course, Dr. Talmage, in his own way. calls attention to that part of the human body never perhaps discoursed upon in the pulpit and challenges us all to the study of omniscience; text, Psalm xciv., 9: "He that formed the eye, shall He nor see?" imperial organ of the human

system is the eye. All up and down the Bible God honors it, extols it, illustrates it, or arraigns it. Five hundred and thirty-four times is it mentioned in the Bible. Omnipresence mentioned in the Bible. Omnipresence—"the eyes of the Lord are in every place." Divine care—"as the apple of the eye." The clouds—"the eyelids of the morning." Irreverence—"the eye that mocketh at its father." Pride—"oh, how lofty are their eyes." Institution—"the fool's eye in the ends of the earth." Divine inspection—"wheels full of eyes." Suddenness—"in the twinkling of an eye at the last trump." Gilvetic sermon—"the light of the body is the eye." This morning's text—"He that formed the eye, shall He not see?" The surgeons, the doctors, the anatomists and the physiologists understand much of the glories of the two great lights of the human race, but the vast multitude go on from cradle to grave without any appreciation of the two two treats and the property of the creating of the two two treats. two great lights of the human race, but the vast multitude go on from cradle to grave without any appreciation of the two great masterpleces of the Lord God Almighty. If God had lacked anything of infinite wisdom, He would have failed in creating the human eye. We wander through the earth trying to see wonderful sights, but the most wonderful sight we ever see is not so wonderful as the instruments through which we see it.

It has been a strange thing to me for 30 years that some scientist with enough eloquence and magnetism did not go through the country with ll-lustrated lecture on canvas 30 feet square to startle and thrill and overwhelm Christendom with the marvels of the human eye. We want the eye taken from all its technicalities and someone who shall lay aside all talk about the pterygomaxillary fissures, the sclerotic and the chiasma of the optic nerve and in plain, common parlance which you and I and everybody can understand present the subject. We have learned men who have been telling us what origin is and what we It has been a strange thing to me what origin is and what were. Oh, if someone should come for from the dissecting table and from t class-room of the university and take the platform and, asking the help of the Creator, demonstrate the wonders of what we are! If I refer to the physiological facts suggested by the form er part of my text, it is only to bring sons of the latter part of my text, "He at formed the eye, shall He not see?"

suppose my text referred to numan eye, since it excels all in structure and adaptation eyes of fish and reptiles and The eyes of fish and reptiles and motes and bats are very simple things because they have not much to do. There are insects with a hundred eyes, but the hundred eyes have less faculty than the two human eyes. The black beetle swimming the summer pond has two eyes under the water and two eyes above the water, but the four insectile are not equal to the two human. Man, placed at the head of all living-creatures, must have supreme equipment. tures, must have supreme equipment, while the blind fish in the Mammoth cave of Kentucky have only an undeveloped organ of sight, an apology for the eye, which if through some crevice of the mountain they should go into the sunlight might be developed into positive eyesight.

into the sunlight might be developed into positive eyesight.

In the first chapter of Genesis we find that God, without any consultation, created the light, created the trees, created the light, created the fowl, but when he was about to make man he called a convention of divinity, as though to imply that all the powers of Godhead were to be enlisted in the achievement. "Let us make man." Put a whole ton of emphasis on that word "us." "Let us make man." And if God called a convention of divinity to create man, I think ann." Put a wanner of the man, I put a wanner of divinity to create man, I think the two great questions in that conference were how to create a soul and how to make an appropriate window for that emperor to look out of.

To show how God honors the eye, the the eyes. Seven bones the eyes. Seven bones the eyes.

look at the two halls built for the residence of the eyes. Seven bones making the walls for each eye, the seven bones curiously wrought together. Kingly palace of ivory is considered rich, but the halls for the residence of the human eyes are richer by so much as human bone is more sacred than elephantine tusk. See how God honored the eye when he made a roof for them, so that the sweat of toil should not smart them and the rain dashing against the forehead might not drip into them; the eyehrows not bending over the eye, but reaching to the right and to the left so that the rain and the sweat should be compelled to drop upon the cheek instead of falling into this divinely protected human eyesight.

this divinely protected human eyesight.

See how God honored the eye in the fact presented by anatomists and physiologists that there are 800 contrivances in every eye. For window shutters the eyelids opening and closing 30,000 times a day. The eyelids so constructed that they have their selection as to what shall be admitted, saying to the dust, "Stay out," and saying to the light, "Come in." For inside curtain, the iris or pupil of the eye, according as the light is greater or less, contracting or dilating. The eye of the owl is blind in the daytime, the eyes of some creatures are blind at night, but the human eye, so marvellously constructed, it can see both by day and by night.

