Washington, Sept. 1.-This discourse | cool, fragrant leaves, leaving them of Dr. Talmage is full of the breath of the hills and fields and is a summer sermon. Text, Nehemiah viii, 15: "Go forth unto the mount and fetch olive branches and pine branches and myrtle branches and palm branches and you are no Christian. branches of thick trees to make

It seems as if Mount Olivet were unmoored. The people have gone into ountain and have cut off tree branches and put them on their shoulders, and they come forth now into the streets of Jerusalem and on the house tops and they twist these tree into arbors or booths. Then the people come forth from their comfortable homes and dwell for seven days in these booths or arbors. Why I will not say they are necessarily dined every day with the King. n our way to the Canaan of eternal ick trees to make booths.

ary residence. We are marching on. There is no use in our driving our stakes too deep into the earth; we are on the march. The generations that have preceded us have gone so far on we cannot even hear the sound of their footsteps. They have gone over the hill, and we are to follow them. But, blessed be God, we are not in this world left out of doors and unsheltered. They are gospel booths or gospel arbors in which our souls are to be comforted. Go forth unto the mountain and fetch olive branches and pine branches and myrtle branches and palm branches and branches of thick trees and build booths.

w, if we are to-day going to succeed in building this gospel arbor we must go into the mount of God's blessng and fetch the olive branches, and whatever else we must have we must two olive branches. peace with God and peace with man. When I say peace with God, I do not to represent God as an angry mean to represent God as an angry chieftain, having a grudge against us. Oh, how many bereavements, how but I do mean to affirm that there is many poverties, how many perseculet, between elephant and swine, than everything else, why to you not try there is hostility between holiness and this evergreen religion? It is just as sin. And if God is all hollness and good for you now as it was in the we are all sin there must be a treaty. there must be a stretching forth of

olive branches There is a great law suit going on tempts to overthrow the infinite and better. Travelers tell us there is a hill, but I persist in calling it the mount of God's divine mercy and love far grander than ary other we are all tired. We want to back out of the war, we want to get rid of hostility. All we have to do is just to get up on the mount of God's blessing and pluck these olive branches and wave them before the throne Peace through our Lord Jesus Christ does not make much difference what the world thinks of you. but come into the warm, intimate, glowing and everlasting relation-ship with the God of the whole unirse! That is the joy that makes halleluiah seem stupid. Why do want to have peace through our Lord Jesus Christ? Why, if we had gone on in 10,000 years of war against God we could not have cap-

come on our side. Peace our Lord Jesus Christ, and no other kind of peace is worth any olive branch, peace with man. it is very easy to get up a There are gunpowdery Cl Christians all around us, and one match or prov ocation will set them off. enough to get up a quarrel my brother, do you not think you had better have your horns sawed off? Had not you better subhumiliation? "Oh. you say, "until that man takes th I will never be at peace Nothing will be done until he is ready to take the first step!" You are a pretty Christian. When would this world be saved if Christ had not taken the first step? We were in the wrong. Christ was in the right, all right and forever And yet He took the first And instead of going and getting a knotty scourge with which to whip your antagonist, your enemy, you had better go up on the radiant mount where Carist suffered for suffered for His enemies and just take an olive branch, not stripping off the soft, namby-pamby, highty-tighty religion!

tured so much as a sword or a cay

bring this olive branch God and all

alry stirrup or twisted off

all on, and then try on them gospel switch. It will not them, and it will save you. Peace with God, peace with man. cannot take those two

