course Dr. Talmage discusses a much talked of subject and one in which all are interested. The text is Joel ii, 28: "I will put out my spirit upon all flesh.

Your old men shall dream dreams, your young men shall see visions." In this photograph of the millenconspicuity. You may say of a dream that it is nocturnal fantasia, or that it is the absurd combination of waking thoughts, and with a slur of intonation you may say: "It is only a dream;" but God has honored the dream by making it the avenue through which again and melech, warning him against an unlawful marriage; in a dream to Jacob announcing, by the ladder set against the sky full of angels, the communication between earth and heaven; in a dream, to Joseph, foretelling his comsheaves of the harvest bowing down to his sheaf; to the chief butler, foretellhis disimprisonment; to the chief haker, announcing his decapitation; to Pharaoh, showing him first the seven plenty years and then the seven famine plenty rears and the the seven famine the seven famine plenty and the seven famine for divine revelation. But I have to plenty years and then the seven famine struck years, under the figure of the seven lean cows devouring the seven fat cows; to Solomon, giving him the choice between wisdom and riches and honor; to a warrior, under the figure of a barley cake smiting down a tent, encouraging Gideon in his battle against the Midianites; to Nebuchadnezzar, under the figure of a broken mage and a hewn down tree, foretelling the overthrow of his power; to ing the overthrow of his power, of some new Testament, announcing the birth of Christ in his own household, and again bidding him fly from Herodic persecutions; to Pilate's wife, warning him not to become complicated with the judicial overthrow of

We all admit that God in ancient times and under Bible dispensation addressed the people through dreams. The question now is, does God appear in our day and reveal Himself through This is the question everybody asks, and that question I will try to answer. You ask me if I believe in dreams. My answer is, I do, but all I

have to say will be under five heads.
Remark the first.—The Scriptures are
so full of revelation from God that if we get no communication from Him in dreams we ought, nevertheless, to be

With twenty guidebooks to tell you how to get to New York or Pittsburg or London or Glasgow or Manchester, do you want a night vision to tell you how to make the journey? We have in this scripture full direction in re-gard to the journey of this life and to get to the celestial city, and with this grand guidebook, this maginficent directory, we ought to be sat-isfied. I have more faith in a decision to which I come when I am wide awake than when I am sound asleep. I have noticed that those who give a great deal of their time to studying dreams

get their brains addled. Sound sleep received great honor when Adam slept so extraordinarily that the surgical incision which gave him Eve did not awake him, but there is no such need for extraordinary slumber now, and he who catches an Eve must needs be wide awake! No need of such a dream as Jacob had, with a ladder against the Eky, when ten thousand times it has been demonstrated that earth and heaven are in ommunication. No such dream needed as that which was given to Abimelech, warning him against an unlawful marriage, when we have the records of the county clerk's office. No ch a dream as was given to of fam

to God in prayer, and you will get special direction. I have more faith 99 times out of 100 in directions given you the Bible in your lap and your thoughts uplifted in prayer to God than in all the information you will get unconscious on your pillow.

I can very easily understand why the Babylonians and the Egyptians with no Bible, should put so much stress on dreams, and the Chinese in their holy book. Chaw King, should think their emperor gets his directions hrough dreams from God, and that Homer should think that all dreams much stress upon dreams when we march roll down from drums of heav have a supernal book of infinite wisdom on all subjects? Why should we

independent of the body, are closed, the senses are d The eyes sed, the senses are dull, the entire body goes into a lethargy which in all languages is used as a type of and then the soul spreads its wing and never sleeps. It leaps the Atlantic ocean and mingles in scenes 3,000 miles away. It travels great reaches of time, flashes back eighty years, and the octogenarian is a boy again in his father's house. If the chain of flesh can do all this, how far can it leap, what circles can it cut when it is fully liberated? Every whether agreeable or harassing, whether sunshing or tempestuous, means so much that, rising from your couch, you ought to kneel down and h God, am I immortal?
Whither? Two natures. soul caged now-what when the door of the cage is opened? If my