Many of the other creatures of God

both by day and by night.

Many of the other creatures of God can move the eye only from side to side, but the human eye, so marvellously constructed, has one muscle to lift the eye and another muscle to lower the eye and another muscle to roll it to the right and another muscle to roll it to the left, and another muscle to roll it to the left, and another muscle passing through a pulley to turn it round and round, an elaborate gearing of six muscles as perfect as God could make them.

There is also the retina gathering the rays of light and passing the visual impression along the optic werve about the thickness of the lamp

visual impression along the optic verve about the thickness of the lamp wick, passing the visual werve about the thickness of the lamp wick, passing the visual impression on to the sensorium and on into the soul. What a delicate lens, what an exquisite screen, what soft cushions, what wonderful chemistry of the human eye! The eye washed by a slow stream of moisture whether we sleep or wake, rolling imperceptibly over the pebble of the eye and emptying into a bone of the nostril, a contrivance so wonderful that it can see the sun 95,000,000 of miles away and the point of a pin. Telescope ard microscope in the same contrivance.

There also is the merciful arrange the tear gland by which ment of the tear gland by

...... Washington report: In this dis-ourse, Dr. Talmage, in his own way, alls attention to that part of the uman body never perhaps discoursed upon in the pulpit and challenges us row, but the breaking up of the arctic of frozen grief in the warm gulf stream of consolation. Incapacity to weep is madness or death. Thank God for the tear glands and that the crystal gates are so easily quend

tear glands and that the crystal gates are so easily opened.

What an anthem of praise to God is the human eye! The tongue is speechless and a clumsy instrument of expression as compared with it. Have you not seen the eye flash with indignation, or kindle with enthusiasm, or expand with devotion, or melt with sympathy, or stare with fright, or leer with villainy, or droop with sadness, or pale with envy, or fire with revenge, or twinkle with mirth, or beam with love? It is tragedy and comedy and pastoral and lyric in turn. Have you not seen its up infeed brow of surprise, or its frown of wrath, or its contraction of pain? If the eye say one thing and the lips say another thing, you believe the eye rether than the lips.

But those best appreciate the value

But those best appreciate the value of the eye who have lost it. The Emperor of Adrian, by accident, put out the eye of his servant. "What shall I But those best appreciate the value of the eye who have lost it. The Emperor of Adrian, by accident, put out the eye of his servant. "What shall I pay you in money or in lands—anything you ask me? I am so sorry I put your eye cut." But the servant refused to put any financial estimate on the value of the eye, and when the emperor urged again the matter he said, "Oh, emperor, I want nothing but my lost eye." Alas for those for whom a thick and impenetrable wall is drawn across the face of the heavens and the face of one's own kindred. That was a pathetic scene when a blind man lighted a torch at night and was found passing along the highway and some one. said, "Why do you carry that torch when you can't see?" "Ah," said he, "I can't see, but I carry this torch that others may see me and pity my helplessness and not run me down."

How it adds to John Milton's sublimity of character when we find him at the call of duty sacrificing his eyesight. Through studying at late hours and trying all kinds of medicament to preserve his sight, he had for twelve years been coming toward blindness, and after awhile one eye was entirely gone. His physician warned him that if he continued he would lose the other eye. But he kept on with his work and said after sitting in total darkness: "The choice lay before me between dereliction of a supreme duty and loss of eyesight. In such a case I could not listen to the physician, not if Aesculapius himseit had spoken from his sanctuary. I could not but obey that inward monitor. I know not what spoke to me from heaven." Who of us would have grace enough to sacrifice our eyes at the call of duty?

But, thank God, some have been ensuled to see without very good eyes. Gen. Havelock, told me this concerning his father: In India, while his father and himself, with the army, were encamped one evening time after a long march, Gen. Havelock called up his soldlers and addressed them, say-

ere encamped one evening time after long march, Gen. Havelock called up a long march, Gen. Havelock called up his soldiers and addressed them, saying words as near as I can recollect: "Soldiers, there are two or three hundred women, children and men at Caw pur at the mercy of Nana Sahib and his butchers. Those poor people may any hour be sacrific." Iw many of you will go with me for the rescue of those women and children? I know you are all worn out and so am I, but of those women and children? I know you are all worn out, and so am I, but all those who will march with me to save those women and children hold up your hand." Then Havelock said: "It is almost dark, and my eyesight is very poor, and I cannot see your raised hands, but I know they are all up Forward to Cawnpur!" That hero' Forward to Cawnpur!" That hero's eyes, though almost extinguished in the service of God and his country, could see across India and across the

could see across India and across the eenturies.