But my text goes further. It says, "Go up into the mountain and fetch olive branches, and pine branches. Now, what is suggested by the pine branch? The pine tree is healthy, it aromatic, it is evergreen. often the physician says to his invalid patients: "Go and have a breath of the pines. That will invig-Why do such thou orate you." of people go south every year? It is not merely to get to a warmer climate, but to get the influence of the do they do that? Well, it is a great of the state of the festal time. It is the feast of tabernacles, and these people are going to helpfulness of our holy religion. It is call these people are going to celebrate the desert travel of their fathers and their deliverance from their troubles, the experience of their fathers are called the control of their fathers. The second their helpfulness of our holy religion. It is full of health—health for all, health for the mind, health for the mind, health for the called the control of their fathers. fathers when, traveling in the desert, they lived in booths on their way to the land of Canaan. And so these booths also became highly suggestive—I will not say they are necessarily typical, but highly suggestive—of our march toward heaven and of the fact that we are only living temporarily religion, healthy for the eye, healthy for the eye, healthy for the feet. for the hand, healthy for on our way to the Canaan of eternal rest. And what was said to the Jews the liver, healthy for the heart, healthy for the spicen, healthy for the whole man. It gives untain and fetch olive branches and such independence of circumstances, branches and myrtle branches such holy equipoise. Oh, that we all palm branches and branches of possessed it, that we possessed it trees to make booths. Yes, we are only here in a tempor-ry residence. We are marching on. some people who get just religion to bother them, just enough religion to make them sick, but if a man takes a full, deep, round inhalation of these pine branches of the gospel arbor he will find it buoyant, exuberant, undying, immortal health. But the evergreen of my text also suggests the simple fact that religion

is evergreen. What does the pine branch care for the snow on its brow? It is only a crown of giory. The winter cannot freeze it out. This evergreen tree branch is as beautiful in the winter as it is in the summer. And that is the characteristic of our holy religion. In the sharpest, coldest winter of misfortune and disaster it is as good a religion as it is in the bright summer sunshine.
now, that is a practical truth. For suppose I should go up and down these aisles I would not find in this house fifty people who had had no trouble. But there are some of you who have especial trouble. Ged only and a hare, between a hawk and a pu!- And now, my brother, you have tried tions, how many misreprese

you. Perhaps some of you feel almost like Muckle Backle, the fisherman, who was chided one day because he now, and it is a law suit which man kept on working, although that is bringing against his Maker. That Is bringing against his Maker. That law suit is now on the calendar. It is the human versus the divine, it is independent in the human versus the divine, it is inquity versus the immaculate, it is weakness versus omnipotence. Man began it. We assaulted our Maker, and the sooner we end this part of the struggle, in which the finite attempts to overthrow the infinite and eves in grief; but, sir, ought 1, to mpts to overthrow the infinite and inipotent—the sooner we end it the let the other five children starve better. Travelers tell us there is no cause one of them is drowned? No, sir We were the start of the let the other five children starve because one of them is drowned? No, sir We were the start of the let the other five children starve because one of them is drowned? No, sir We were the start of the let the other five children starve because one of them is drowned? such place as Mount Calvary, that it sir. We maun work, we maun work, lough our hearts beat hammer."

You may have had accumulation of place on earth, grander than the Alps or the Himalayas, and there are no flocks, they come in herds, upon vour other hills as compared with it, and I soul, and yet I have to tell you that have noticed in every sect where the cross of Christ is set forth it is plantthis religion can console you, that it ed with olive branches. And all we have to do is to get rid of this war between God and ourselves, of which ecclesiastic, who had such a fondness for money that when he was sick he ordered a basin of gold pieces to be brought to him, and he put his gouty hands down among the gold pieces, cooling his hands off in them, and the rattling and rolling of these gold pieces were his amusement and entertain-ment. Ah, the gold and silver, the nonors, the emoluments of this world, are a poor solace for a perturbed spirit. You want something better than this world can give. A young prince, when the children came around to play him, refused to play. He said, "I will play only with kings." And it would supposed that you would throw away all other solace before this regal

satisfaction, this imperial joy.

But my text takes a step further, and it says, go up into the m wheels, of the chariot of His omfetch olive branches and pine branches and palm branches. Now, the palm tree was very much honored by the ancients. It had 360 different uses. The fruit was conserved, the sap was a beverage, the stems were ground up for ood for camels. The base of the leaves was turned into hats and mats and baskets, and from the root to the top baskets, and from the root to the top of the highest leaf there was usefulness. The tree grew 85 feet in height sometimes, and it spread leaves four and five feet long. It meant usefulness, and it meant victory—usefulness for what it produced and victory because t was brought into celebrations of triumph. And oh, how much we want the palm branches in the churches of Jesus Christ at this time! A great the churches of nany Christians do not amount anything. You have to shove them off the track to let the Lord's chariots

come along.
Usefulness is typified by the palm tree. Ah, we do not want in the church any more people that are church any more people that are merely weeping willows, sighing into the water, standing and admiring their long lashes in the glassy spring. No wild cherry, dropping bitter fruit. We want palm trees, holding something for God, something for angels, something for man. I am tired and sick of this flat, tame, insipid, satin slippered,

