactors, one on the right hand and the other

Just outside of Jerusalem is a swell of ground, toward which a crowd are ascending, for it is the day of execution. What a mighty assemblage! Some for curiosity to hear what the malefactors will say and to see how they will act. The three persons to be executed are already there.

Three crosses in a row—an up-right piece and two transverse pieces, one on the top, on which the hands are nailed, and one at the middle, on which the victim sat. Three trees just planted, yet bearing orange and Lebanon cedar would not comfort. What, no help from above a look at the three crosses.

Just look at the cross on the right. Its victim dies scoffing. More awful than his physical anguish is his scorn and hatred of him on the middle cross. This wretched man turns half around on the spikes to hiss at the one in the middle. If the scoffer could get one hand loose and he were within reach, he would smite the middle sufferer in the face. He hates him with a perfect hatred. I think he wishes he were down on the ground that he might spear him. He envies the mechanics who with their nails have nailed him fast. Amid the settling darkness and louder than crash of the rocks hear him jeer these words: "Ah, you poor these words: "Ah, you poor tch! I knew you were an impostor! You pretended to be a god, and yet you let these legions master It was in some such hate that Voltaire in his death hour, bethat Voltaire in his death hour, because he thought he saw Christ in his bedroom, got up on his elbow and cried of "Crush that wretch!" What had the iddle cross done to arouse up the right hand cross? Nothing. Oh, we enmitty of the natural heart a linst Christ! The

tural heart a Minst Christ or a world likes a sentimental Christ or a philanthropic Christ, but a Christ who comes to snatch men away from him was a way with him! On his right hand cross to-day I see typified the unbelief of the world. Men say: "Back with him from the heart! I will not let him take my sins. If he will die, let him die for himself, not for me." There has always been a war between this right hand cross and the middle cross, and wherever there is an unbelieving heart there the fight goes on. Oh, if when that the fight goes on. Oh, if when that dying malefactor perished the faith-lessness of man had nerished lessness of man had perished, then that tree which yields poison would have budded and blossomed with life for all the world!

Look up into that disturbed coun-

tenance of the sufferer and see what a ghastly thing it is to reject Christ. Rehold in that awful face, in that pitiful look, in that unblessed death hour, the stings of the sinner's de-What a plunge into darkness! Standing high upon the cross on the top of the hill, so that all the world may look at him, he says: "Here I go out of a miserable life into a wretched eternity!" One! Two! Three! Listen to the crash of the fall, all ye ages! So Hobbes, dying after he had 70 years in which to prepare for elernity, said: "Were I master of all the world, I would give it all to live one day longer. Sir Francis Newport, hovering over the brink, cried out: "Wretch that I am, whither shall I fly from this What will become of me Oh, that I were to lie upon the fire that never is quenched a thousand years to purchase the favor of God and to be reconciled to him again Oh, eternity! Who can discover the abyss of eternity? Whe

ever and forever? That right hand cross, with its long beam, overshadows all the earth. It is planted in the heart of the race When will the time come when the spirit of God shall, with its ax, hew down that right hand cross until it

over thy I.p when he bade thee be still. Tell me, ye dead who got up to see him die. Tell me, thou sun in midheaven, who for him didst puil down over thy face thy veil of darkness. Tell me, ye lepers who were cleansed, ye dead who were raised, is he the Son of God? Aye, aye, responds the universe. The flowers breathe it: the stars chime it: the redeemed celebrate it: the angels rise on their thrones to announce it. And yet on that miserable malefactor's "if" how many shall be wrecked for all eternity! That little "if" has enough venom in its sting to cause the death of the soul. No "if" about it. I know it. Ecce Deus! I feel it thorough ly—through every muscle of the body, and through every mergy of my soul.