A surgeon, riding up one evening, gave his horses into the care of the bilind groom. Late at night the traveling surgeon went to the stables and found the groom still at work upon the horses, and the grateful and sympathetic surgeon resolved in the moraing to reward the blind groom with romey. But in the night the surgeon bethought himself that perhaps he could give the groom something better than money. In the morning he said to the blind groom, "Step out into the sunshine! You are 40 years of age. I could surely have cured your blindness if I had seen you sooner, but come to Paris, and I will give you sight if you do not die under the operation." "aying the poor man's way to Paris, the operation was successful. For the first, time the man saw his wife and children, and having taken a good look at them he turned and said, "Let me look on my friend the surgeon, who has opened all this beautiful world to me, and shown me my loved ones." Was not that glorious? Only those who have been restored from utter blindness can appreciate the omnipotent blessing of eyesight.

To-day I have only hinted at the splendors, the glories, the wonders, the eenturies.

been restored from utter blindness can appreciate the omnipotent blessing of eyesight.

To-day I have only hinted at the splendors, the glories, the wonders, the splendors, the glories, the wonders, the divine revelations, the apocalypses, of the human eye, and I stagger back from the awful portals of the physiological miracle which must have taxed the ingenuity of a God to cry out in your ears the words of my text, "He that formed the eye, shall hen to see?" Shall Herschel not know as much as his spectroscope? Shall Swammerdam not know as much as his microscope? Shall Swammerdam not know as much as his microscope? Shall Dr. Hooke not know as much as his micrometer? Shall the thing formed know more than its maker? "He that formed the eye, shall he not see?"

The recoil of this question is tremendous. We stand at the center of a vast circumference of observation. No privacy. On us eyes of cherubim, eyes of seraphim, eyes of the unitabilitation of the other worlds, but perhaps they may be able to see the inhabitants of the other worlds, but perhaps they have optical instruments strong enough to descry them. Perhaps they have optical instruments strong enough to descry us. The mole cannot see the eagle midair, but the eagle midsky can see the mole midgrass. We are able to see mountains and caverns of another world, but perhaps the linhabitants of other worlds can see the towers of our cities, the flash of our seas, the marching of our processions, the white, robes of our obsequies.

Buf human inspection and angelic inspection and, stellar inspection and

But human inspection and angelic Buf human inspection and angelic inspection and stellar inspection and lunar inspection and solar inspection are tame as compared with the thought of divine inspection. "You converted me 20 years ago," said a colors man to my father. "How so?" said my father. "Twenty years ago," said the other, "in the old schoolhouse prayer meeting at Bound Brook you said in your prayer, Thou God seest me,' and I had no peace under the eye of God until I became a Christian." Hear it: "The eyes of the Lord are in every place." "His eyelids try the children of men." "His eyes were as a fame of fre." "I will guide thee with mine eye." Oh, the eye of God, so full of pity, so full of power, so full of love, so full of indignation, so full of compassion, so full of mercy! How it peers through the darkness! How it outshines the day! How it glares upon the offender! How it beams on the penitent soul! Talk about the human eye as being indescribably wonderful—how much more wonderful the great, searching, overwhelming eye of God! All eternity past and all eternity to come on that retina. The eyes with which we look into each other's face to-day suggest it. It stands written twice on your face and (twice on mine, unless through casualty one or both have been obliterated. "He that formed the eye, shall he not see?" Oh, the eye of God! It sees our sorrows to assuage them, sees our perplexities to disentangle them, sees our wants to sympathise with them. If we fight Him back, the eye of an antagonist. If we ask His grace, the eye of an everlasting friend.

You often find in a book of manuscript a star calling attention to a footnote or explanation. That star the printer calls an asterisk. But all the stars of the night heavens are asterisks calling your attention to God. Our every nerve a divine handwriting. Our every muscle a pulley divinely swung. Our every bone sculptured with divine suggestiveness. Our every eye a reflection of the divine eye. God above us and God beneath us and God before us, God behind us and God within us. What a stupendous thing to live! What a stupendous thing to live! What a stupendous thing to live! What a stupendous t

pendous thing to die! No such thing as hidden transgression.

