# TALMAGIAN LESSONS FROM CITY TEMPTATIONS

Very Hard For a Man to Keep His Heart of them in the day of his coronation. I am not speaking of them, but of those in commercial life who are setting a ruinous expense. Right and Get to Heaven---City No Worse Than the Country.

Petersburg, the Russian capital, where he was cordially received by the emperor and empress and the empress wager, Mr. Talmage sends this discourse, in which he shows the mighty good that may be done by the cities, and also the vast evil they may do by allurements to the unsuspecting and the unguarded. The text is Zach ariah i., 17: "My cities through pros-perity shall yet be spread abroad."

The city is no worse than the country. The vices of the metropolis are more evident than the vices of the more evident than the vices of the fural districts because there are more to be bad if they wish to be. The merchant is as good as the farmer. There is no more cheating in town than out of town—no worse cheatit is only on a larger scale The countryman sometimes prevari-tates about the age of the horse that sells, about the size of the bushel with which he measures the grain about the peaches at the bottom of the basket as being as large as those at the top, about the quarter of beef as being tender when it is tough, and to so bad an extent as the citizen, the merchant, prevaricates about calicoes or silks or hardware. And as to villages, I think that in

everybody's business better than he tion. It is high time that we all acknows it himself. The grocery store knowledged not only the fatherhood of or the blacksmith shop by day and night is the grand depot for masculine Again, in all cities I am impressed title tattle, and there are always in the village a half dozen women who have their sunbonnets hanging near, so that at the first item of derogatory so that at the first item of derogatory news they can fly out and cackle it all places of public concourse. Amid so over the town. Countrymen must not much affluence, how much temptabe too hard in their criticism of the sharply against the yardstick.

suppose it took after him in norals. It takes a city a long while to scape from the character of a founder. Where the founders of a city are criminal exiles, the filth, the vice, the prisons, are the shadows of those founders. It will take centuries for New York to get over the good influence of the pious founders of that city—the founders whose prayers went up in the streets where now banks discount and brokers bargain and companies declare house lies, and above the roar of the wheels and the crack of the auction-eer's mallet ascends the ascription, "We worship thee, O thou mighty dol-

Cities are not evil necessarily, as some have argued. They have been the birthplace of civilisation. In them popular liberty has lifted its voice Witness Genoa and Pisa and Venice. After the death of Alexander the Great After the death of Assassinal After the death of Assassinal Among his papers were found extensive plans of cities, some to be built in Europe, some to be built in Asia. The cities in Europe were to be occupied by Asiatics; the cities in Asia were to be occupied, according to his plans, by Europeans, and so there should be a commingling and a fraternity and a kindness and a good will between the continents and between the cities. So there always ought to be. The strang-there always ought to be. The strang-there always ought to be a street in New York saw a poor lad, and he stopped and said, "My est thing in my comprehension is that there should be bickerings and rivalries among our American cities. New York must stop caricaturing Philadelphia, and Philadelphia must stop picking at New York and certainly the control of the phia and thrice, "Can you read and write?" phia, and Philadelphia must stop picking at New York, and certainly the continent is large enough for St. Paul and Minneapolis. What is good for one city is good for all the cities. Here is the great highway of our national prosper-don't want me to read and write. perity walk the cities.

But while there are great differences In some respects I have to tell you along the streets to get something to that all cities impress upon me and ought to impress upon you three or didn't I as soon as I could carry a ought to impress upon you three four very important lessons, all does not make any difference in what part of the country we walk the streets of a great city there is one one.

They could be a superficient of the country we walk the streets of a great city there is one one. thither by business men, up this lad-der with a hod of bricks, out of this bank with a roll of bills, digging a cellar, shingling a roof, binding a book, mending a watch. Work, with its thousand eyes and thousand feet and thousand arms, goes on single