Washington, Dec. 1.-In this dis- soul can fly so far in the few hours in soul can fly so far in the rew hours in which by body is asleep in the night, how far can it fly when my body sleeps the long sleep of the grave? Oh, this power of dream, how startling, how overwhelming! Immortal, immortal! Remark the third.—The vast majority of dreams are merely the result of disturbed physical condition and are nium the dream is lifted into great conspicuity. You may say of a dream that it is nocturnal fantasia, or that it to the shound combination of walding. night. He says, "Thou scarest me with dreams and terrifiest me with visions." Solomon had an overwrought brain, overwrought with public business, and he suffered from er-ratic slumber, and he writes in Eccle-to his feet while in slumber made him think he was going up the hot sides of Mount Etna. Another morbid physician, experimenting with dreams, his feet uncovered through sleep, thought he was riding in an Arpine diligence. Joseph, foretelling his com-under the figure of all the the harvest bowing down to to the chief butler, foretell-to the chief butler, and the chief chloral or brandy or hasheeh or

tell you that the majority of the dreams are merely the penalty of out-raged digestive organs, and you have o right to mistake the nightmare for heavenly revelation. Late suppers are a warranty deed for bad dreams. Late suppers Highly spiced salads at 11 o'clock at night, instead of opening the door heavenward, open the door infernal and diabolical. You outrage natural iaw, and you insult the God who has made those laws. It takes from three to five hours to digest food, and you have no right to keep your digestive organs in struggle when the rest of your body is in somnolence. The gen-eral rule is eat nothing after 6 o'clock

night, retire at 10, sleep on your right side, keep the window open five inches for ventilation, and other worlds will not disturb you much. sical maltreatment you take the ladder that Jacob saw in his dream, and you lower it to the nether world allowing the ascent of the demoniacal. Dreams are midnight dyspepsia. An unregulated desire for something to eat ruined the race in paradise, and an unregulated desire for something to eat keeps it ruined. The world during 6,000 years has tried in vain to digest 6,000 years has tried in vain to digest that first apple. The world will not be evangelised until we get rid of a dyspeptic Christianity. Healthy peo-ple do not want the cadaverous and sleepy thing that some people call religion. They want a religion that lives regularly by day and sleeps soundly by night. If through trouble or coming on of old age or exhaustion of Christian service you cannot sleep vell, then you may expect from God songs in the night," but there are no blessed communications to those who willingly surrender indigestibles. Napoleon's army at Leipsic, Dresden and Borodino came near being destroyed through the disturbed gastric juices of

through the disturbed gastric juices of its commander. That is the way you have lost some of your battles.

Another remark I make is that our dreams are apt to be merely the echo of our daytime thoughts. I will give you a recipe for pleasant dreams. Fill your days with elevated thought and unselfish action and your dreams will be set to music. If all day you are gouging and If all day you are gouging and grasping and avaricious, in your dreams you will see gold that you grasping and avaricious, in your dreams you will see gold that you cannot clutch and bargains in which you were cut-Shylocked. If during the day you are irascible and pugnacious and gunpowdery of disposition, you will at night have battle with enemies in which they will get the best of you. If you are all day long if near the proposition, you will at night have battle with enemies in which they will get the best of you. If you are all day disturbances from above answering the volcanic disturbances from bayes the seatch of the predicted blessings as if already races of all the ages will fall into line of one of two processions, the one associated and pugnations, to all the green that the predicted blessings as if already communicated. Angely say, "Unto you," but this child was born for the benefit of us men, of us sinners, of all believers, to the end of the world.—Scott. In the far distance the prophet foresaw the Redeemer of the world. A little later came the vision of the suffering Saviour (Isa. 53); then the town where he should be born (Micah v. 2); a more complete Pharach about the seven years of famine, for now the seasons march in regular procession and steamer and rail train carry breadstuff to every famine struck nation. No need of a dream like that which encouraged Gideon, for If you are always oversuspicious and steamer and rail trains that you will want to catch while you cannot shall wake up the dead, and all the move one inch toward the depot. If you are always oversuspicious and original trains that you cannot shall wake up the dead, and all the seas, lifting up their crystal voices, or you will have struck nation. No need of a dream like that which encouraged Gideon, for all through Christendom it is announced and acknowledged and demonstrated that righteousness sooner or later will get the victory.