It is worth nothing for this world, and it is destruction for eternity. Give me 500 men and women fully consecrated to Christ, and we will this city for God in three years. Give me 10,000 men and women fully up to the Christian standard. In ten years 10,000 of them would take the whole earth for God. But when are we going to begin? We all want to be r There is not a man in the pews that does not want to be useful. When are we going to begin?

Ledyard, the great traveler, was brought before the Geographical Soelety of Great Britain, and they wanted him to make some explorations in Af-rica, and they showed him all the pers, and all the hard work, and all the exposure, and after they had told him what they wanted him to do in Africa they said to him: "Now, Ledyard, when are you ready to start?" He said, "To-morrow morning." The learned men were astonished. They

thought he would take weeks or months to get ready. Well, now, you tell me you want to be useful in Christian service. When are you going to begin? Oh, that you had the decision to say, "Now, now!" Oh, go into the mount and gather the palm branches!

But the palm branch also meant vic-

You all know that. In all ages in all lands, the palm branch means victory. Well, now, we are by nature the servants of satan. He stole us, he has his eye on us, he wants to keep us. But word comes from our Father that if we will try to break loose from this doing of wrong our Father will help us, and some day we rouse up. we look the black tyrant in the face, and we fly at him. and wrestle him down, and we put our heel on his neck, and we grind him in the dust, and we say, "Victory, victory, through our Lord Jesus Christ!" Oh what a grand thing it is to have sin under foot and a wasted life behind our backs. "Blessed is he whose transgression is forgiven and whose sin is

Some one says: "How about the fu ture?" What, says the man, I feel so sick and worn out with the ailments of life. You are going to be more than conqueror. But, says the man, I am so pursued in the You are going to be more than con-queror. I, who have so many ailments and heartaches, going to be more than onqueror? Yes, unless you are so self-conceited that you want to manage all the affairs of your life yourinstead of letting God manage them. Do you want to drive and have "Oh, no," you God take a back seat? say, "I want God to be my leader." Wed, then, you will be more than conwant God to be my leader." queror. Your last sickness will come, and the physicians in the next room will be talking about what they will do for you. What difference will it make what they do for you? You are going to be well, everlastingly well. And when the spirit has fled the body, your friends will be talking as to where they shall bury you. What difference does it make to you where they bury you? The angel of the resurrecion can pick you out of the dust anywhere, and all the cemeteries of earth are in God's care. Oh, you are

going to be more than conqueror.

My text brings us one step further It says, "Go forth into the mount and fetch olive branches and pine branches myrtle branches and palm and branches and branches of thick trees. Now, you know very well-I make this under the head of branches of thick trees-that a booth or arbor made of slight branches would not stand. The first blast of the tempest would prostrate it. So then the booth or arbor must have four stout poles to hold up the arbor or booth, and hence for the building of the arbor for this world we must have stout branche of thick trees. And so it is in the gospel arbor. Blessed be God that we have a brawny Christianity, not one easily upset. The storms of life will come upon us, and we want strong doctrine; not only love, but justice; not only invitation, but warning. It is a mighty gospel; it is an omnipotent gos-pel. These are the stout branches of

thick trees. Well, my friends, you see I have mitted one or two points not because forgot to present them, but becaus have not time to present them. I have shown branch of peace, here is the pine branch of evergreen gospel consolation, here the palm tree branch of usefulness and of victory, and here are the stout branches of thick trees. The gospe arbor is done. The air is aromatic of heaven. The leaves rustic with the gladness of God. Come into the arbor Come into the booth. I went out at different times with a fowler to the mountains to catch pigeons, and we made our booth, and we sat in that booth and watched for the ons to come. And we found flocks in the sky, and after awhile they dropped into the net, and we were suc ssful. So I come now to the door of his gospel booth. I look out. locks of souls flying hither and flying thither. Oh, that they might come like clouds and as doves to the window ome into the booth. Come into the booth.