Washington report says: From St. in this world never exchanged one word will rise up and call you blessed; and there will be a thousand finger pointed at you in heaven, saying:
"That is the man, that is the woman who helped me when I was hungry and sick and wandering and lost and heartbroken. That is the man, that is the woman;" and the blessing will come down upon you as Christ shall say: "I was hungry and ye fed me, I was naked and ye clothed me, I was sick and in prison and ye visited me inasmuch as ye did it to those poor walfs of the street ye did it unto me." Again, in all cities I am impressed with the fact that all classes and con-

ditions of society must commingle. We sometimes cultivate a wicked ex-clusiveness. Intellect despises ignor-ance. Refinement will have nothing to do with boorishness. Gloves hate the sunburned hand, and the high forehead despises the flat head, and the trim hedgerow will have nothing to do with the wild copsewood, and Athens hates Nazareth. This ought not so to be. I like this democratic principle of the gospel of Jesus Christ, which recognises the fact that we stand before God on one and the same platform. Do not take on any airs. Whatever position you have gained in And as to villages, I think that in some respects they are worse than the cities, because they copy the vices of the cities in the meanest shape, and as to gossip its heaven is a country village. Everybody knows

with the fact that it is a very hard thing for a man to keep his heart right and to get to heaven. Infinite contented with our humble lot!

Amid so many opportunities for overreaching, what temptation to extortion! Amid so much display, What temptation to vanity! Amid so many saloons of strong drink, what allurements to dissipation! In the maelstroms and hell gates of the street, how many make quick and eternal shipwreck! If man-of-war comes back from a battle and is towed into the navy yard, we go down to look at the splintered spars and count the bullet holes and look patriotic admiration on the dividends and smugglers swear custom flag that floated in victory from the masthead. But that man is more of curiosity who has gone through 30 years of the sharpshooting of business life and sails on, victor over the temptations of the street. Oh, how many have gone down under the pressure, leaving not so much as a patch of canvas to tell where they

Again, in all cities I am impressed with the fact that there is a great field for Christian charity. There are On that highway of national pros- Didn't he take away my father so long ago I never remember to have seen him? And haven't I had to go basket have to go out and pick

estreets of a great city there is one lesson I think which ought to strike have no chance. Born in degradaevery intelligent Christian man, and that is that the world is a scene of and knees to walk they take their toil and struggle. Here and there you find a man in the street who has his arms folded and who seems (to have no particular errand, but if you will stand at the corner of the street.

And watch the countenances of these days of these days on that missions while we go will stand at the corner of the street and watch the countenances of those who go by you will see in most inwho go by you will see in most instances there is an intimation that they are on an errand which must be executed at the earliest moment possible, so you are jostled hither and thither by business men, up this ladder with a hod of bricks, out of this work. If you are not willing to go

its thousand eyes and thousand feet and thousand arms, goes on singing its song, "Work, work, work!" while the drums of the mile local it and the steam whistles fife it. In the carpeted alse of the forest, in the woods from which the eternal shadow is hever lifted, on the shore of the sea over whose irop coast tosses the tangled foam, sprinkling the cracked cliffs with a baptism of whirlwind and tempest, is the best place to study God, but in the rushing, swarming, raving street is the best place to study man.

Going down to your place of busi-Going down to your place of business and coming home again I charge you look about; see these signs of poverty, of wretchedness, of hunger, of sin, of bereavement, and as you to through the streets other up in the strain of your player all the sorrow, all the losses all the sunerings, all the bereavements of those whom you pass and present them in prayer before an all sympathele God. In the great day of eteralty there all the sunerings, all title doubtful, but then I shall only do as the rest."

Could creep into that man's soul if would die of sheer loneliness. The man twists about, trying to escape the penalty of the law and despises God, while he is just a little anxious about the sheriff. The honest man looks about him and says: "Well, this rivalry is awful. Perhaps I am more scrupulous than I need be. This little bargain I am about to enter is a little doubtful, but then I shall only do as the rest."

One of the mightlest femptations are commercial lite in all cities to day.

is in the fact that many professed Christian mer are not square in their bargains. Such men are in Baptist and Methodist and Congregational churches Methodist and Congregational churches and our own denomination is as largely represented as any of them. Our good merchants are foremost in Christian enterprises; they are patronisers of art philanthropic and patriotic. God

ample to our young merchants. Go through all the stores and offices in our cities and tell me in how many of those stores and offices are the principles of Christ's religion dominant. In three-fourths of them? No In half of them? No. In one-tenth of them? No. Decide for yourself.
The impression is abroad somehow that charity can consecrate iniquitous gains and that if a man give to God a portion of an unrighteous bar-gain then the Lord will forgive him the rest. The secretary of a benevolent so ciety came to me and said, "Mr. So-and-So has given a large amount of money to the missionary cause," men tioning the sum. "I said, "I can't be-lieve it." He said, "It is so." Well, I went home, staggered and confounded. never knew the man to give any thing. But after awhile I for that he had been engaged in the most infamous kind of a swindle, and then he promised to compromise the matter with the Lord, saying: "Now, here is

