Imperial, tender and all persua sive is the word "come." Six hunmy first text, inviting antedituvians into Noah's ark, and it stands at the other gate of the Bible, as in my second text, inviting the post-diluvians of all later ages into the ark of a Savior's mercy. "Come" is only a word of four letters, but it is the queen of words, and nearly the entire nation of English vocabulary bows to its scepter. It is an ocean into which empties ten thous ivers of meaning. Other words but this beckons. All moods of feeling hath that word "come." Sometimes it weeps and sometimes it laughs. Sometimes it prays, etimes it tempts, and sometimes the church and from the seraglios of sin, from the gates raging of sin, from the heaven and the gates of hell. It is way up till they reached the prosper-confluent and accrescent of all pow-ity, and since they have reached confluent and accrescent of all pow-ity, and since they have reached er. It is the helress of most of the past and the almoner of most of the future. "Come!" You may pro-nou...e it so that all the heavens so that all the woes of time and eternity shall reverberate in its one syllable. It is on the of saint and profligate. It is the mightiesi of all solicitants either for

the door will be opened, but an aten three years in their curriculum before launching them the ministry, will do well if in so short a time they can teach the candi-dates for the holy office how to say with right emphasis and intond power that one word That man who has such efficiency in Christian work and that woman who has such power to persuade people to quit the wrong and begin the right went through a series and the trials of twenty or thirty years before they could make it a tered the word "come. You must remember that in many

"come" to conquer before it has any effect at all. Just give me the accurate census, the statistics of how many are down in fraud, in drunkenness, in gambling, in impurity or in vice of any sort, and I will give you the accurate census or statistics how many have been slain by the word "come." "Come and click wineglasses with me at this two can win at this gambling ta
we can win at this gambling ta
we can win at this gambling ta
we can win at this gambling ta-"Come, enter with me doubtful speculation. me and read those infidel tracts on Christianity." "Come with me to a place of bad amusement." "Come with me in a gay bout through the who have had becreavements and been who have had becreavements are the with me in a gay bout through the underground life of the city." If in this city there are twenty thousand those who are in poor leading those who are in poor leading. Those who have had becreavements and been consoled in those becavements are the ones to sympathise with those who was ruined, and she said, "Give me back my hushand" And the barwho are down in moral character, then twenty thousand fell under the power of the word "come." I was reading of a wife whose husband had been overthrown by strong drink, and she went to the saloon where he was ruined, and she said, "Give me back my hushand" And the barreading of a wife whose husband had been overthrown by strong drink, and she said, "Give me had been overthrown by strong drink, and the proper whose strong and cheering help of our holy the sustaining and the sustaining and cheering help of our holy the sustaining and the sus my husband." battered man drowsing in the corner empty. The supply is not exhausted. of a bar-room, said: "There he is.

Jim, wake up; here's your wife come for you." And the woman that the clear eye, is that the us who have felt the consolatory power noble heart, that I married? What drug have you given him that has turned him into a fiend? Take tiger claws off him. crushing him. Give him back to me.' tim, was he, as millions of others have of the far west. Night coming on and

harness this word for good as others struck the rut of another sleigh, and have harnessed it for evil, and it will he said, "I will follow this rut, and it draw the five continents and the seas will take me out to safety." He hasbetween them—yea, it will draw the tened on until he heard the bells of the preceding horses; but, coming up, lead men to give up their sins. Was skepticism ever brought into the love phemer stopped in his oaths by denunclation of blasphemy? Was ever a last it occurred to them to look at the drunkard weaned from his cups by the temperance lecturer's minute, temperance lecturer's minute, gering steps and hiccough? No. It was, "Come with me to church to-day was, "Come with me to church to-day was, "Come and let me introduce you to a Christian man whom you will be sure to admire;"
"Come with me into associations that are cheerful and good and inspiring;" Come with me into joy such as you never before experienced."