WISE AND OTHERWISE.

"Wheeler seems to be stuck on that new doctor of his."

"Yes, he's so up-to-date. When Wheeler was sick in bed the doctor said: 'Oh, we'll- have you on your pedals again in a few days."

If you would create something you something.-Goethe.

Wille—Say, Ed, yer Mom's callin' yer, am' I bet she's mad. Ed—Naw, she ain't. She's callin' 'Eddle.' II she was mad she'd be call-in' me "Edward."

Only man clogs his happiness with care, destroying what is with thoughts of what may be.-Dryden.

Nell-Why do you call her an opti-Belle—She thinks when she writes a letter and puts "In haste" on the corner of the envelope the postal authorities almost break their necks to rush it through.

Queer fellow, Jenks. Touchy, isn't he

SUNDAY SCHOOL

INTERNATIONAL LESSUN NO. XII. SEPTEMBER 22, 1901.

oes of Intemperance.-Prov. 23: 29-35 Commentary.-29. Who-A divine commission to every man to investigate the prevailing cause of woe and forrow and strife, and thus be deter red from taking the wrong course in life.—Smith. Hath woe-What space would be needed to record the name of all who could truthfully say "I" to this question! Woe-Direful dis tress; both the condemnation for a sin committed, and a certain awful condition of suffering. Who hath sorcondition of suffering. Who hath scrrow—The Hebrew word means, first
poverty and then misery. Who hath
contentions—Those who responded to
the first two questions will also respond to this. Nine-tenths of all the
brawls and fights, quarrels and misunderstandings are traceable to
drink.—Pentecost. Who hath babbling—This refers to the tendency of
strong drink to foolish and incessant
talking, revealing secrets, vile conversation and noisy demonstrations, versation and noisy demonstrations, which are common in different stages of drunkenness. Wounds without cause—Wounds received in wholly un-profitable distractions. profitable disputes, such as come of the brawls of drunker men.—Lange, Redness of eyes.—Bloodshot, blurred or bleared eyes. Gen. xix. 12.—Whe-

don.

30.—They that tarry long at the wine.—This answers the above questions. They that go—To places or among people where intoxicating drinks are made or stored or used.

—Beecher. Mixed wine—Spiced, drugged, medicated wine, the intoxicating power of which is increased by the infusion of drugs and spices. — Muenscher. 31. Look not thou upon the wine

This prohibits moderate drinking. Do not put yourself in the way of temptation. When it is red—The bright color of the wine gives it an attractive look and adds to its fascination and its danger.—M. When it giveth its color in the cup—Literally, its eye, the clear brightness, or the headed bubbles — wightness, or beaded bubbles, on which wine drinker looks with pleasure Plumptre. When it goeth down smoothly—This verse pictures the attractive side of wine, when it seems perfectly harmless to sip a little.

32. At last it biteth —The pleasure

will be attended at last with erable pains.

33. Thing eyes shall behold strange women—The loving wife will be forgotten and her goodness despised, and evil desires spring up to fill ber place with others, or to go from her with others who have fallen into the same pit of drunkenness as yourself.

Thine heart shall utter forward things—When men or women indulge things—When men or women indulge in the use of strong drink they let down the bars to every sin that fol-

down the bare to every sin that follows in the train.

34. As he that lieth down in the midst of the sea—To make one s bed on the waxes of the sea would be to be swallowel up in death. So is the drunken man.—Pentecost. Upon the top of a mast—The drunkard is utterly regradless of life. He is a constant. top of a mast—The drunkard is useful regardless of life. He is as or alling asleep clasping the masthead. -Clarke.