If there should come about a crisis in your life upon which the Bible does not seem to be sufficiently specific, so the seem to the seem to the seem to despect the seems, lifting up their crystal voices, cry: "Come to judgment!" and all the voices of heaven cry: "Come to judgment!" and crumbling mausoleum and Westminster Abbeys and pyramids of the dead with marble voices of heaven cry: "Come to judgment!" and crumbling mausoleum and Westminster Abbeys and pyramids of the dead with marble voices of heaven cry: "Come to judgment!" and crumbling mausoleum and westminster abbeys and expectant of assault, you will have seems to seem to seem to be sufficiently specific, so the seems to seem to seem to seem to be sufficiently specific, so the seems to seem to at him and that he was torn to at him and that he was torn to pieces by demons from the pit. The scholar's dream is a philosophic echo. The poet's dream is a rhythmic echo. Coleridge composed his Kabla Khan asleep in a narcotic dream and, waking up, wrote down 300 lines of it. Tartinia, the violin player, composed his transfer worders and saleep. his most wonderful sonata while asleep in a dream so vivid that, waking, he

easily transferred it to paper.
Waking thoughts have their eche in sleeping thoughts. If a man spend his life in trying to make others happy and is heavily minded, around his pil came from Jove, and that in ancient lims dreams were classified into a science, but why do you and I put so celestial imperials, and hear the grant en over jasper parapets. You are flesh is heir to.
very apt to hear in dreams what you Already one m

harry ourselves with dreams? Why should Eddystone and Barnegat lighthouses question a summer firefly?

Remark the second—All dreams have an important meaning. They grove that the soul is comparatively the body. The eyes can you are wide awake.

Rev. Dr. Bushnell in his marvelous book entitled Nature and the Supernatural, gives the following fact that he got from Capt. Yount in California, a fact confirmed by many families a fact confirmed by many families Capt. Yount dreamed twice one night that 150 miles away there was a com-pany of travelers fast in the snow. He also saw in the dream rocks of pe-culiar formation and, telling this dream to an old hunter, the hunter "Why, I remember those rocks. Those rocks are in the Carson Valley pass, 150 miles away." Capt. Yount, impelied by this dream, although laughed at ars, and the octogenarian is a boy cars, and the octogenarian is a boy as a boy this neighbors, gathered men to-ul before it has entirely broken its gether, took mules and blankets, and started out on the expedition, traveled 150 miles, saw those very rocks which he had described in his dream, and found the suffering ones at the foot of those rocks, brought them back to confirm the story of Capt. Yount. Who conducted that dream? The God of the snow, the God of the Sierra Ne-

vadas God has often appeared in resource and comfort. You have known people

perhaps it is something I state in perhaps it is something I state in your experience—you have seen people go to sleep with bereavements incou-solable, and they awakened in perfect resignation because of what they had seen in slumber. Dr. Cranage, one of the most remarkable men I ever met-remarkable for benevolence and great philanthropies—at Wellington, England, showed me a house where the Lord had appeared in a wonderful dream to a poor woman. The woman of destination. She was waited on and cared for by another poor woman, her only attendant. Word came to her one day that this poor woman had died, and the invalid of whom I am speaking lay helpless upon the couch, wondering what would become of her. In that mood she fell asleep. In her dreams she said the ungel of the Lord appeared and to uer into the open ling to its end. The great issues of was rheumatic, poor to the last point of destination. She was waited on and cared for by another poor woman, dreams she said the tagel of the Lord appeared and to the open air and pointed in one direction, and there were mountains of bread, and pointed in another direction, and there were mountains of butter, and pointed in another direction, and there were mountains of all kinds of worldly supply. The angel of the Lord said to her: "Woman, all these mountains belong to your Father, and do you think He will let you. His child, hunger and die?" Dr. Cranage told me by some Divine impulse he went into that destitute home, saw the suffering there, and administered unto it, taring for and the sea of Galilee was the suffering there and administered unto it, taring for and the sea of Galilee was the suffering there. around the sea of Galilee was the land administered unto it, caring for her all the way through. Do you tell me that that dream was woven out of earthly anodynes? Was that the phantasmagoria of a diseased brain? No; it was an all sympathetic God addressing a processing a proces ing a poor woman through a dream.