Living, I will preach it; dying, I will a provided the cross and between the lock, and the lock and the lock, and by the two arms of the cross I turn the lock, and the lock and the lock, and the lock and the lock, and the lock, and the lock, and the lock and

to the left nand cross. Pass clear to the other side. That victim also twists himself upon the nails to look at the center cross, yet not to scoff. It is to worship. He, too, would like to get his hand loose, not to smite, but to deliver the sufferer of the middle cross. He cries to the railer cursing on the other side: "Silence! Between us is innocence in agony. We suffer for our crimes. Silence!" Gather round this left hand cross, O ye people! Be not afraid. Bitter herbs are sometimes a tonic for the body, and the bitter aloes that grow on this tree shall give strength and life to thy soul.
This left hand cross is a repenting cross. He says: "I am a guilty wretch I deserve this. There is no need of my cursing. That will not stop the pain. There is no need of blaspheming Christ, for he has done me no wrong. And yet I cannot die so. The tortures of my body are undone by the torture of my soul. The past is a scene of fruit—the one at the right bearing misdoing, the present a crucility, poison, and the one at the left bitter aloes, the one in the middle apples Come back, thou hiding midday sun! one in the middle apples Come back, thou hiding midday sun!

Norway pine and tropical Kiss my cheek with one bright ray of make so strange a grove as this no help from beneath? Then I must orchard of Calvary. Stand and give turn to my companion in sorrow, the One on the middle cross. I have heard that He knows how to help a man when he is in trouble. I have heard that He can cure the wounded. I have heard that He can pardon the sinner. Surely in all His wanderings up and down the earth He never saw one more in need of His forgiveness. Blessed, One, I turn to Thee. Wilt Thou turn for the moment away from thy own pangs to pity me! Lord, it is not to have my hands relieved or my feet taken from the torture—I can

> member me when Thou comest into Likewise must we repent. You say, "I have stolen nothing." I reply, "We have all been guilty of the mightiest felony of the universe, for we have robbed God—robbed Him of our time, rob-bed Him of our talents, robbed Him of our services." Suppose you send a man the end of ten years you find out that he has been serving another firm, but taking your salary, would you not at once condemn him as dishonest? God sent us into this world to serve Him. He has given us wages all the time. Yet how many of us have been serv-ing another master! When a man is convicted of treason, he is brought

can stand all this-but, oh, my sins, my sins, my sins! They pierce me through and through. They tell me

the cry of the dying thief: 'Lord, re

concerted volley of torture. take a torch and go in, and before you have gone far you see the flashing eye of a wild beast or hear the hiss of a the bristling horrors and the rattling fangs! Have you ever noticed the climax of this passage of scripture: "The heart is deceiful." That seems things." Will you not say that is enough? But the passage goes on further and says, "The heart is deceitful above all things and desperately wick-If we could see the true condition of the unpardoned before God, what wringing of the hands there would be! What a thousand voiced shrick of supplication and despair! But you are a sinner, a sinner. I speak not to the person who sits next you, but to you. You are a sinner. All the transgressions of a lifetime have been gathered up into

grace, help us to repent of our sins while repentance is possible.

This left hand cross was a believit, saying, "It is I; be not afraid."

comes the abode of contentment. The pillow of the malefactor, soaked in blood, becomes like the crimson upholstery of a king's couch. When the body became still and the surgeons feeling the pulse said one to another, "He is dead," the last mark of pain had gone from his face. Peace had smoothed his forehead. Peace closed his lips. Now you see why there were two transverse pleces on the cross, for it has become a ladder into the skies. That dying head is easy which has under it the promise, "This day thou shalt be with me in paradise."

SEFTEMBERS 28.0.1800.