much for thee, Lord. Please let me

I want to tell you that the church of God is not a shop for receiving stolen goods, and that if you have taken anything from your you had better return it to the men to whom it belongs. In a drug store in Philadelphia a young man was told that he must sell blacking on the Lord's day. He said to the head of the firm: "I can't possibly do that. I am willing to sell medicines on the Lord's day, for I think that is right and necessary but I con't sell this. and necessary, but I can't sell this patent blacking." He was discharged from the place. A Christian man hearing of it took him into his employ, and he went on from one success to another until he was known all over the land for his faith in God and his good works as for his worldly success. When a man has sacrificed any temporal, financial good for the sake of his spiritual interests the Lord is on his side, and one with God is a majority.

But if you have been much among the cities you have also noticed that they are full of temptations of a po-litical character. It is not so more in one city than in all the cities. Hundreds of men going down in our cities every year through the pressure of politics. Once in a while a man will come out in a sort of mis sionary spirit and say: "I am going into politics now to reform them, and I am going to reform the ballot box, and I am going to reform all the people I come in contact with." That man in the fear and love of the people .

That man in the fear and love of God goes into politics with the idea and with the resolution that he will are the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he will be a selected to the resolution that he resolution that he will be a selected to the resolution that he will be a sel good as when he went in. But gen erally the case is when a man steps into politics many of the newspapers try to blacken his character and to distort all his past history, and after a little while he has gone by instead of considering himself an honorable citizen he is lost in contemplation and in admiration of the fact that he has so long kept out of jail!

And what is more perilous in regard to some of these temptations gard to some of these templations we may not mention them. While God in His Bible from chapter to chapter thundered his denunciations against these crimes people expect the pulpit and the printing press to be silent on the subject, and just in proportion as people are impure are they fastidious on this theme. They they fastidious on this theme. They are so full of decay and death they do not want their sepulchers opened. God will turn into destruction all the unclean, and no splendors of surrounding can make decent that which he has mitten. God will not excuse sin merebecause it has costly array and beautiful tapestry and palatial residence any more than he will excuse that which crawls a blotch of sores through the lowest cellar. Ever and anon through some lawsuit there flashes uppeople of our great cities what is transpiring in seemingly respectable circles. You can call it "high life," you can call it "fast living," you can call it "people's eccentricity." And while we kick off the sidewalk the poor wretch who has not the means to garnish his iniquity, these lords and ladies, wrapped in purple and in linen, go unwhipped of public justice. Ah, the-most dreadful part of the whole thing is that there are persons abroad whose whole business it is to despoil the young. What an eternity such a man As the door opens to receive him thousands of voices will or out, "See here, what have you done?" and the wretch will wrap himself with fiercer flame and leap into deepe darkness, and the multitude he destroyed will pursue him and hurl at him the long, bitter, relentless, ev erlasting curse of their own anguish.
If there be one cup of eternal darkness more bitter than another, they will have to drink it to the dregs. If in all the ocean of the lost world that comes billowing up there be one wave more fierce than another, it will dash over them. But there is hope for all who

Young men, while you have time to reflect upon these things and be-fore the duties of the office and the store and the shop come upon you again, look over this whole subject, and after the day has passed and you hear in the nightfall the voices and footsteps of the city dying from your ear, and it gets so silent that you can hear distinctly your watch under your pillow going "tick, tick," then open your eyes and look out upon the dark-ness and see two pillars of light, one rizontal, the other perpendicular, but changing their direction until the come together, and your evision beholds it—the cross. enraptured

Because George Riley winked at A. S. Brown's wife Brown pulled a revolver on Riley yesterday while walking on Main street, Winnipeg. The pistol falled to go off, and Brown was arrested. The trouble drose ligged flirtat as by Riley wife. The co

### SUNDAY SCHOOL

INTERNATIONAL LESSON NO. X. SEPTEMBER 2, 1900.

The Seventy Sent Forth.—Luke 10: 1-11: 17-00

Commentary — Connecting Links. There is great difference of optaion as to the time of the sending of the Seventy. The very fact that the best authorities are about evenly civided between November, A. D. 29, and January. A. D. 30, shows that we cannot know definitely. We have held to the former date because it seems to us the most natural. Feveral authorities, among them Gelkie and Lange, think the event occurred as early as October, before the Feast of Tabernacies.