35. They have stricken me ... 35. They have stricken meand I was not hurt-With consciences seared and self-respect gone, the drunkard loasts of the things which should make him blush with shame. They have beaten me I felt it not-Angry companions have done their worst to end my life, says he, but their blows did not affect me. ...and I was not hurt—With consciences seared and self-respect gone, the drunkard loasts of the things which should make him blush with shame. They have beaten me I felt it not—Angry companions have done their worst to end my life, says he, but their blows did not affect me. When shall I awake? I will seek it again—Rather when I shall awake I will seek it again.—Cook. Self-control is all gone. The drunkard is a slave to appetite.

mate evidence to this jury? "
"No—no—but, you see ——'
"No—no—but, you see ——'
"Nou" Honor, said Mr. Dysart, I insist that the witness shall sing the song referred to just as he did on the night of the alleged disturbance. It is a part of our evidence and very important. The reason for it will be discosed later on. There was a long jungle between the lawyers, and the cour. finally ordered the witness to get up and sing.

upon him and claimed him as his rightful heir. Woe, sorrow, contentions, babbling, wounds, redness of eyes—ah, are these the possessions that Satan bestows upon his followers? Do we have, witnesses to the truth of such a thing? Alas, too many! many!

Possessors. How men come to be iz possession of the above miseries is made known. There is a cause for every effect. Results are the develpossession of the opment of some former here the woes of the drunkard are mentioned and we learn how men become drunkards, how they take into their own lives the miseries summed up in the six possessions. We may trace the steps that lead to this awful estate. "They will tarry long at the wine." Then wine is an enemy. We cannot trifle with it and be safe. When once men test its power they find it has influence. They are not easily able They are not easily able to withdraw to withdraw from further associa-tion with it, and so they tarry long. Time and opportunity lose value to men who tarry at the wine. Virtue is trampled under

Prospects. There is something to which the drunkard may look forward. "At last it biteth like a serpent and stingeth like an adder."
He gets his portion. He must live
with snakes and scorpions. Home, with snakes and scorpions. Home, family, friends, business, reputation and prosperity were flung aside at the entrance into this way. He is a walking advertisement for saloons, and he does not know it. He knows that capacity to find the way to the just enough to find the way to the grog-shop, and he puts no protection against his life. He is at home tion against his life. He is at home as much at one place as another. He thinks not of the personal ap-pearance. He is not in search of life. but hurriedly running toward

Roofing Slates; Their Names.

The names applied to the variou The names applied to the various sizes of roofing-slates are very curious, being all founded upon feminine titles. Thus, slates 16 inches long by 8 inches wide are called "ladies", "countesses" 18 in. by 10: "princesses" 22 in, by 12; "Queens," 26 in. by 14. These names were given to slates by General Warburton, the proprietor of one of the largest North Wales slate quarries, about a cen-Touchy, isn't ne?

Borroughs—Hardly. At least, not tor of one of the largest North to the extent of \$5, for I've tried Wales slate quarries, about a century ago.

*************** Brother Spears' Song Testimony.

***************** Col. C. C. Fogle, attorney-at-law, of ancaster, Mo., relates the following legal incident, according to the Macon, Mo., Republican: "One of the most original lawyers I ever met in my life was 'Sam' Dysart, who some twenty years ago was a resident of our county. He is some kin to Major 'Ben' Dysart, of your town. was a born humorist, and could have made his fortune in the lecture field. When he lived up our way he was engaged on one occasion to defend a lot of boys and girls charged with disturbing a religious assembly out in the country by laughing and giggling'-that is the way the information read. The case was tried before Squire A. C. Bailey, a good old man, who has long since gone to his reward. Like all cases of the sort it attracted an immense crowd from the vicinity of the alleged outrage. T. C. Tadlock prosecuted, and he was instructed by the church people to spare no pains to convict the disturbers, who were very much rightened by being dragged into court. All the defendants were children of good families, and it was their lirst offence. They candidly admitted they laughed out in church, and the State insisted that by their own mouths they were condemned. Brother Tice Spears, a righteous man of puritanic type, was the main prosecuting witness. He had conducted the services, and he testified that his peace was sadly disturbed by the inseemly behavior of the 'rioters.' Af-

ter he told his story in chief he sat down with clasped hands waiting for the defendants' attorney to begin on him. He didn't have long to wait. examination began like "'Brother Spears, you meetin' that night?'

"'And preached?'
"'I tried to.' 'And sung?'

'I did. sir.

"'I sung.'
"'What did you sing?' "'"There is a Fountain Filled with Blood," sir." Here Mr. Dysart pulled a hymn book from his pocket and handed it to the witness, with the remark: "Please turn to that song, Broth-

That's what you sang that night? "'It is sir.'
"'Well, stand up and sing it now,

"'What! "'You heard what I said, Brother Spears.'
"'But I can't sing before this

sort of crowd.'