He is not a blind giant stumbling through the heavens. He is not a blind monarch feeling for the step of his chariot. Are you wronged? He sees it. Are you poor? He sees it. Have you domestic perturbation of which the world knows nothing? He sees it. "Oh," you say, "my affairs are so hisgnificant I can't realise that God sees me and sees my affairs! Can't c

sees it. "Oh." you say, "my affairs are so insignificant I can't realise that God sees me and sees my affairs!" Can you see the eye of a needle? Can you see the eye of a needle? Can you see a mote in the supbeam? And has God given you that power of minute observation and does he not possess it himself? "He that formed the eye. shall He not see?"

A legend of St. Frotobert is that his mother was blind and he was so sorely pitiful for the misfortune that one day in sympathy he kissed her eyes and by miracle she saw everything. But it is not a legend when I tell you that all the blind eyes of the Christian dead under the kiss of the resurrection morn shall gloriously open. Oh, what a day that will be for those who went groping through this world under perpetual obscuration or were dependent on the hand of a friend or with an uncertain staff felt the way, and for the aged of dim sight, about whom it might be said that "they which look out of the windows be darkened," when eternal daybreak comes in!

What a beautiful epitaph that was for a tombstone in a European cemetery: "Here reposes in God Katrina, a saint, 85 years of age and blind. The light was restored to her May 10, 1840."

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. V. FEB. 4, 1900.

The First Disciples of Jesus-John 1: 35-46. Supt.—What is the Golden Text? School.—They followed Jesus. John

What is the Central Truth? Christ will receive all who come to him.
What is the topic? Christ's first what is the topic? Christ's first public work. What is the Outline? 1. Witnessing to Jesus. II. Following Jesus. III. In-vited by Jesus. iv. Bringing others to

Jesus.

When was the Time? A. D. 27.

Where was the place? Bethabara beyond Jordan.

Who were the Persons? John the Bapilet. Jesus. Andrew. St. John. Singon Peter. Philip. Nathaniel (Barthabaraer)

What are the Special Readings John i, 19-35; Isa. liii, 7-9. John I, 19-35; Isa. Ilii, 7-9.

35. Again, the next day after—On the day before, the day he returned to the wilderness, John had borne testimony of him. V. 29. The disciples of John did not appear to be greatly impressed until John on the following day (v. 35) repeated his words.

words.
36. Behold the Lamb of God—See y 36. Behold the Lamb of God—See v. 29, spoken in reference to Isa. lili, 7. 'All the lambs hitherto offered had been furnished by men; this one was provided by God as the only sufficient sacrament for the sins of the world." 37. They followed Jesus—They understood John's meaning, and immediately did as they were directed. It would be well if all would immediately follow Christ.

38. What seek ye—Jesus knew, but

ately follow Christ.

38. What seek ye—Jesus knew, but He desired some expression from them. The meaning is, What is your desire? your—petition, or request? Rabbi—Teacher, master. "Among the Jews this title was a sort of degree." They thus at once recognized His superiority and their ignorance, Where dwellest Thou—"Where art Thou staying?" He had no permanent place of abode in this locality. "In asking this question they intimate a desire to be better acquainted with Him."

39. Come and see—A kind invitation to them to go with Him to His place of abode. "If those who know not the salvation of God would come at the command of Christ, they would soon see that with Him is the fountain of life, and in His light they would see light." The tenth hour—St. John was so Impressed with the first interview with Jesus that he remembered the hour.

41. He first findeth his own brother. 38. What seek ye-Jesus knew, but

hour.

41. He first findeth his own brother—It is supposed that at 'the same time Andrew went to find his brother Simon, John also went and found his brother James and brought him to Christ. This was a true missionary spirit. God's salvation is so good that those who experience His love are alspirit. God's salvation is so good that those who experience His love are always anxious to bring others into the same holy relation. We have found the Messlas—He speaks exultingly. Aroused by John's faithful testimony concerning the coming Messiah, they were ready to receive Him when they saw a few true marks of His Messlahship. Belag interpreted—Messias is the Hebrew word and Christ is its Greek interpretation.

42 When Jesus beheld him—Jesus at once knew Simon better than Simon knew himself. Cephas.....a stone—See R. V. "Tetros, or Peter, has the same meaning in Greek that Cephas has in Syriac." The name was given him to describe his character, which was "stiff, hardy and resolute."

48. The day following—This, according to Farrar, was the fourth day after his return from the wilderness. Jesus started on H:s return to Gallee, and "on the journey fell in with another young fisherman. Philip of Bethsaida." Follow me—This command is, in the gospels, issued only by our Lord Himself. It is addressed to but one outside the circle of the apostles, the rich young man whom Jesus loved.

to but one outside the circle of the apostles, the rich young man whom Jesus loved.