Furthermore, I have to say that there are people who were converted to God through a dream. Rev. John Newton, the fame of whose plety fills all Christendom, while a posailor on shipboard, in his profligate thought that a being approached him and gave him a very beautiful ring and put it upon his finger and said to him: "As long as you wear that ring you will be prospered. If you lose that ring you will be ruined." In the same dream another personage appeared and by a strange infatuation persuaded John Newton to throw over oard that ring, and it sank into the Then the mountains in sight were full of fire, and the air was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treasure another personage came through the dream and told John Newton he would olunge into the sea and bring that ring up if he desired it. He plunged into the sea and brought it up and said to John Newton: "Here is that gem, but I think I will keep it for you lest you lose it again." And John Newton consented, and all the fire went out from the mountains and all the signs of lurid wrath disappeared from the air, and John Newton said that he saw in his dream that that valuable gem was his soul and that the being who persuaded him to throw it overboard was Satan, and that who plunged in and restored that gem, keeping it for him, was Christ. And that dream makes one of the most wonderful chapters in the life of that

most wonderful man.

Rev. Herbert Mendes was converted to God through a dream of the last judgment, and many of us have had some dream of that great day of judgment, which shall be the winding up of the world's history. If you have not dreamed of it, perhaps to-night you may dream of that day. There are enough materials to make a dream. Enough voices, for there shall be the roaring of the elements and the great earthquake. Enough light for the dream, for the world shall blaze. Enough excitement, for the mountains shall fall. Enough water, for the ocean shall roar. Enough astronomical phenomena, for the stars shall go out. Enough populations, for all the races of all the ages will fall into line which has never yet been sounded, an instrument of music that was made only for one sound, and, thrusting that mighty trumpet through the clouds and turning it this way, he shall put it to his lips and blow the long, loud blast that shall make the solid earth quiver, crying: "Come to judgment!"

Then from this earthly grossness quit, Attired in stars, we shall forever sit.

CHRISTMASWARD.

Random Notes Picked Up in Street and Store.

Buy early and avoid ills Christmas Already one meets the Christmas

mammas.

The right of way becomes a serious

Poor tired little children are drag ged through the crowds by foolist

Christmas tree finery is displayed in dazzling array. Most important in this connection is the avoiding of anything inflammable.
When will the When will the little woman who has few of life's necessaries cease to invest recklessly in toys?

? A clever rag baby really meets the ?maternal yearnings of the average human infant. human mant.
Windows are getting dressed in a
way that makes one feel they are
bound to cut their annual splurge.
From now on, rain, snow or shine, womankind will shop early and often. incidentally accumulating a crop of

wrinkles.
That persuasive "Bring it back if you don't like it," sounds well until one has waited in line an hour or so with a purchase that has been found wanting.

At some shops "no exchange" is the rule until after the holidays.

Sunday School.

INTERNATIONAL LESSON NO. XII DECEMBER 22, 1901.

Christmas Lesson.-Isa. 9:17. Commentary.—"Israel was rapidly eastening to its end amid great dis-The end came about the orders. middle of Isaiah's prophetic work.

darkness: (1) The darkness of out-ward trouble. See II. Kings xv. 37 ward trouble. See II. Kings xv. 87; xvi, 4-8, 17; II. Chron. xxviil. 5-8. (2) They were in moral darkness. They were attacked by the king of Israel and by the king of Damasous, and afterward by the king of Damasous, and afterward by the king of Asyria. Great multitudes were carried captives, or were slain. In this deep afficietion of the Jewish nation her old foes rose up against her. The Edomites, on the southeast, and the Philistines, on the southwest, poured in their troops upon the devoted land and added to its calamities. The Philistines took permanent posses-Philistines took permanent posses-sion of the territory which they had

overrun, occupying it and adding it to their dominion.

3. Thou hast multiplied the nation -"The prophet shows them the Messiah and his times. He would move them to hope, awaken faith, arouse to righteousness, by the vision of times coming. The only way good times coming. The only way to such a blessed consummation was by the path of holiness, obedience and faith." They joy before thee and faith." They joy before thee—
The prophet notes it to be a religious joy because it is said to be before God—that is, in His presence
and with a grateful acknowledgment of his tenefits.