The is dead," the bast mark of pain had gone from his face. Peace closed his lips. Now you see why there were the transverse pieces on the cross, skies. That dying head is easily which has under it the promise. "This day thou shalt be with me in paradise." The day had bast be with the promise. "This day thou shalt be with me in paradise." The day had been to the distribution of the book are to come to the middle cross. We stood with the we should be the well be saided cross. We stood with the content of the middle cross. We stood the one and found it yielded points of the we stood at the other and found is to it jedded bitter aloes. Come now jeet it to journel of the middle cross and shake down jeet in the morning he came to the distribution of the book of his stood at the other and found is to it jedded bitter aloes. Come now jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the middle cross and shake down jeet it to journel of the I must die forever. They will push me out into the darkness unless Thou will help me. I confess it all. Hear

it is to be unbelieving. I showed you the left hand cross that you out as an agent of your firm, and every month you pay him his salary, and at the end of ten years you find out that he has been serving another firm, but taking your salary, would you not at once condemn him as dishonest? God commemorate it in marble, martyrs have clung to it in the fire, and Christians dying quietly in their beds have leaned their heads against it. This hour may all your souls em-brace it with an ecstasy of affection. ing another masses in the convicted of treason, he is brought out, a regiment surrounds him, and the command is given: "Attention, company! Take aim! Fire!" And the man falls with a hundred bullets through his heart. There comes a time through his heart. There comes a time through his heart. There comes a time through his heart. man falls with a hundred bullets through his heart. There comes a time in a man's history when the Lord calls up the troops of His iniquities, and at God's command they pour into him a grip on that you in that you are safe Oh, that I might engrave on your up the troops of His iniquities, and at God's command they pour into him a you will not heed, then in your dreams You say, "I don't feel myself to be at night you may see on the hill back a sinner." That may be. Walk along of Jerusalem the three spectacles—the by the cliffs, and you see sunlight and right hand cross showing unbelief, dyflowers at the mouth of the cave, but take a torch and go in, and before you have gone far you see the flashing eye the central cross pours upon your soul the sunburst of heaven as it says: "By serpent. So the heart seems in the sun-light of worldliness. But as I wave the torch of God's truth and go down into love. Rivers cannot quench it. Floods he deep cavern of the heart, alas, for cannot drown it." And while you look the right hand cross will fade out of sight, and then the left will be gone, and nothing will remain but the mid-The heart is deceitful." That seems decross, and even that in your dream will begin to change until it becomes anys, "The heart is deceitful above all a throne, and the worn face of Calvary Will you not say that is will become radiant with gladness, and instead of the mad mob at the foot of the cross will be a worshipful multitude, kneeling. And you and I will be among

But, no; we will not wait for such a dream. In this our most aroused mood we throw down at the foot of that middle cross sin, sorrow, life, death—every-thing. We are slaves; Christ gives dedie cross sin, sorrow, life, death—everything. We are slaves; Christ gives deliverance to the captive. We are thirsty; Christ is the river of salvation to slake our thirst. We are hungry; Jesus says, "I am the bread of life." We are condemned to die; Christ says, "Save that man from going down to the pit; I am the ransom." We are tossed on the sea of trouble: Jesus comes over long temporal supplies.

"Save that man from going down to the pit; I am the ransom." We are tossed on the sea of trouble: Jesus comes over long temporal supplies. an avalanche. At any moment it may less says, "I am the bread of life."

slip from the cliffs and crush you for-May the Lord Almighty, by his "Save that man from going down to the help us to repent of our sins while pit; I am the ransom." We are tossed on the sea of trouble: Jesus comes over just steward was promoted. The riot down that right hand cross until it ishall fall at the foot of that middle cross, and unbelief, the railing male-factor of the world, shall perish from all our hearts? Away from me, thou spirit of unbelief. I hate thee! With this sword of God I thrust thee back and thrust thee through. Down to hell: down, most accursed monster of the earth, and talk to those thou has: already damned! Talk no longer to these sons of God, these heirs of heaven.

"If thou be the Son of God." Was there any "if" about it? Tell me, thou sea, that didst put thy hand over thy lip when he hade thee be, still. Tell me, thou sea, that didst put thy hand over thy lip when he hade thee be, still. Tell me, thou sea, that didst put thy hand over thy lip when he hade thee be foot of it in the lock, and by the two arms of the cross I turn the door opens.