44. Bethsaida—"The house of nets," so called because inhabited mostly by fishermen. There were two places by this name. The town where the three disciples, Andrew, Peter and Philip were born, was on the west shore of the sea of Galilee, just north of Capernaum. The other Bethsaida, where five thousand were fed, is on the northeast shore of the sea. Andrew and Peter lived at Capernaum. Matt. viii. 14; xvii. 24; Mark i. 29.

45. Nathanael—Elsewhere called Bartholomew. He lived at Cann in Galilee, where our Lord performed His first miracle. Cana was about nine miles northeast of Nazareth. Of whom Moses....And the prophets did write—See Gen. iii. 15; xxii. 18; Deut. xviii. 18; Isa. iv. 2; vii. 14; Jef. xxiii. 5; Ezek. xxxiv. 23; Dan. ix. 24; Micah v. 2; Zech. vi. 12; Mal. iii. 1. These men were familiar with the Scriptures, and surely here was a great array of testimony with reference to the Messiah.

46. Good ... out of Nazareth—"The question sprang from mere dread of mistake in a matter. so vital."

46. Good ... out of Nazareth... "The question sprang from mere dread of mistake in a matter, so vital." He knew that Bethlehem (Micah v. 2) and not Nazareth was to be the birth-place of the Messlah. "It has been usually considered that his answer was proverbial; but it may merely have implied. 'Nazareth, that obscure and ill-reputed town in its little, untrodden valley—can anything good come from thence?" Teachings... 1. Bearing witness to Christ is a distinctive mark of all His true subjects. All true preachers of the gospel do exactly as John did—point every one to Jesus and rejoice when they followed. of the gosper to exactly as some did-point every one to Jesus and rejoice when they follow Him. 2. Christ gives all of His followers a Christ gives all of His followers a new name. Rev. ii. 17. If He were here among us and should give you a name expressive of your character, what would it be? 3. Jesus is pleased to have us follow Him. and He invites every one to come and dwell with Him. This is one of the precious truths of the Bible. The invitations of Christ come with such tenderness, such love and such power that they ought to melt the hardest heart.

PRACTICAL SURVEY. "The inquiry of the deputation and John's answers to them were made in oublic. They constituted a kind of public. formal announcement of the advent of the Mess ah. Jesus had disappeared into the willerness after Hi: b p i m and had not as yet reappeared. But now, the very day after that first announcement, an event occurred which brought to a crisis the ministry of John

The Lamb of God. John the Bap tist's announcement is abrupt, and was brought about by the sudden apyas brought about by the sudden approach of Jesus toward him from among the crowd. John undoubtedly at once knew that this was for the purpose of being recognized and introduced to the people by him. What astonishes us is that John should have introduced Jesus as 'the Lamb of God' rather than as 'the Messiah.' It shows a wonderful and advanced neight into a wonderful and advanced insight into the mission of Jesus. This at one placed the moral and spiritual import-

placed the moral and spirttual importance of the m ssion of the Spn of Goabove that of His temporal relation to them as Messiah or King.

"The first disciple: Until now Jesus had not drawn to Himself a single follower. He had taken upon Himself the task for which He had come into the world by His formal presentation of Himself to John for baptism. Now again, the next day He appears on the kenn, not approach in John the Baptist, as on the former occasion, but quietly walking by.

"The model preacher. He is not afraid, first of all, to repeat his former discourse. He is not mindful cither to make or retain disciples for Himself. John had gathered many disciples about him. Among them stood two—Andrew and. without doubt. John, the author of this gospel. They were choice young men, and had been enthusiastically attached to John. Now Jesus appears again, and John, pointling him out a second time angents to

choice young men, and had been enthusiastically attached to John. Now Jesus appears again, and John, pointing him out a second time, appears to say. There He is. Follow Him.'

"Two model disciples. The two disciples heard Him speak, and they followed Jesus. Why others did not do so does not appear; but there are still many who profess interest in divine things, who, though they hear and see, do not follow Jesus. They are content to be the disciples of their minister, and stop there. Not so these two. They no doubt greatly admired John, and were sincerely attached to him; but they had heard him preaching Jesus to some purpose, and now they were ready to follow Him.

"An attractive Saviour. Jesus was passing by. He did not call these two men by any outward virtue, but being lifted up to that faith by John the Baptist, who made Him so lovely, as the Son and Lamb of God, 'He drew them to Himself.'