1. The Lord appointed—Ths app. 1 them: was temporary, and not permanent like the appointment of the twelve apostles. Seventy others (R. V.)—The twelve apostles had been commissioned and sent out about a year before this. Two and two—The same manner in which he sent out the apostles. This was done, "I. To teach them the necessity of concord among the ministers of righteousness. 2. That in ties. This was done, "I. To teach them the necessity of concord among the ministers of righteousness. 2. That in the mouth of two witnesses everything might be established. 3. That they might comfort and support each other in their difficult labor."—Clarke. Before H's face—They were to visit those cities and places that he intended soon to visit. It was an important mission. Christ was about to make one final effort to rach the common prope.

2. Therefore said H vunto them—The instructions given them were distinct from and yet similar to the instructions given the twelve apostles. The twelve had greater authority to work

tions given the twelve apostles. The twelve had greater authority to work miracles, and they were to receive per-secutions which are not mentioned with reference to the Seventy. The harvest truly is great—The harvest is plen eous, the grain is ripe and spoiling and must be garnered 'mm dia'ely or it will be lost. The laborers are few—True workers have always been hard to find. This is the greatest calling in the world and yet there. ing in the world, and vet there are s few who are ready to make the small, temporary self-denial that is necessary, in order to see sucess in Christian work, Pray ye therefore—They must in order to see sucess in Chri work. Pray ye therefore—They set out with prayer, and have a concern for precious souls.—Henry, Send forth—True laborers must re-ceive their commission from God. Lab-

ceive their commission from God. Laborers—Real workers.

3. As lambs among wolves—This was a strange way to encourage seventy men just starting out to preach, but they had faith and knew that when Christ sent them they were safe even among their enemies.

4. Carry neither purse, etc.—Trust God for your support. Salute no man—"Eastern salutations are elaborate and ceremonious.

- Eastern. Shittations are elaborate and ceremonious.

5. Peace be to this house—Peace among the Hebrews had a very extensive meaning; it comprehended all blesssings, spiritual and temporal.

6. If the son of peace—"Any truly plous man who is worthy of such a blessing."

7. In the same house remain—Their 7. In the same house remain—Their stay was to be short. They were not to choose the beet places and neglect the poor, and were not to spend time going from house to house in Search of better accommodations. Is worthy of his hire—The one who really labors is worthy of being supported, but drones need not expect the workers to feed them very long.

8. As are set before you—Probably Christ here refers to the traditions of the elders about their meat. They were extremely critical, and a dish of

were extremely critical, and a dish of meat could hardly be set before them but there was some scruple concern-

but there was some scruple concerning it.

9. Heal the sick—Their mission was twofold.

1. They were to gain the attention of the people by healing their bodies. Say unto them—2. The important part of their work was to preach the gospel of the kingdom.

10. Receive you not—Do not receive you kindly and accept your message. Into the streets—The most public place.

We do wipe off against von-

"The Jews considered themselves de-filed with the dust of heathen coun-tries," and the action here enjoined signified that these Jews were holy no longer; it was, in reality, ing them on a level with the h Ing them on a level with the heathen. Be ye sure—The message was
again to be repeated, if, perchance,
some might hear at the last moment.—Maclaren.

17. With joy—They had succeeded.
Devils are subject—Their commission
did not reach this far; they were
merely commanded to heal the sick,
but gaining confidence as they

merely commanded to heal the sick, but, gaining confidence as they went forth, they had commanded went forth, they had commanded the devils and they had obeyed. Through thy name—Here was the secret of their power and success.

18. I beheld Satan ... fall—In this brief speech He sums up the whole great conflict with and defeat of the power of evil.

taking the works are written—Do not re-20. Names are written—Do not re-joice in anything which you may be able to accomplish, for this might lead to self-seeking and pride, but rejoice rather that you are helrs of

every effort possible to save men.
"All has been tried that wisdom, infinite, and boundless love, working

Their outfit. They are to travel light and trust. This provision was light and trust. This provision was expressly declared by Christ to apexpressly declared by Christ to apply only to the present case (chap. xxii. 35); but the principle underlying it is of perpetual validity. They who would do Christ's work must be unencumbered, and should be free from anxiety. These messengers were (1) to have no fears concerning their lowly personal softy.

own personal safety; (2) no anxiety with regard to their material necessities; (3) the ground of their confidence was to be their trust in Him who had, sent them forth. "I" in 'the third verse is emphatic."