This left hand cross was a believit, saying, "it is I; be not afraid." We are sick; Jesus says. "I am the bright and morning star." We are sick; Jesus of the "bright and morning star." We are sick; Jesus is the "balm of Gilead." We are in darkness; Jesus says. "I am the bright and morning star." We are sick; Jesus is the "balm of Gilead." We are in darkness; Jesus says. "I am the bright and morning star." We are sick; Jesus is the "balm of Gilead." We are in darkness; Jesus says. "I am the bright and morning star." We are sick; Jesus is the "balm of Gilead." We are dead; hear the shrouds rend and the life; he that believeth in me, though he were dead; hear the shrouds rend and the life; he that believeth in me, though he were dead; hear the shrouds rend and the life; he that believeth in me, though he were dead; hear the shrouds rend and the life; he that believeth in me, though he were dead; hear the shrouds rend and the life; he that believeth in me, though he were dead; hear the shrouds rend and the life; he that believeth in me, though he were dead; hear the shrouds rend and the life; he that believeth in me, though he were dead; hear the shrouds rend and the life; he that believeth in me, of light to worlds of light all round the humble

### SUNDAY SCHOOL

INTERNATIONAL LESSON NO. XIV SEPTEMBER 30, 1900.

VIII. Topic: Opening blind eyes.
Place: Jerusalem. Jesus saw a blind
man; Jesus is the light of the world;
makes clay of spittle; anoints the
blind eyes; commands the man to go
to Siloam and wash; he obeys; comes back sceing; neighbors are stirred; ask him questions; he gives an account of his healing; is taken to the Pharisees; Jesus is accused of breaking the Sabbath.

IX. Topic: The true and the false courtered Place; Jesus learned the false courtered the fals

contrasted, Place: Jerusalem, Christ

contrasted. Place: Jerusalem. Christ is the Door and the Good Shepherd. He leadeth the sheep; they know and fol-low Him; flee from strangers; they know not the voice of strangers. Christ gives life to the sheep and gives His life for the sheep. X. Topic: Christ Circeting the af-fairs of His kingdom. Place: Uncertain, probably in Perea. The Seventy ap-pointed; sont forth, two and two; whither He Himself would come; the harvest plenteous; requests disciples reams whither He Himself would come; the harvest plenteous; requests disciples to pray for laborers; Go, as lambs among wolves; hasten; ask that peace may rest upon the house; heal and preach; the return with joy; names in heaven.

XI. Tople: Who is my neighbor? Place: In Perea. A lawyer questions Jesus; what shall I do to inherit eternal life? Jesus asks him to answer; looks love God; and thy neighbor: Jesus com-

love God and thy neighbor; Jesus commends him; Who is my neighbor; parable; man among thieves; a priest and a Levite pass by; a Samaritan cares for the man: Who was ne

to him? The Samaritan. Go, and do likewise.

XII. Topic: Covetousness. Place: In Perea. One in the company asked Jesus rerea. One in the company asked Jesus to divide inheritance; Jesus refused; warned them against covetousness; spoke a parable; a rich man; plenteous harvest; greater barns must be built; an address to the soul; God speaks: Thou fool; soul to be immediately. diately required; an application made be not anxious about temporal sup-

ous and drunken servant was de re and went to their assistance. 4.—
Their reverence for Christ—Those on the boat were so deeply impressed with the manifestations of His divinity that they fell at His feet as

ity that they fell at His feet as humble worshippers, saying, "Of a truth thou art the Son of God."

II. Seeking the meat that perisheth who take upon themselves the forms for the benefits they received. Those of leiglon with a view to their temporal betterment rather than out of love to Christ and His truth are sadly degrading the spiritual life for selfish ends. Such persons have no reason to expect the confidence of good. All whom the Father draws by All whom the Father draws by His Spirit (v. 44) are given to Christ, for He has purchased them, and He will lose nothing committed to Him, but at the last day will raise them up to inhabit mansions which He himself has prepared.

III. 1. In heathen borders. Our

Lord's ministry on earth was restricted, principally, to the Jews. In order to leave them without excuse, salvation was offered to them first. Occasionally the reached out beyond, in order, & gradually, to break up the old exclusiveness, and to show that His gospel was for the whole earth. 2. A woman's request. It was an humble, earnest, direct, comprehensive request, made in great faith and with a spirit of perseverance. It was for another, and thus it brought two to Christ, instead of one.

of one.