much for others I approach you to-

Him. I fear I will not be ready to to gladness and opens all the doors of meet Him in the last day. My heart expectancy. Texts, Genesis vi., 18: is not right with God." Come then, "Come." Revelation xxii., 17: and have it made right. Through the Christ who died to save you, come! What is the use in waiting? The long-er you wait the farther off you are and dred and seventy-eight times it is the deeper you are down. Strike out found in the Scriptures. It stands at the front gate of the Bible, as in years ago a steamer called the Princess years ago a steamer called the Princess Alice, with a crowd of excursionists or board, sank in the Thames, and there was an awful sacrifice of life. A boat-man from the shore put out for the rescue, and he had a big boat, and he got it so full it would not hold another person, and as he laid hold of the oars to pull for the shore, leaving hundreds helpless and drowning, he cried out, "Oh, that I had a bigger boat!" Thank God I am not thus limited and that I can promise room for all in this gospel boat. Room in the heart of a pardoning God. Room in heaven.

I also apply the word of my text to those who would like practical comfort. If any ever escape the struggle of life, It sounds from the I have not found them. They are not church and from the secretainly among the prosperous classes In most cases it was a struggle all the ties, anxieties and crises which were almost enough to shatter the nerves and turn the brain. It would be hard will be heard in its cadences or pro- to tell which have the biggest fight in this world, the prosperities or the adversities, the conspicuities or the obscurities. Just as soon as you have enough success to attract the attention of others the envies and jealousies are let loose from their kennel. The great To-day I weigh anchor and haul in the planks and set sail on that great word, although I am sure I will not be able to reach the farther I will let down the fathom-dred persons start for a certain goal of the state of the persons start for a certain goal of the state of the sta measure its depths, and, though I four hundred and ninety-nine are mad. the together all the cables and cord- it would take volumes to hold the age I have on board, I will not be story of the wrongs, or rages and deable to touch bottom. All the power famations that have come upon you of the Christian religion is in as a result of your success. The warm that word "come." The dictatorial sun of prosperity brings into life a and commendatory in religion are of swamp full of annoying insects. On no avail. The imperative mood is the other hand, the unfortunate classes not the appropriate mood when we have their struggles for maintenance. would have people savingly impressed. To achieve a livelihood by one who ha coaxed, but they nothing to start with and after a while for a family as well and carry this on like our homes—at a friendly knock until children are reared and educated and fairly started in the world, and to tempt to force open our door would do this amid all the rivalries of busiland the assailant in prison. Our ness and the uncertainty of crops and seminaries, which keep the ficieness of tariff legislation, with an occasional labor strike and here and mighty thing to do, and there are hundreds and thousands of such heroes and heroines who live unsung and die

unhonored. What we all need, whether up of down in life or half way between, is the infinite solace of the Christian religion. And so we employ the word "come." It will take all eternity to find out the number of business mer of losses, bereavements, persecutions, who have been strengthened by the and the trials of twenty or thirty promises of God and the people who rears before they could make it a triumph of grace every time they utother resources gave out and the mer armed only with needle or saw or ax or yardstick or pen or tape or shovel of cases our "come" has a mightier | shoe-last, have gained a victory that made the heavens resound. the resources of God promised for every exigency no one need be left in the

But the word "come" applied those who need solace will amount to nothing unless it be uttered by some one who has experienced that solace "Come with have failed in business. y husband." And the bar-pointing to a maudlin and well is not dry. The buckets are no "Do you call that my hus-What have you been doing im? Is that the manly brow, or the first accident happened, or the first fortune vanished. Those of of religion have a right to speak out of our own experiences and say

What dismal work of condolence the vil habit world makes when it attempts to Give me condole! The plaster they spread does my husband, the one with not stick. The broken bones under stood at the altar ten years their bandage do not knit. A farmer we him back to me." Vic- was lost in a snow storm on a prairie been, of the word "come."