Sort of crowd.'

"Brother Spears, with much apparent indignation, do I understand that you refuse to furnish legitimate evidence to this jury?"

Possessions. In this lesson are enumerated the possessions, all of which are often given to a single individual. He who deals out such bounties never deals sparingly. He makes the first instalment call for another. They in a chain. Through in a chain. Through in a chain made stan has made courtroom habitues. Brother Spears was painfully conscious of the fact. courtroom habitues. Brother Spears of white peoly was painfully conscious of the fact. You know how those old-time hymns are sung in the backwoods settlements? You begin in the basement and work up to the roof and then leap off from the dizzy height and finally finish the line in the basement. realy finish the dizzy height and fi-nally finish the line in the basement. That's the way the witness sang. He had a good voice—that is, it was strong. It seemed to threaten the window lights. The crowd didn't smile, it just yelled with laughter. The jurymen bent double and almost rolled from their seats. The court hit his coch in their seats. smile, it just yelled with laughter. The jurymen bent double and almost roiled from their seats. The court bit his cob pipe harder and looked solemn. It wasn't any use. There were only two straight faces in the house. One belonged to a deaf man and the other to 'Sam' Dysart. The singer finished and sat down. He looked tired. 'Sam' immediately excused him. When the time for speechmaking came 'Sam' remarked to the jury: "If you gentlemen think you could go to one of Brother Spears' meetings and behave better than you have here, why you may be justified in convicting these boys and girls.' That was all he said, but it gave the the jury lots to think about. They brought in a verdict of not guilty, with the request that Brother Spears sing another song. But that gentleman had gone home and court adjourned."—Chicago Record-Herald.

Feminine Revenge. Mrs. C. Newman, of Campbell Park, a Chicago suburb, was building a handsome white stone house, when handsome white stone house, when some one discovered that the bay window extended four feet over the building line. Neighbors attacked her in the courts, and the house had to come down. She hungered for revenge. Engaging the vervices of an architect, she began to put up a shanty on the site that will squat as a reproach and an eyesore. Campbell Park is a beautiful place: The shanty stands with its back to the street. A man who back to the street. A man who never before had done any paint-ing was hired to smear it yellow. Then in a local paper appeared this advertisement: "Wanted, a noisy family to occupy a new house; must be at least five boys; red-haired ones preferred."—New York Tri-

The steel strikers have failed to induce the Duquesne Carnegie worked Carnegie workers

The Markets

Cheese Markets.

Cheese Markets.

Stirling, Sept. 11.—At the Stirling Cheese Board to-day 1,600 white were boarded. Sales, 1,507 at 9c. Balance unsold.

Picton, Sept. 11.—At the Cheese Board to-day 14 factories boarded 890 boxes, all colored. Highest bid, 91-4c; 350 boxes sold. Buyers—Sexsmith and Barr.

Napanee, Sept. 11.—At the Cheese Board to-day 14 factories boarded 893 boxes cheese, 408 white, and 485 colored: 190 colored sold at 91-16c and 69 white at 9c.

Russell, Sept. 11.—At the Russell Cheese Board to-night 375 boxes cheese were boarded; 87-8c bid; no sales on board.

Woodstock Sept. 11.—To-day 19 factories boarded 5,015 boxes cheese, but no sales were made, highest price bid being 87-8c.

Toronto Fruit Market.

Toronto Fruit Market.

Receipts to-day on the local market were only moderate. The demand was good and offerings were well taken. Muskmelons were still plen-tiful. We quote: Peaches, per bas-ket, Crawfords, 60° to \$1: white, 40° to 60° were seen as the control of the c 40: to 60c; pears, per basket, 25c to 40c, per barrel \$2 to \$2.50; plyms, per basket, 30c to 60c; huckleberries, per basket, 90c to 50c; nuckieberries, per basket, 90c to \$1; apples, per basket 20c to 85c, per barrel \$2 to \$3; muskmelons, per crate 30c to 60c, per basket 15c to 20c; watermelons, each, 12½e to 20c small basket 20c to 25c. ket 353 to 45c; bananas, per bunch, \$1.25 to \$2; lemons, per box, \$3 to \$4; oranges, per box, \$4 to \$5 apples, per crate, \$1.