IV. The Great Confession, "Thou art the Christ." We are to confess Christ before men as "the ground of salvation, and as the evidence of salvation, and as the evidence of salvation." vation." "Our confession of Him here means identification with Him in humility and suffering. The Sure Foundation Shrist is the foundation Foundation Shrist is the foundation of His church. Upon "this Rock" we can ground our faith. He is able to make His promises good and to defeat the powers of death and hell.

V. Christ Praying. Seclusion is needed for true devotion. Jesus and His disciples went into the mountneeded for true devotion. Jesus and His disciples went into the mount-ain to pray. Communion with God will imprint a glory on the very countenance. Christ Transfigured. "The vell, that is to say, his flesh."

countenance. Christ Transfigured.

"The veil, that is to say, his fiesh,"
became partly transparent for a
moment, and revealed a gleam of
Delty, like a sunbeam through a
rift in a clouded sky. So could He always have walked among men; and
this brief finsh shows us His continual, voluntary humiliation.

VI. Christ's Kingdom. Illustrated
by a little child in the midst. The
entrance is by conversion—a thorough and radical change of heart
and life. Promotion depends upon the
humility of the subject. Christ's care
for His little ones. Angels who dwell
in the immediate presence of God
guard them. The one who causes
them to stumble shall be severely
punished. Christ demands separation
from cherished sins. The hand, foot,
eye, refer to the pleasing sin, the
idol we love. It must be renounced.
VII. Peter's question. The rabbis
taught the people never to forgive
more than three times. Peter was
a little nearer the gospel idea when
He asked if He should forgiva until
seven times. Christ's answer. The
true spirit of the gospel is quickly
unfolded when Jesus says, "Until
seventy times seven." There is to be
no limit to our forgiving. Our duty
illustrated. We have the parable of
the Unijust servant.

VIII. A blind man. Palestine was

illustrated. We have the parable of the unjust servant.
VIII. A blind man. Palestine was filled with them. The world is full of those morally blind. They have eyes, but they see not. A discussion. The disciples seem to be in error about the blindness being the result of some particular sin.

some particular sin.

IX. 1. The parable. Strictly speaking this is not a parable, but more properly an allegory. 2. The destroying enemy. The false prophets and corrupt leaders were strangers hirelings who were robbing the peo-ple and allowing the wolf to catch and scatter them. 3. Christ the Door. Christ is the way to God. 4. Christ the Good Shepherd. He knows, calls, leads, cares for, gives his life for his sheen.

cans, leads, cares for, gives his life for his sheep.

X. 1. The Seventy appointed. The seventy were Christ's forerunners, Jesus was making a final effort to reach and save the common people. 2. Their commission given. They were (1) to carry peace. (2) heal the sick. (3) to carry peace, (2) heal the sick. (3) preach the gospel of the kingdom, and (4) warn those who rejected them and their message. 3. Their joy on return-ing. They had cause for rejoicing. They

their message. 3. Their joy, on returning. They had cause for rejoicing. They were, however, warned against rejoicing in what they had done.

XI. The way to gain life—By getting a heart filled with love (Rom. v. 5) and by loving God and our neighbors. 2. A parable. Those who should have been neighbors to the one in distress passed by and left the suffering man to die alone, but the hated Samagitan cared for him. 3. The law of love! Go, and do thou likewise. The gospel law is a universal law of love.

XII. A warning, Jesus warns against covetousness. Let us take heed. 2., A parable. Shows the folly of trusting to the things of this world, 3. An application. In our extreme anxiety to gain this world's goods we may lose heaven.