Now, we want all the world over to knowing which way to go, his sleigh whole earth back to the God from the preceding norses; but, coming approximation it has wandered. It is that wooling and persuasive word that will he found that that man was also lost, and, as is the tendency of those who lead men to give up their sins. Was are thus confused in the forest or on the love. the moors, they were both moving in a circle, and the runner of the one los Was ever the blas- sleigh was following the runner of the other lost sleigh round and round. At north star, which was peering through the night, and by the direction of that star they got home again. Those who follow the advice of this world in time of perplexity are in a fearful round, for it is one bewildered soul following another bewildered soul, and only

yet you do not tell us how to come."
That charge shall not be true on this occasion. Come believing! Come repenting! Come praying! After all that God has been doing for six thousand years, sometimes through patriarchs and sometimes through prophets and at last through the culminaets and at last through the culmina-tion of all the tragedies on Golgotha. can anyone think that God will not welcome your coming? Will a father at vast outlay construct a mansion for his son and lay out parks white with statues and green with foliage and all a-sparkle with fountains and then not allow his son to live in the house or walk in the parks? Has God built this house of gospel mercy and will he then refuse entrance to his children? Will a government at great expense build life-saving stations all along the coast and boats that can hover unhurt like a petrel over the wildest surge and then, when that life-boat has reached the wreck of a ship in the offing, not allow the drowning to seize the life line or take the boat for the shore in safety? Shall God provide at the cost of his only Son's assassination escape for a sinking world and then turn a deaf ear to the cry that comes up from the breakers?

"But," you say, "there are so many things I have to believe and so many thing: in the shape of a creed that I have to adopt that I am kept back. No, no! You need believe but two things—namely: that Jesus Christ came into the world to save sinners and that you are one of them. "But," you say, "I do believe both of these things." Do you really believe them with all your heart? "Yes." Why, then, you have passed from death into life. Why, then, you are a son or a daughter of the Lord Almighty. Why, then, you are an heir or an heiress an inheritance that will declare diviends from now until long after the stars are dead. Hallelujah! Prince of God, why do you not come and take your coronet? Princess of the take your coronet? Lord Almighty, why do you not mount your throne? Pass up into the light. Your boat is anchored; why do you not go ashore? Just plant your feet hard down, and you will feel under them the Rock of Ages. I challenge the universe for one instance in which a man in the right spirit appealed for the salvation of the gospel and did not Man alive, you are going to let all the years of your life go away with you without your having this great peace, this glorious hope; this bright expectancy? Are you going to let the pearl of great price lie in the stroke snap the shackle? Will you stay in the prison of sin when here is gospel key that could unlock your acarceration? No, no!

As the one word "come" has some-As the one word "come" has sometimes brought many souls to Christ, I will try the experiment of piling up into a mountain and then send down in an avalanche of power many of these gospel "comes." "Come thou and all thy house into the ark;" "Come unto me all ye who labor and are heavy laden, and I will give you rest;" "Come for all things are now ready;" "Come with us, and we will have made this rapidly growers. rest;" "Come for all things are now ready;" "Come with us, and we will do you good:" "Come and see:" "The Spirit and the bride say 'come,' and let him that heareth say 'come,' and let him that is athirst come." The sweet, but a score of bells well tuned sweet, but a score of bells well tuned and rightly lifted and skilfully swung in one great chime fill the heavens with music almost celestial. And no one who has heard the mighty chimes in the towers of Amsterdam or Ghent or Copenhagen can forget them. Now, it seems to me that in this Sabbath hour all heaven is chiming, and the voices of departed frineds and kindred ring down the sky, saying, "Come!" in rearring the public works, with Lord God and the lamb are chiming

come.

When Russia was in one of her great for armies and caravans. Pithom—for armies and caravans. Pithom—been long and bitter, and they were a city of lower Egypt, situated on waiting for the end of the strife. One day a messenger in great excitement ran among the tents of the army shouting, "Peace! Peace!" The sentiand no more long marches. So to-day, as one of the Lord's messengers, I move through these great encampments of souls and cry: "Peace be-tween earth and heaven! Peace between God and man! Peace between our repenting soul and a pardoning If you ask me, "Who says peace?" I answer, "Christ, our King "My peace I give unto you!" Peace of God that passeth all understanding!" Everlasting peace!

Wanted: A Husband.

Miss Elsie Kane, of No. 14 Van Zan street, Albany, N. Y., "a lady nov past thirty years," wants to get married, and has written Mayor Harrison, Chicago, to help along her ambition. This doting woman, who says she might be able to "love with all her heart and soul," does not asl something for nothing. She declares she is willing to pay the Mayor for "his trouble." She writes:

his trouble." She writes:
"I am a lady now past thirty years of age, and thus far I have been un able to find a husband. Mayor, I thought you might be able to help me find one. Regarding my-self, I will say I am 5 feet 5 nohes high and weigh 135 pounds. I am strong and healthy and not afraid to work. I have a good complexion, and among those who know me I am re-

flay. Are you all right with God? | "But," says someone, "you caris- oan time in a good for your trouble," "No," you say, "I think not. I am tian people keep telling us to 'come, willing to pay you for your trouble,"

Sunday School.