Toronto Farmers' Market: Receipts of grain on the street narket here to-day were moderate, 1,550 bushels.

Wheat—No good fall wheat offered. One hundred bushels of poor red sold at 61c to 65c, and 150 bushels of goose wheat steady at 67c to Good white fall wheat is w around 72c.

around 72c.
Barley—One thousand bushels sold steady at 47c to 53%c.
Oats—Three hundred bushels of new oats sold steady at 37%c to 281c.

38%c.

Hay and Straw—Ten loads of new hay sold steady at \$10 to \$11, and one load of oig at \$13, One load of straw sold at \$10.

Cheese Markets. Cheese Markets.

Lindsay, Sept. 9.—The Victoria Cheese Board met here this morning. Buyers present were Messrs. Flavelle, Fitzgerald and Whitton; 1,689 boxes were boarded, Mr. Fitzgerald took 500 and Mr. Flavelle cleaned the balance. Price paid was 9.1-8c. Next Board meets on September 23rd, during fall fair. Closing Wheat Markets.

Chicago... 68 1-4 69 1-4 71 1-4 dinn., No. 1 north... Milwaukee. Detroit, No. 2 red...

Australian Trade.

Ottawa, Sept. 11.—A report was received to-day at the Department of Trads and Commerce from J. S. Larke, the Government's Commercial Agent in Australia. It is dated Aug. 14. Mr. Larke reports that Australian trade is quiet; the common-wealth, he adds, is suffering from the long series of holidays and the extra expenditure of the royal visit; payments are slow, the price of woo does not encourage expansion. The contest regarding the tariff had a depressing effect. Dealing with matters affecting Canada trade, he not consider that any change will materially affect the existing conditions of trade. The Australian Parliaments are following New Zealand in passing laws h relation of Capital and Labor. The recept Census has disclosed that Australia is gaining little increase of white people from abroad; the immigration barely balances the emigration. Mr. Larke adds that if the new tariff is not much higher than anticipated, it will not materially change existing trade conditions. He cautions Canadians from investinge in manufactures at the present time without due consideration.

Summer Drinks.

Mea: Ten gallons of water, two lemons cut in slices, two gallons honey and a handful of dried ginger root, all mixed together and belied noney and a handral of dried ginger root, all mixed together and boiled half an hour, skimming carefully all the time. While boiling a.id two ounces hops, remove from the fire, and while the liquid is lukewarm add a strong yeast and put into a cask to work for about three weeks, when it will be fit for use.

Hopkos-Boil three-quarters of an Hopkos—Boil three-quarters of an ounce of hops and half an ounce of ginger in a quart of water for half an hour, add one pound of brown sugar; boil for ten minutes longer, pour into a pan and add five quarts of boiling water. Bottle when cold, and it will be ready for drinking at once.

Ontmeal Drink-Mix one pound of Outmeal Drink—Mix one pound of oatmeal with ten gallons of cold water. Boil it for an hour and strain it through a rather coarse gravy strainer, add brown sugar to taste, while hot. It is very much improved by the addition of one ounce of citric acid, or two ounces of tataric acid. The thinly cut rin i of two or three lemons or oranges may be boiled in it; or a still cheaper flavoring is to add, before boiling, a bit of cinnamon stick or a few cloves, to be served cold. served cold

Summer Drink-Mix one ounce of esserce of ginger and one ounce of esserce of cloves; put twenty to thirty drops in a tumbler of water. This renders even tepid water good. Still Lemonade—Stir a small half-teaspoonful of tartaric acid into a quart of cold water, add a table—spoonful of caser sugar, and the spoonful of easter sugar and the juice of half a lemon; stir well, and it is ready for use, though a lump of ice will improve it.

There is nothing else on earth so annoying as procrastination in decisions.

Do you suppose that, with an engine like this, I could afford to put anything into the boiler that would

make the machinery run wild? It is all right in some cases to bank on a man's pedigree; but in most men