XIII. The duty of watchfulness, Jesus says, "Watch and pray, that ye enter not into temptation."

# WAS HIS OWN SURGEON.

#### Mangled Brakeman's First Aid Knowledge Useful.

BOUND UP SEVERED LEG. Port Jarvis, N. Y. Report.-To his remarkable pluck, coupled with his knowledge of what is necessary to be done in rendering first aid to the injured, William L. Laion, a brakeman on the New York division of the Eric Lattend or the Couple of the C on the New York at the life, Railroad, probably owes his life, Easton, who lives in Matamoras, Pa.

copposite Fort Jervis, on the Delaware River, was employed on an eastbound extra freight train Monday night. When near Ramsey's he fell from a box car to the track, and the car wheels, passing over his leg, cut it off just above the ankle.

just above the ankle.

Realizing his position, Eaton lay quietly until the last car had passed. Then by a supreme effort he crawled from the track to the bank, out of danger from other trains. The severed leg was bleeding freely, and he knew that unless the flow were promptly stopped he would die before assistance could reach him.

In his pocket was a large red hand-kerthief. Tearing this into strips was the work of a moment, and he bound

the work of a moment, and he bound them around the stump. With a jack-knife he twisted the bandage until it became so light that the bleeling was checked. As the thermometer was below 50, he built a fire, and then prepared to flag the next castbound train. This

## The Week,

Leading Wheat Markets.

	Following are that important who	e closing que at centres	otations to-day
		Cash.	Dec.
	New York	8000 \$	0 85 5-8
	Miłwaukee	081	000
	St. Louis	0.00	0795-8
		0 82	
	Detroit, red	0 80 3-4	
	Detroit, white	0788-4	0 00 0 9
	Duluth, No. 1	0.004	
	Northern	0835-8	0 82 7.8
	Duluth, No. 1	0 00 0-0	002 8-0
	hard	0 85 5-8	
	Minneapolis, No. 1	0 00 0-0	
	Northern	0811-8	00019
	Minneapolis, No. 1	0 01 1-9	0 90 1-9
ı	hand house, No. 1	0 83 1-8	
ł	hard	0 83 1-8	

Toronto Farmers' Market. Wheat—500 bushels of white fall wheat sold %c higher at 69c to 70c; two loads of spring %c to 1%c higher at 68%c to 69%c, and two loads of goose steady at 67c.

Barley—2,500 bushels sold at % higher at 44%c to 47c.

Oats—1,200 bushels sold unchanged at 29%c to 30c for your at 29% to 30c for new.

Rye—300 bushels sold steady at

at 29½c to 30c for new.
Rye-300 bushels sold steady at 53c to 53½c.
Hay and Straw-Fifteen loads of hay sold steady at \$13 to \$14, and one load of straw at \$11.
Wheat-900 bushels sold as follows: White, 500 bushels at 70 1.2c; goose, 200 bushels at 69c.
Barley-2,500 bushels sold at 48c. Barley-2,500 bushels sold at 46c to 481-2c.

Oats-700 bushels sold at 29c to 29 1-2c.

Rve—200 bushels sold at 53 1-2

	Rye—200 bushels sold			
	Hay-25 loads sold at	\$11	to	\$1
	per ton.			
	Toronto Live Stock	Mar	ket	
	Export cattle, choice, per cwt.	\$4 85	to	\$5 (
	Export cattle, light, per cwt	4 25	to	4.1
	Export bulls, heavy, per cwt	4 12	to	4 5
	Export bulls, light, per cwt	3 12	to	3 :
	Loads good butchers and			
	exporters, mixed	4 25	to.	4 37
	Butchers' cattle, picked	4 55	to	4 7
	Butchers' cattle, good	4 30	to	4
	Butchers' medium, mixed	3 95	to	4 1
	Butchers' common, per cwt	3 12	to	3 :
	Butchers' inferior	2 75		2
	Feeders, short-keep	3 75	to	4
	Feeders, light	3 25	to	3 3
Я	Stockers		to	3
d	Milch cows, each	30 00	to	50 (
	Calves, per head	3 00	to	10 (
	Sheep, export ewes, per cwt	3 50	to	3 7
1	do. bucks	2 75	to	3 (
١	Lambs, each	2 75	to	3 3
1	Sheep, butchers', each	2 50	to	3 5
	Hogs, choice, per cwt	6 25	to	0 0
	Hogs, heavy, fat, per cwt	5 50	to	0 0
	Hogs, light, per cwt	5 50	to	0 0
1	Hogs,corn fed	5 374	to	0 0
1	Sows	9 75	10	0.0