INTERNATIONAL LESSON NO. VI NOVEMBER 10, 1901.

Israel Opposed in Egypt.-Ex. 1: 1-14. Commentary.-1. These are the names-"Though this book is a continuation of the book of Genesis with which probably it was in for-mer times conjoined, Moses thought it necessary to introduce it with an account of the names and number of account of the names and number of the family of Jacob when they came to Egypt, to show that though they were then very few, yet in a short time, under the special hlessing of God, they had multiplied exceedingly; and thus the promise to Abraham had been literally fulfilled." Fils house-hold—"Which fact is of some im-portance in computing the time needful for their increase to such a large number as went out from large number as went out from Egypt in the exodus."

5. Seventy souls—This number in-Egypt in the exodus."

5. Seventy souls—This number included Joseph and his two sons and it must also have included Jacob himself; but it did not include the

wives and daughters.
6. Joseph died—"That is, Joseph had now been some time dead, as II.. the Secostris of Greek history, whose reign extended over 67 years, and whose son, Menephtah I., was the Pharaoh of the exodus.

Pharaoh of the exodus.
Said unto his people—"He proby
y summoned a council of his
les and elders to consider the
ject." More and mightier—"They had risen to great prosperity, for during the lifetime of Joseph and his royal patron they had probably also all his brethren, and all the Egyptians who had known Jacob and his twelve sons; and this is a reason why the important services performed by Joseph were forgotten. Death removes the most useful men and the largest families. All that generation—"All the men of that age," Egyptians as well as Ispelites "Generations as well as Ispelites as Ispelites "Generations as Ispelites as Ispelit raelites. "Generations pass away, in-dependent of their number, wealth

7. Were fruitful—There are five expressions in this verse joined to-gether to give emphasis to the fact that there was a remarkable in-crease of the Israelites, beyond all ordinary calculations. One original word implies that they increased like fishes or insects. From the call of Abraham at Haran to their deliverance from Egypt was 430 years. The land—Of Goshen. Was filled—When the women and children are taken into ascount it will be seen let the pearl of great price lie in the dust at your feet because you are too indolent or too proud to stoop down and pick it up? Will you wear the chain of evil habit when near by you is the hammer that could with one stroke shap the shackle? Will you user is the hammer that could with one stroke shap the shackle? Will you were overthrown, and an entirely new dynasty came that there must have been a great host. A conservative estimate has Joseph served were overthrown, and an entirely new dynasty came into power, that had no knowledge of or interest in Joseph. It is now generally agreed, for very strong reasons, that the Pharach of the

common morality.—Cowles. Lest they multiply—As well might the monarch of Egypt have sought to stem, with his puny hand, the ocean's tide, as to prevent the increase of those who were the relief to the contract of the contr the subjects of Jehovah's everlast

ring down the sky, saying, "Come!" day (driven in companies or bands), in rearing the public works, with taskmasters, who anciently had sticks from sapphire thrones, are chanting, "Come!" Yea, all the towers of heaven, tower of martyrs, tower of prophets, tower of apostles, tower of Egypt, were built by captives; and on some of them were placed an inon some of them were placed an in-scription that no free citizen had Lord God and the lamb are chiming "Come! Come!" Pardon for all, and peace for all, and heaven for all who cities."—R. V. Cities where arms and

-The same as Rameses. 12. The more they muliplied-The ran among the tents of the army shouting, "Peace! Peace!" The sentinel on guard asked, "Who says "peace?" And all up and down the encampment of the Russians went the question, "Who says 'peace?" Then the messenger responded, "The czar says 'Peace.'" That was enough. That meant going home. That meant the war was over. No more wounds and no more long merches. So to days, and so diminish their numbers." days, and so diminish their numbers. The word translated "vigor" is a very rare one. It is derived from a word which means "to break in pieces," "to crush."—Rawlinson.