Their conduct by the way. Eastern salutations, were others the ern salutations were elaborate and very ceremonious, Burder says, "Seri-ous and tacturn as the natives of the Fact penelly says." ous and tacturn as the natives of the East usually are, they grow talk-ative when they meet an acquaint-ance and salute him. A modern trav-eler relates the reciprocal salutations with those who return in the caraindispensably condition of success. But let not the messenger think that

indispensable condition of success. But let not the messenger think that his greetilg wil always meet with a learty reception.

Their work they were encured with the power of miracu ons bealing, and were charged to deliver a rousing message. We may not all be able to heal the sick tut we can discourage all which husts the botily health of man. Theirs was a message of peace, We are to bring peace into hearts.

The fearful responsibilities incurred by those who rejected their message. The forms command to leave the

red by those who rejected their message. The to emn command to leave the rejecting city with a last repeated testimony closes the charge. Wiping off the dust of the city was meant to symbolize the rupture of all connection with it; but even after that the message was to be repeated, if, perchance some might hear at that last moment. How the yearning of the divine love speaks in that command. Unbellef makes no difference to the fact. The kingdom will come all the same, but the aspect of its coming changes. To hear the gopel preached is both a gracious privilege and a tremendous responsibility. They who despite the faithful ministers of Christ, who, though they do not openly hate and prosecute them, yet treat them meanly and forsake their ministry, will assurelly be reckoned with try, will as u edly be reckoned with as despisers of God and Christ.—A. Sims.

## TO FIRE KISSING PASTOR.

#### Camden Christian Scientists Say He Must Go.

WILL APPEAL TO MRS. EDDY.

Ph'ladelphia report: The breach in the flook of Cameer Christian Scientists, which had its inception in the legal proceedings recently taken by Miss Kate McCulloch, one of the fold, to recover some \$4,000, which she alleges was wrongfully obtained from her by Dr. Tomkins, the spiritual and business head of the association, whose kissing exthe spiritual and business head of the association, whose kissing ex-ploits were recently the subject of gossip, is widening and deepening. There was a stormy scene on Wed-nesday night in Taylor Hall, Mar-ket street, where the meetings of the congregation are held. Dr. Tomkins and his faithful adherents to the number of five were the first to reach the room, and they at once proceeded to bar the door against the disaffected party, which numbers about twenty. ngainst the disallected party, which numbers about twenty. Later on, however, it was decided to throw open the entrance, and no sooner was this done than in marched the whole party of malcontents.

Dr. Tomkins was just giving out the opening hymn when he was handed; a written domestic or the sound of th

the opening hymn when he was handed a written demand or re-quest for his resignation, the paper bearing twenty signatures. The doc-

bearing twenty signatures. The doctor merely glanced at the document, then laid it upon the table, both technically and literally, and proceeded with the services.

The doctor's adversaries do not propose to be thus breezily disposed of. "He has got to get out," said a leader among them yesterday, "and if he doesn't do so he will be likely to be thrown out next Monday evening. We sent a committee to Boston, and found that Dr. Tomkins had been ordered by the Methodist Church to make restitution to Miss McCulloch, but he has not done so."

Dr. Tomkins says he will not get out. He says the members of the society have no authority to depose him, and that the power to do that is vested alone in Mary Baker Eddy, the head of the Mother Church in Boston. He further says that he had thought of voluntarily resigning, but that for certain reasons the Mother Church had persuaded him to remain. "This whole agitation," declared the doctor, "has been gotten up by interested parties for the purpose of affecting certain matters that are in litiga-

### FRAUDULENT WANT ADS.

Man Who Advertised for Employees Arrested in New York.

A few days ago the New York police arrested a man who described himself as John B. Andrews, 35 years old, who, according to a letter-head paper found in his possession, is super-intendent of the Vulcan Iron Works of New York and Pittsburg. The detectives told Magistrate Hogan that there is no such concern.

For some time past, according to the detectives, Andrews made it a specialty to advertise in one or more

the devils and they had obeyed. Phrough thy name—Here was the secret of their power and success.

18. I beheld Satan ... fall—In this brief speech He sums up the whole great conflict with and defeat of the power of evil.

19. I give unto you power — Authority. R. V. And this forbids our taking the words in a literal sense.

20. Names are written—Do not realoice in anything which you may be able to accomplish, for this might lead to self-seeking and pride, but rejoice rather that you are heirs of God.