## Toronto Fruit Market.

Receipts of fruit at the market, Es planade and Scott streets, to-day were arger and demand fair. There was larger and demand fair. There was a slight drag to the market, but stocks were fairly weil cleared out. Prices were sheady. We quote: Pears, 10c to 20c per basket, barrel \$1 to \$2; komatoss, 10c to 15c per basket; apples, chebe, per barrel, 50c to \$1; green corn, 3c 2o 7c per dozen; potatoss, 30c to 35c per busket; peaches, 20c to 40c per basket; Crawford peaches, 50c to 75c per basket; plums, 25c \$6 60c; muskmolons, 12½c to 15c per basket, and 75c to \$1 a barrel; celery, 20c to 40c per dozen; hucklecelery, 200 to 400 per dozen; huckle berries, 70c to 90c per basket; grapes, berriss, 70s to 90c per basket; grapes small basket, 12½e to 20; Moore's early, 12½e to 20; Ningaras, 12½t to 20c; red grapes, 15e to 25e; bananas, \$1.25 to \$2 per banch; egg plant, basket, 20s to 25e; sweet potatoes, barrel, \$1 to \$4.50; basket, 50c.

Foreign Wheat Crops Regarding the French wheat crop, learnohm says: "We remain of the Beerbohm says: "We remain of the opinion that with a crop of 300,000, 000 bushels, and with stocks of old wheat amounting to 48,000,000 to 80,000,000 bushels, France will not import any foreign wheat worth men-tioning. This view is certainly the one taken b the markets in France, the raken by the markets in France, the price of home-grown wheat being much below an importing level."

The Russian wheat crop promises to be an average one of 360,000,000 bushels, as against last year's estimated crop of 450,000,000. This last

s generally discredited by most thorities, who place it at about 875,000,000 bushels.

The world's wheat crop harvested is

now placed at quite a full average one, but from 80,000,000 to 125,000;-000 bushels less than last year's crop of 2,600,000,000 bushels. Liverpool Apple Market. Messrs. Woodall & Co., of Liverpool

say: The market is showing an improvement for red fruit. Gravensteins, 12s 6d to 16s 6d. In a recent letter Woodall & Co. write: "Our country is full of dam-sons and other stone fruit, and Covent sons and other stone fruit, and Covent Garden people are declining to receive it is its enormous quantities, as it is not realizing freight and sale expenses. This also applies to our applies, although in a less degree, but all this will adversely affect Canadian and American apples for a while."

As stated, this, of course, is only temporary, and I have no doubt that as our standard varieties are a good sample by the time they begin to arrive out freely, they will meet with a good reception.

a good reception. Bradstreet's on Trade.

The more seasonable autumn weather brought in numerous sorting orders to the Montreal wholesale trade this week. The grocery trade is a little more active. Hardware is quiet. Dairy products are still high act than the products are still high act than

is a little more active. Hardwars is quiet. Dairy products are still high and firm.

There was less activity in wholesale trade circles in Toronto this week. The sorting trade has been showing some improvement. More activity is expected later in the month. Values continue firm. Already large lots of damaged fruit are being forced on the markets. are being forced on the markets.

Money is steady.

Business at London this past week

has been fair. There is more inquiries from the retailers in the country. Jobbers are busy filling orders, and the outlook for fall business is bright.

Preparing for Emergencies.

"Very well," concluded the lady of the house, "I will engage you."

"Yes, ma'am," said the pretty chambermaid, "and I think I'd better tell you, ma'am, that I've got a steady beau that I'm very fond of."

"Oh, that's all right."

"Yes, ma'am, So if you catch your musband tryin' to kiss me you'll know that I'm you had."—Philadelphia Press,