14. Their lives bitter—"This God permitted for wise and just reasons 1. As a punishment for their idolatry into which it appears many of then had fallen.

2. To wean them from had fallen. 2. To wean them from Egypt, which was in many respects a desirable land. 3. To quicken their de-sires for Canaan. 4. That they might sites for carnest prayer for de-liverance, 5. That God's power might be displayed in their freedom." With hard bondage—So the bondage which hard bondage—So the bondage which Satan puts upon his sorvants is hard and makes the life bitter. The way of the transgressor is "hard" and "full of misery." But a deliverer was provided, and so in Christ we may all be set free, John vili. 36. And in brick—"Ruins of great brick build-ings are found in all parts of Egypt."

PRACTICAL SURVEY. Prophecy. It had been declared hun dreds of years before the events re-corded in this lesson took place that the time would come when the chil-dren of Israel would suffer cruel oporen of Israel would suiter cruel op-pression in Egypt. In Genesis xv. the account is given of the renewal of God's promise to Abram that his posterity would be very great and they should inherit the land of Can-aan. Abram inquired of the Lord how he might know this, and he was directed to make a secrifica to God directed to make a sucrifice to God,
Prosperity in Egypt—God, who had
providentially brought "Jacob and
his family into Egypt to preserve
their lives, gave them favor with
the Egyptians and they increased in among those who know me i am it is seen the morning star of our Christian falth can find their way out or bestrong enough to lead others with an all persuasive invitation.

"But," says someone, "you Christian falth," says someone, "you Christian falth," is a seen the man in the could love with all my heart. If you can find me a good husband I am numbers very rapidly, so that from willing to pay you for your trouble," the seventy persons who came into

that country there were two or three millions at the time of the Exodus. We cannot fail to see that God was with them. We note the strong language of verse 7. It could scarcely be made more expressive. See the powerful climax: "were fruitful," "increased abundantly," "multiplied," "waxed axceeding, mighty," "the land was filled with them." Prosperity was to the Israel-ite a sure indication of the favor of God.

God.

Changed conditions—"Another king arose, which knew not Joseph." Acts vii. 18: From a condition of favor with the royal family, from whom the Israelites had received much attention, the course was short and easy to a state of servitude which became increasingly bitter and oppressive. It is suggested that the fact that the children of Israel were shepherids was in part, at fact that the children of Israel were shepherds was in part, at least, a reason for the hostility shown them by the Egyptians. The shepherd kings had been the conquerors of Egypt and they were hated, and even the avocation of the Israelites, who were shepherds, was despised by them. Oppression ineffectual. "The more they afflicted them the more they multiplied and grew." The God of heaven was with them in all their multiplied and grew." The God of heaven was with them in all their afflictions. Bunyan tells of Chris-tian in the Interpreter's house betian in the Interpreter's house being taken into a room where a fire was burning against the wall, and one was trying to extinguish it by pouring on water, but the more the water was applied the more fiercely burned the fire. At length the Interpreter took Christian to the other side of the wall where he saw one applying oil to the fire. The Egyptians furnished the oppressive burdens, but God furnished the growth and prosperity. There is here a most inspiring lesson of God's care for His children, and His ability to bring to naught Satan's most

ity to bring to naught Satan's most deeply laid and carefully executed schemes against them. David S. Warner

ODD BLUNDERS OF PREACHERS.

THE STATE OF THE PROPERTY OF T

AB THE STATE OF THE PROPERTY OF THE PARTY OF "It is impossible for any man to add one stature to his cubit.' thundered an eloquent divine in a recent sermon. The statement seemed so important to him as to merit an impressive repetition. His hearers thought it less important than humorous, and a broad smile mantled their faces. Liken unto him was clergyman who affirmed on the authority of the Scriptures that "Moses pulled off his feet, for the ground on which he stood was holy." A curate gave a shock to his staid congregation one Sabbath morning when he informed them "that immediately Peter crew, the cock went out and wept bitterly." A Presbyterian minister caught

instead of "the Popacy" instead of "the Popacy" instead of "the Papacy," and feeling something was wrong, he corrected himself in this fashijon—"I mean the Papery."