4. Thou hast broken

Thou hast broken the yoke The Jews were successively deliverof the Jews were successively delivered from the burdensome and galling yoke of the Assyrians, Chaldeans, Persians and Macedonians; but these deliverances were only a shadow of redemption from the yoke of Satan; nd that redemption seems here especially predicted as if already ac-complished." As in the day of Midcomplished." As in the day of Mid-ian—As Gideon with a handful of men conquered the hosts of Midlan, so Messiah, the "child" (v. 6), shall prove to be the "Prince of peace," and the small company under him shall overcome the mighty hosts of Antichrist. See the same contrast in M.c. 5: 2-5.—J., F. & B.

5. For every battle—It was the custom of antiquity to pile the arms of prostrate enemies, the spoils of value, and their spotted garments, into a heap and then burn them.—Rosewin. All that belongs to war shall be swept away; the wa itself shall die. The Messiah abo ishes all war, but not until His foe are either swept away by His judg-ments or melted into penitence and won over to submission by His love .-

Gowles.
6: Unto us—The prophet spake of the predicted blessings as if already communicated. Angels say, "Unto then the town where he should be born (Micah v. 2); a more complete born (Micah v. 2); a more complete revelation came through Daniel.—
Peloubet. These prophecies were so repread abroad that at the time of his coming there prevalled throughout the entire East an intense conviction that ere long a powerful monarch would arise in Judea and gain admirately over the world. A soul is dominion over the world. A son is given — God's gratuitous gift upon which man had no claim.—John ii. 16. A gift of love, of cjoy, of 'universal fitness to our needs, of eternal enrichment; of forever increasing value; and this gift increasing value; and this gift increasing lother gifts. and this gift insures all other gifts Government—The ensign of government, the sceptre, the sword, or key, was borne upon or hung from the shoulder. All government shell be vested in him.—Barnes. His name.—

A name stands for all that is in the core but shoulder that is not become the stands.

of all motives for being good, the atonement that takes away sin while it forgives, the gift of the Holy Spirit, the institution of the Church, its continue midney and recommendations. its continual guidance, an erlasting but unseen Saviour erlasting but unseen Saviour—all these are proofs of wisdom divine and limitless. Mighty God—"God the mighty one. As he has wisdom, so he has strength; he is able to save to the uttermost, and such is the work of the Medistor, than no less a power than that of the Mighty God could accomplish it. Everlasting Father—Expressing the divine love and pity for men, a love that can never fall, for it is everlasting. The Father pitieth his children that are weak in knowledge and instructs them; pities them when they are forward and bears with them; pities them when they are sick; and comforts and bears with them; pittes them when they are sick; and comforts them, when they are fallen, and helps them up again; when they have offended, and upon their submission forgives them; when they are wronged and rights them. Thus "the Lord pitisth them that fear Him."—Henry. Prince of Peace—As a King he pre-serves, commands, creates peace, His peace both keeps the hearts of His people and rules in them. He is the author of all that peace which is the present and future bliss of His

PRACTICAL SURVEY.

National darkness. Behold the peo-ple of God devoted to the worship of idols! Recall the many times that of idols! Recall the many times that God had shown mercy unto this disobedient people. Think what wealth was given them in the products of their land. See how minutely God had given them His laws. Remember how He subdued nations under them, and spatial them to honor them, and exalted them to honor and power. Yet, for all this, we find them walking in darkness and dwelling in the land of the shadow of death. Political and moral darkof death. Political than moral data-ness enveloped them, and they groped in sorrow and despair. They could not pretend amazement when enemies swept in and took posses-sion of their land. Had they not

made leagues with them?
Prophetic light. While the prophet gazed upon the people he saw only foreshadowing death. He saw no effort to reform. King and people were plunged into sin and super-stition. When the scene was almost overwhelming. Had he felt that this nation must certainly be cut off forever? He was led to exclaim: "Unto us"-yes, unto us a child is born, and descended from this very tribe—a child and a Son! Wonderful was His name; Counsellor described His nature; lor described His nature Mighty God told of His high origin Mighty God told of his high origin, Everlasting Father bespoke His love and gracious care. Yes, Isaiah, like Moses, had a glimpse into the glorious things of the future. There was hope for this people. Not all his messing sage as a prophet must be "burden-some." He was permitted to pro-claim the gospel tidings. Messiah's Kingdom. It was doel of

peace. What could be more desirable to a people beset by enemies, and feeling the displeasure of God and feeling the displeasure of God resting upon their consciences? It promised a complete transforma-tion—joy for mourning, and peace instead of war. It told of worship God, before whom all idols were forbidden.