"A brother's love. The true disciple drinks well at the well of salvation that He may have to give out to others. The Gadnrene demoniac went back to his own home to tell them of Jesus.' It is not an uncommon thing to see men and women sacrifice all they have in this world for the privilege of carrying the gospel to their heathen brothers who are sitting in the darkness of ignorance and superstition. A heart filled with love for Christ and a lost humanity is ready to deny self, and forsake all of earth-Christ and a lost humanity is ready to deny self, and forsake all of earth-ly goods, in order to be the means in the hands of God of leading a lost soul to the Saviour.

Beyond Evidence.

A party was being shown over the British museum. In one of the rooms the keeper pointed out of collection of antique vases which had been recently dug up at Herculaneum.

"Dug up, sir?" echoed one of his party.

"Yes, sir."

What, out of the ground?" "Undoubtedly."
"What, just as they now are?"
"Perhaps some little pains have been taken in cleaning them, but in

all other respects they were foun just as you see them." The wise man turned to one of his ompanions, and, with an incredulous liake of the head, whispered:
"He may say what he likes, but he shall never persuade me that dig up ready made pots out of ground.—Pearson's Weekly.

Market Reports The Week.

Leading Wheat Markets. Following are the closing prices a mportant wheat centres to day:

Cash. May. 0 67 1-2 New York... 0 71 074 3-4

Grain and Produce. Grain and Produce.

Toronto, Jan. 27.—Flour—Ontario patenes, in bags, \$3.40 to \$3.60; straight rollers, \$3.20 to \$3.40; Hungarian patents, \$3.80; Manitoba bakers', \$3.55, all on track at To-

Onto. Wheat—Ontario red and white, 63c wheat—Ontario red and white, osc north and west; goose, 69c north and west; No. 1 Manitoba hard, 76c; To-ronto, and No. 1 Northern at 74c. Cats—White oats quoted at 25 1-2c Barley—Quoted at 38c for No. 2

west; feed barley, 35c to 36c.

Rye—Quoted at 49c north and west, and 500 east.

Bran-City mills sell bran at \$15, and hores at \$16 in car lots, f.o.b., Toronto.

Buckwheat-Firm; 48c north and 50c east. 50c east.
Corn—Canadian, 32 to 33c west;
American, 40c on track here.
Oatmeal—Quoted at \$3.25 by the bag and \$3.35 by the barrel, on track at Toronto, in car lots.

1 cap—At 57 to 57 1.2c north and west, for immediate selvement. vest, for immediate shipment.

St Lawrence maract. Toronto, Jan. 27.-Receipts of farm roduce were not large.
Wheat-One hundred and fifty bushels of red wheat sold at 69 1-2c per bushel; 50 bushels of goose at 69 to

Barley steady at 42 to 44c for 500 bushels.

Oats stendy: 300 bushels sold at 30 1-2 to 31 1-2c. 30 1-2 to 31 1-2c.

1 outry — Deliveries light, with prices firm as follows: Turkeys 11c to 13c per lb.; geese 8 to 9c per lb.; ducks 75c to \$1 per pair; chickens 60 to 90c per pair.

Butter-Deliveries light, with prices Butter—Deliveries light, with prices ranging from 20 to 25c per lb., the latter price being for choice dairy to ipecial customers.

Eggs—trices for strictly new laid egg3 have been easier this week, owing to larger deliveries, at 25 to 30c per dozen. The latter price was paid in a few instances only, the bulk going at 25 to 27c.

Toronto Farmers' Market.

Jan. 29.—About 900 bushels of grain were delivered on the street market here to-day. Prices were steady to firm.

Wheat—One hundred bushels of the street white full wheat sold firm. wheat—One hundred bushels of red and white fall wheat sold firm at 60%c, and 200 bushels of goose steady to 1c firmer at 69 to 70c.
Oats—Two hundred bushels sold steady to %c firmer at 30 to 31%c.
Barley—Four hundred bushels sold firmer at 42 to 45c.
Hay and Stream Threatte bashels.

firmer at 42 to 45c.

Hay and Straw—Twenty loads of hay sold weaker at \$10.50 to \$11.50 and \$9 to \$10 for mixed hay and clover. Two loads of straw sold unchanged at \$7 to \$8.

Dressed Hogs—Unchanged at \$5.30 to \$5.60 per cwt.

Butter—Small deliveries and moderate demand at 21 to 22c for choice pound rolls.

erate demand as choice pound rolls. Eggs—Fair demand and supply at 25c for strictly new-laid eggs. Seeds.