Corrections are seldom an im-

provement on the original error. A somewhat bombastic preacher pompously declared at the opening of his discourse, "Jacob sold his birthright for a pot of message." He paused, for what he said sounded wrong. Trying again, he repeated more slowly, "Jacob sold his birth-right for a message of pot." Seeing an amused and incredulous look pass over the faces of his hearers, he drew himself to his full height and proceeded to say in his most im-posing manner: "My dear friends, some of you do not appear to some of you do not appear to sufficiently appreciate the full import of my quotation of a Biblical fact; for the benefit of such I will repeat it, and repeat it with emphasis, that "Jacob—sold—his birthright—for a—pot—of message." Here the smile became audible Blundering preachers will find com-fort in the axiom Spurgeon pressed home on the mind of his students, "A blundering horse is better than a dead one." Slips of the tongue will fall to the lot of every earnist speaker, and he should not grieve too much over them; still he should exercise all possible care. The minister cise all possible care. The minister who anonunced to his congregation, "A young woman died suddenly last Sunday while I was preaching in a state of beastly intoxication," evidently meant to say that "a young woman died in a state of beastly intoxication while I was preaching last Sanday," but he made out that he himself was in a state of beastly intoxication when the young woman died. Not less stupid and careless was the blunder of the missionary who in describing the Kaffir war, and in seeking to impress upon his audience 'A young woman died suddenly last seeking to impress upon his audience the suffering he had passed through, ended his speech with the startling assention, "And when I got home to my house I found my children father-

less and my wife a widow." That was, in truth, a wonderful discovery for a living man to make. Didn't Have to Explain

In 1880 Dr. Greenhill, of Hastings England, wrote to Cardinal N man, asking him to explain meaning of this couplet of "L Kindly Light": And with the morn those angel faces

Which I have loved long since and lost awhile. To this request the following characteristic reply was received:

The Oratory, Jan. 18, 1880.

My Dear Dr. Greechill: You flatter
me by your question, but, I think it
was Keble who, when asked in his own case, answered that poets were not bound to be critics, or to give a not bound to be critics, or to give a sense to what they had written; and, though I am not like him, a poet, at least I may plead that I am not bound to remember my own meaning, whatever it was, at the end of flifty year. Anyhow, there must be a statut of limitations for writers of verse, it would be quite a tyranny if, in a art which is the expression not of truth, but of imagination and septiment, one were obliged to be really for examination on the transing t state of mind which came-upon the when homesick ne when homesick y other way sen-ours most truly, n H. Newman. sitive or excited.

Toronto Farmers' Market.

Toronto Farmers' Market.

Nov. 2.—The grain receipts were heavy on the street market thismorning. Prices generally were steady. There was a large glut of poultry, but the good demand for the end of the week enabled the prices to remain steady. Beef hind-unarters have declined 50c to \$1.50. Forequarters are stronger by about \$1.

Wheat was steady, 300 bushels of white and 300 bushels of red selling at 60 to 70c per bushel, and 600 bushels of goose at 63 to 64c per bushel. Barley was steady, 3,000 bushels selling at 49 1-2 to 50c per bushel. Buckwheat was steady, 300 bushels selling at 38 1-2 to 40c per bushel. Buckwheat was steady, 300 bushels selling at 51 to 52c per bushel. Hay was steady, 20 loads selling at \$10.50 to \$12 per load.

Straw—One load of loose straw sold at \$7.50. at \$7.50.

was easier, at \$7 to \$8.50 Leading Wheat Markets. Following are the leading quota

tions at important centres to-day: Cash. Cheese Markets.