******** THE WONDERFUL BASLE CLOCK.

Every Sunday afternoon from o'clock to 5 o'clock there is a service in the crypt of what, when it is completed, will be the cathedral of St. John the Divine, of the Protestant Episcopal Church, in the Diocese of New York, of which Bishop Potter is the head. The dimensions of the cathedral

are: Length, 520 feet; across the transept nearly 300 feet. The front or main entrance of the edifice will face Amsterdam avenue. It will be 200 feet in width and flanked by two giant towers. The corner-stone of St John's was laid on St. John's Day, in such matters, after a summary of data furnished from an authoritative source, "guessed" that the sum necessary to finish the work would be \$20,000,000. The man to whom the guess was made, who possesed detalls which the other did not have, replied, "You are at least ten millions under the cost, maybe more."
Great as the work unquestionably vested in him.—Barnes. His name.—
A name stands for all that is in the man—his character, his principles and his property.—Peloubet. Wonderful—Because His nature was both human and divine. Whoever refuses to believe in the supernatural must pause at the manger. He can go no farther. How godbood and manhood could be knit together in the person of Christ is beyond us. Counsellor—One who has wisdom to guide himself and others. Jesus was the embodiment of the wisdom of God. A Saviour, both God and man—a personal revelation of God's love, a perfect character and example, the sum is sufficient to the constitution going for ward daily, there is a general belief that the cathedral will be nearly completed three years hence. When the structure will stand. This will be known as Cathedral Heights Park, and will be connected with Morning-fide Park, laid out in the days of William M. Tweed, and which the cathedral of Saviour, both God and man—a personal revelation of God's love, a perfect character and example, the sum is the construction going for ward daily, there is a general belief that the cathedral belief that the cathedral will be nearly own as Cathedral Heights Park, and will be connected with Morning-fide Park, laid out in the days of William M. Tweed, and which the Cathedral of Saviour, both God and man—a personal revelation of God's love, a perfect character and example, the sum is the construction going for ward daily, there is a general belief that the cathedral belief that the cathedral will be nearly own that the cathedral Heights Park, and will be connected with Morning-fide Park, laid out in the days of William M. Tweed, and which the Cathedral Heights Park, and will be connected with Morning-fide Park, laid out in the days of William M. Tweed, and which the cathedral Heights Park, and will be connected with Morning-fide Park, laid out in the days of William M. Tweed, and which the cathedral Heights Park, in the own as Cathedral Heights Park, and will be connected with Morning-fide Park, laid out in the day

Dec. 16.—Receipts of farm duce, owing to the storm of S duce, owing to the storm of Siturday, were light, there being only about 800 bushels of grain and a fair delivery of butter, eggs and poultry.

Whent—One hundred bushels of goose at 67c.

Onts—Two hundred bushels sold at

Onts—Two lumbers business dots

Poultry—Deliveries were fair at the following prices: Chickens, 60 to 80 per pair; ducks, 60c to \$1 per pair; geese, 6 to 7c per lb; turkeys, 8 to 10c per lb.

Butter—Prices easy at 18 to 22c per lb.

Butter-Prices easy at to to be per lb.

Eggs-Deliveries of strictly new-laid were light, not enough to supply the demand. Prices for these were firm at 37 to 40c. Eggs, five or six weeks laid, were plentiful at 25 to 30c per dozen. Some of the farmers having held eggs are trying every market day to palm them ing every market day to palm them off as new-laid. Sometimes they are successful, but in the long run they will find it does not pay.

Potatoes—Prices are firm at 70

to 800 per bag.
Dressed hogs—Prices are firm at \$8 to \$8.25 per cwt. Leading Wheat Markets.