In Chicago on Saturday timothy closed steady at \$2.50 nominal for January, and \$2.55 nominal for March. Clover closed unchanged at \$8.25 nominal for January and at \$8.40 nominal for March, all new 100 lbs. nominal for March, all per 100 lbs. In Toledo old prime clover closed steady at \$4 asked, January at \$5.77½ and March at \$5.82½, all per bushel.

Liverpool-Jan. 27.-12.30.-Wheat, Liverpool—Jan. 17.—12.30.—Wheat, No. I northern spring, 5s. 11 1-2d.; No. I Cal., 6s. 3d. to 6s. 3 1-2d.; red winter, 5s. 9 1-2d.; corn, old, 3s. 6 1-2d.; new, 3s. 6d.; poas, 5s. 6d.; pork, prime western mess, 56s. 3d.; lard, prime western, 30s. 6d.; American refined, 32s. 3d.; tallow, Australian, 27s. 9d.; American, good to fine, 27s. 0d.; bacon, long clear, light, 34s.; heavy, 33s. 6d.; short clear, heavy, 32s. 6d.; cheese, colored, 55s.; white, 57s.; wheat firm; corn, f.rm.

colored, 50s.; white, 57s.; wheat firm; corn, f.rm.
Liverpool—Close—Spot wheat, firm; No. 2 red winter, 52, 10d.; No. 1 northern spring, 6s.; No. 1 Cal., 6s. 3d.; futures quiet; March 5s. 10 1-4d., May 5s. 9 3-4d., July 5s. 10d. Spot. maize, firm; mixed American, 3s. 6d. new, 3s. 6 1-2d. old; futures steady; Jan. 3s. 61. Feb. 3s. 6 1-8d., March 3s. 6-8d., May 3z. 6 1-4d., July 3z. 6 1-2d. Flour, 17s. 6d.

London—Close—Wheat, off coast, nothing doing; on passage, rather

London—Close—Wheat, off coast, nothing doing; on passage, rather firmer; cargoes about No. 1 Cal., iron, Wov., 38s.; iron. Dec., 38s. 1-24; La Plata, steam, Feb. and March. 28s. 84., grain being fine and heavy. Maize, off scoast, nothing doing; on passage, firm but not active; mixed American, sail, steam, loading, 16s. 10 1-2d.; spot maize, Gal. Fox., Bess., 20s. 6d.; mixed American, 17s. 6d. Flour, spot Minn., 23s.

HIDES, SKINS AND TALLOW. HIDES, SKINS AND TALLOW.
Hides—The receipts here are larger, the market is easier in sympathy with the weakness d'splayed by the British and American markets, and the demand is not so keen. Toronto lealers are bidding for green cows 10c to 10 1-4c here and for steers 11c, but in the country they are paying 9 1-2c for cows and 10c for steers. Cured hides are quoted at 10c to 10 1-4c for cows, and 11 1-4c for steers.

to 10 1-4c for cows, and 11 1-4c for steers.

Sheepskins—The demand is fair and the market is steady at \$1 to \$1.20, according to quality and the amount of wool taken.

Caffisians—The market is steady at 11c for No. 1 and 10c for No. 2.

Tallow is steady. Local dealers are paying 5c to 51-4c and asking 51-2c.

Cheese—The demand is slow and the market is dull at 12c to 12 1-2c for job lots. The public Liverpool cablegram to-day was unchanged at 59s for colored and 57s 64 for white.

LIVERPOOL APPLE MARKET.

Woodall & Co., Liverpool, under

Woodall & Co., Liverpool, under

date of Jan. 6th, say:

"Our last was dated the 22nd ultimo. The first part of the season closed on the 31st ultimo, the total imports into Liverpool to that date being 435,160 barrels, against 464,-954 barrels in the corresponding period last year, showing a decrease on what was a very short supply, thus making the third consecutive comparative failure of the crops both of the United States and Canada, shipments from Boston and Maine showing the greatest decrease. With the knowledge of this shortage it was naturally anticipated that a high range of prices would rule. A zetroepect, however, telis a sorry story and from various causes the season to date has been one of the most unsatisfactory known.

"The poor condition throughout was

isfactory known.

The poor condition throughout was "The poor condition throughout was the uppermost cause of the trouble, and experience proves that a small crop is rarely of good quality, as the shrinkage is generally caused by at-mospheric conditions, unfavorable to the fruit keeping, added to which, scarcity induces operators to pack inferior and unsuitable fruit."