Cheese Markets.
Rects. Sales. White. Col.
Perth1425 1425 9 87-8
Winchester.1345 *83-4 83-4
Brighton ...1840 *83-4
Ottawa550 383 83-4 83-4
Iroquois ...1000 722 813-16812-16
Finch ...1300 *813-16813-16

| Did, mone boid. | | 1 | | 6.5 |
|--------------------------|---|----------|-----|------|
| Toronto Live | Stock | Markets. | | |
| Export cattle, choice | par owt. | 24 00 | to | 84 2 |
| do medium | | 3 00 | to | 4.00 |
| Export cows | | 2 50 | to | 3 00 |
| Butchers' cattle picke | d | 4 00 | to | 4 30 |
| do choice | | | to | 4 0 |
| do fair | | | to | 3 5 |
| do common | | | to | 3 00 |
| do cows | | | to | 3 23 |
| do bulla | | | to | 3 25 |
| Feeders, short-keep | | 3 75 | 0.1 | 4 00 |
| do. medium | | 3 25 | to | 3 60 |
| Stockers, 1,000 to 1,100 | lbs. | 8 25 | to | 3 7 |
| Milch cows, each | | 40 00 | to | 60 0 |
| Sheep, owes per cwt. | | 3 00 | to | 3 25 |
| do, bueke | | | to | 2 50 |
| do culls | | | to | 3 0 |
| Lambs, per cwt | | | to | 3.2 |
| Calves, por hoad | | | to | 10 0 |
| Hoge, choice, per cwt | • | | to | 0 0 |
| Hogs, corn fed | ******** | | LO | 0 0 |
| | | | to | 0 0 |
| Hoge, light, per cwb | | | to | 0 0 |
| Hogs, fat, per ows | ******** | 0 10 | 00 | |

OVER TEN MILLIONS OF WHEAT Has Been Shipped I brough Winnipeg

Winnipeg, Man., Nov. 3.—The official figures on the amount of wheat, burley, oats and flax shipped through Winnipeg out of the Province during the opening of the present grain year of 1901, from Sept. 1 to Oct 31, are given out by Chief Grain Inspector Horn. The total amount of grain shipped this year, according to Mr. Horn's statement, is over ten million and a half bushels. The total amount of wheat shipped during this period was 10,800,000 bushels. This is greater than the big year of 1899. This Year. greater than the big year of 1899, by two million bushels.

Bradstreets' on Trade.

The trade situation at Montreal is, to use the terms of a trade paper, in the east, "good and active" for this season. The outlook for general trade is very favorable. is steady to firmer. The sorting demand for general lines in wholesale circles at Toronto keeps up very well considering the weather conditions. The conditions of trade are sound and the outlook for a smart improvement in the demand for seasonable goods with the first touch of cold weather is very entouch of cold weather is very en-couraging, Hamilton wholesale trade is quite active. There have been many sorting orders received this week from travellers and by main, and a large proportion of them call for prompt deliveries, showing that stocks in the hands of retailers are getting broken into, and that re-ordering to meet a steady expand-ing demand for the winter trade is now a feature of the trade. The holiday demand must show more activity soon and the prospects are that it will this yearl be the largest in the history of the country. Business at Winnipeg has been improving with the finer weather and the increasing deliveries of wheat. Business at tritish Columbia trade cenness at British Columbia trade cenres, according to reports
Bradstreet's, are rather more
couraging. There is a very
movement in ocean freight.
ments are rather slow.

Canadian defaults during the month of October were slightly below the average in number and exceptionally, light in aggregate indebtedness.

There were 118 defaults, with liabilities of \$594,070, against 106 in the same month of 1900, with liabilities of \$837,025. Most striking lawreymant was slown in the manuimprovement was shown in the manufacturing division, only 18 failures occurring with a total indebtedness of but \$85,421. Last year there were 26 defaults for \$230,470. Of raders the number was rather large, 98 firms suspending, but the liabilities of \$501.049 were not unusually heavy. In the same month of 1900 there were 77 defaults in this class owing \$513,288. Of other commercial failures, not properly included with the two principal classes, there were two failures for \$7 600, against three for \$93,269 in October, 1900. While exceeding four other months this year in number of insolvencies the total liabilities for October were smaller than in any other month smaller than except July. than in any other month

A Puzzter.

An inspector, on examining a class of boys recently in Scotland, told them that they were the dullest set them that they were the dullest set of boys he ever saw. One little urchin got up and said: "Well, sir, you ask such hard questions. You ask us questions as men couldna answer. Now, I will ask you one of my feyther's questions. If it takes three yards and a quarter of white cordurey to make an elephant a black waisteent, how, long will it take a lame black beetle to run through a barrel-of treacle?"