Teachings.—The Lord puts forth every effort possible to save men. "All has been tried that wisdom, infinite, and boundless love, working together, could devise."

Their outfit They are to travel for some time. He are Hoffman Hopse and at was shown a suite of second floor. His porder that his may were about fifty be sent to his intercented. intercepted drews' qua jumped the the roof of low, from two port

of which

## P\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$ MARKET REPORT The Week,

Leading Wheat Markets. Following are the closing quota-tions at important wheat centres to

	day:		
	Chicago	8	80 73 3-4
	New York		0 78 1-2
d	Milwaukee	0 75 1-2	200 To 7 2 4 3
	St. Louis	0 69 1-8	0 69 3-4
	Toledo	0 76 1-4	0.76 8-8
	Detroit, red	0763-4	0771-4
2	Detroit, white	0 75 1-4	
	Duluth, No. 1		
3	Northern	0761-8	0757-8
4	Duluth, No. 1		
1	hard	0 78 5-8	
1	Minneapolis, No. 1		
I	Northern	0 74 1-8	0733-8
ı	Minneapolis, No. 1.		1
1	hard	07010	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

Toronto Farmers' Market. Receipts of grain on the street market here tq-day, 400 bushels. Wheat—One hundred bushels each of red and white fall wheat sold today at 70c to 71c.
Oats—Two hundred bushels of old oats sold 1-2c to 1c higher at 32 1-2c

to 33 1-2c.

Hay and Straw—Twenty-five loads of hay sold at \$12 to \$13.75 a ton. No straw offered.

Practically no trade on the general market. Prices are quoted nom-Bradstreets' on Trade.

Trade in Montreal is only fair.

Trade in dry goods is as brisk as usual for this time of the year.

There is a good deal of complaint about payments. A good many fall goods have already been shipped.

Butter is easier. Cheese is steady.

Cheese exports are heavy. Cheese exports are heavy. Business circles at Toronto been moderately active this

been moderately active this week for the holidays. Orders from travellers and by mail have been up to the average. A good deal of dry goods paper matured this week. Values for all domestic and imported dry goods are firm and in other departments of trade prices are keeping steady.

Business at Hamilton this week has been of a fair average for the

Business at Hamilton this week has been of a fair average for this season. A good many merchants through the country are holidaying. Considerable shipments are being mate by jobbers. The outlook for business is good. Payments have been very fair.

Trade at the coast cities has been disturbed somewhat by the strike.

disturbed somewhat by the strike in the fishery industry. There is a slackening off in building operations in Vancouver. The coal trade is very active. The coal trade is very active. There is also marked activity in the lumber industry. The dry weather has enabled the farmers to make good progress with the harvest.

harvest.

In London the prospects for the fall and winter are very bright. Retailers are pleased with the outlook for business for the fall. Values are firm in almost all staple lines. Payments this week have been fair.

Trade has been a little quiet since. Trade has oeen a little quiet since the close of the exhibition in Win-nipeg. Merchants have been buying cautiously owing to the small cautiously owing to the small wheat production. Large shipments of cattle are being made.

THE CROPS OF ONTARIO.

Estimates for 1900 From Appear ances on Aug. 4 Last.

The following are the crop estimates for 1900, as judged from appearances on Aug. 4th. The acreages are final, but the yields (expent in the care of hur will be recept in the case of hay) will be revised from actual threshing results in November.

Fall wheat shows an area of 1,068,—640 acres harvested, the estimated 640 acres harvested, the estimated yield being 22,812,293, bushels, or 21.3 bushes per acre. In 1899 the yield from 1,049,691 acres was 14,439,827 bushels, or 13.8 bushels per acre. The average annual yield for 18 years was 18,220,140 bushels, or 20.1 per acre.

Spring wheat has an area of 376,905 acres, yielding 6,728,927 bush., or 17.9 bushels per acre. In 1899 the yield was 7,041,317 bushels from 398,726 acres, or 17.7 bushels per acre. The average of 18 years is 15.4

acre. The average of 18 years is 15.4

bushe's.
Bariey—The area in 1900 is 577,-810 acres, with an estimated yield of 16,296,332 bushe's, or an average of 28.2 bushes per acre. Last j an average of 30.2 bushes produ a crop of 14,830,891 bush annual average has bee bushels, or 26.0 bushels Oats yield 68.305

variatio