WOL.

WU'OL.

There is an easier feeling in the market in sympathy with the British markets and local dealers are not bidding as much for fleece. The demand for pulled wools is fair and the market is firm.

Fleece—The offerings are not large, the demand is less active and the market is easier. Local dealers are only offering 19c now.

Pulled Wool—There is a good dimand from the home mills and the market is firm. Supers are quoted at 19c to 20c and extras at 22c to 24c.

THE YEAR'S RESULTS.

at 19c to 20c and extras at 22c to 22c. THE YEAR'S RESULTS.

Bradstreet's summary of failures shows a total of 1,306 for the year, as against 1,470, 1,925 and 2,294 in 18.8, 1897 and 1896 respectively. The labilities were \$11,009,491, against \$10,062,140, \$13,249,979 and \$16,-150,456, in 1898, 1897 and 1896 respectively. The assets last year were \$4,536,058. The comment of the compler is: Lack of capital still remains the

ch'ef stumbling-block to success in trade, judging from the fact that 74 per cent. of the failures and 58 per cent of the l'abilities were chargeable to this cause. While the proportion of failures due to lack of capital tands to increase. ton of failures due to fack of capital tends to increase of late years, the loss re ulting therefrom however, has decreased. Unwise credits, which causel less than 1 per cent of all the Canadian failures, were responsible for over 20 per cent of the labilities. Here, as in the United States, the failures due to incompetence and the damage resulting from the same bear a close relation, the proportions being respectively 9.4 per cent. and 10.4 per cent., an increase in the proportions respectively 9.4 per cent and 10.4 per cent, an increase in the proportions over other years being also noted. Specific conditions were less hurtful in 1899 than in any previous year, both as regards num er and labilities. Fewer failures and smaller liabilities due to inexperience are to be noted, and fewer failures due to outside speculation, neglect and failures of others are also reported, while fraudulent disposition caused more failures but smaller liabilities than in 1898.

Bradstrees on Trades

Bradstree's on Trade. Bradstree's on Trade,
Business at Montreal is developing along the lines of spring trade in a satisfactory manner. Traders in the country appear to be well supplied with cash. The country retail trade has kept up well since the holidays. Payments on accounts are satisfactory.

Business at Hamilton continues of fair volume and values are firm for most staple goods. Travellers report taking a fair number of orders for the spring trade which promises to be a good one this year. Prices for nearly all lines in a wholesale way are firm are firm.

are firm.

At Winnipeg there has been a fair amount of business done this week. The prospects all point to renewed activity during the next couple of months. The movement of grain and other produce intelly has been light, but prices have here light. out prices have been little affect the small deliveries. Colle

not as good as might be wished.

Business at London has been in creasing if anything lately and the outlook for trade is generally considered by traders to be outle up to the prospects that prevailed a year ago. Values continue firm and collections are fair.

ago. Values continue firm and collections are fair.

Trade at the coast cities has been rather quiet since the holidays. The prospects for the spring and summer are good for a profitable year's business. The last lots of the salmon catch are being shipped, and when all has goue forward there will have been twenty-eight cars sent out. The lumber trade prospects are good and contracts have been placed for several million feet each for China and Japan.

Japan.
Trade at Toronto this week has been, a fair volume. Values in all lines are firmly maintained. Shipments of dry goods have been larger this week, and orders for additional lots have been coming forward freely. The total dry goods imports at this port last year amounted to \$7,200,.000, against \$6,600 000 for 1898. There is a good demand for hardware and motal with the statement of the statement when the statement were sent to the statement when the statement when the statement when the statement when the statement were sent to the statement when the s There is a good demand for ne and metals with prices firm for ne all lines. Other departments of all lines. Other departments of sale trade are fairly active season. Collections are fair

Interesting 1 John Bull's nava tains 5,927 name When a chamel folded it loses all folded it loses and its color.

Denmark claims that there is a single person in law domain cannot read and write.

British census reports of names give for England and 242,100 253,606 Smiths and 242,100 253,606 Smiths and 242,100 253,606 Smiths are among The Spanish are among charitable people on earth a poor tax, Spanish comm fifty thousand self-support

fifty thousand self-supporter pauper population of five time more.

More than 40 per cent, of the of Great Britain could not write names when Queen Victoria as the throne. Now only 7 per ce the population are in that con In 1845 the decadence of I began in earners.

-Toronto, London and Hamilton capitalists have organized a company with \$200,000 capital to erect a constant factory at either Kingsto