Following are the closing quota-tions at important centres to-day: Cash May. New York ---Chleago 79 3-4
Toledo 84 1-4 85 1-2
Duluth, No. 1 Nor 74 3-8 77 3-4

Duluth, No. 1 hard 773-8	
Toronto Live Stock Markets.	
Expert cattle, choice, per cwt. \$4 50 to 5	
do cows per cwt 2 50 to 3	4
Dutchens' coitle maked 4 50 to 0	1
do choice 3 60 to 4 do fair 3 50 to 3	1
do common 300 to 3	-
do cows	
Feeders, short-keep 3 50 to 0	1
do light 2 50 to 3	1
Wilch cows, each 35 00 to 50	
do bucks per own 2 00 to 2	1
do culls 2 00 to 3	
Calves per boad 2 00 to 10)
Hogs, choice, per cwt 6 125 to	
Hogs, fat, per ows	í
Trought training to the second training traini	

Bradstreet's on Trade. Wholesale trade at Montreal the past week has been favorably afpast week has been from the mild days at the opening of the week to the cold, wintry weather which brought with it a better demand for seasonable goods. Trade at Hamfor seasonable goods. Trade at hamilton this week has been good. Large
shipments of holiday goods and staples for the current demands of trade
are being made, and the prospects
for business up to the close of the
year are very bright. There is a
good demand for money and rates
are steady. Business at Winnipeg has
been active so far this month. Wholesale houses have been very busy. rade houses have been very but Trade at Pacific coast points, as ported to Bradstreet's, is more active. The holiday demand is one cause this change. The lumber trade. trade. Is

> FIELD AND HIS WIFE'S PIES.

showing signs of revival.

The recent marriage of Eugene Field's daughter recalled to an old school chum of Mrs. Field, now resident of New York, a story of the erratic western genius, which she gave to the New York Times for publication.

There were visitors in prospect one afternoon in the Field household and a strike in the culinary department. Mischief was at flood tide, and Mrs. Field was vainly en devoring once, when the man of "Sharps and Flats" appeared in the kitchen doorway with a folio in his hand. "Oh, won't you watch those ples

for me, while I run upstairs an instant," his wife exclaimed. "Be sure not to let the meringue scorch -it would ruin them-you'd better give me that book or they'll be burned to a crisp." With mock meekness Mr. Field allowed her to carry off his treasure. On returning she was horrified to find the oven door wide open and the rich, fluffy meringue flat, tough and leatherlike.
"They're ruined!" she exclaimed in dismay. "Why didn't you keep the oven door shut?" Mr. Field.

the oven door slut?"
"Keep the door slut!" Mr. Fleld
repeated, in genuine amazement.
"Wily. you told me to watch them
every instant, and I'd like to know.
how I could do that with the oven

Promptly Adopted.

Canvasser-Don't let me disturb you, sir—"
Busy Merchant—I won't. Williams, ow the gentleman

IRRITATION THROAT FOR

Hoarseness, Dry Throat, Sore Throat, Bronchial Troubles, Coughs, Colds and Asthma, Dr. Chase's Syrup of Linseed and Turpentine is a Cure of Proven Merit.

There are more ministers, singers and public speakers using Dr. Chase's Syrup of Linseel and Turpentine than any other similar preparation, because it is exactly suited to their needs. By taking a dose of this preparation before going on the platform they feel certain of freedom from dry throat, hourseness and throat irritation, than which there can be nothing more embarrassing to a singer or greeker.

Besides the annoyance of throat irritation, public speakers seem to be especially susceptible to bronchial trouble, pneumonia and lung diseases, and for this reason it seems wise to have in your grip when leaving home a bottle of Dr. Chase's Syrup of Linseed and Turpentine, which is beyond all doubt the most thoroughly effective treatment for bronchial and lung troubles that is to be obtained. Dr. Chase's Syrup of Linseed and Turpentine alds expectoration, clears the throat and air passages, soothes and quiets the nerves which cause coughing, and thoroughly cures all throat and bronchial troubles. There are other preparations of Linseed and Turpentine put up in imitation of Dr. Chase's. Be sure that the portrait and signature of Dr. A. W. Chase are on the bottle you buy, 25 cents a bottle; family size, three times as much, 60 cents. At all dealers, or Edmanson, Bates & Co., Toronto.