SUNDAY SCHOOL LESSON

Lesson XI. Sept. 9, 1917.

The Benefits of Total Abstinence—Temperance Lesson.—Daniel 1: 1-21.

Commentary.—I. Hebrew captives under training (vs. 1-7). It is definitely stated that it was in the third year of the reign of Jehoiakim, king of Judah, that Nebuchadnezzar besieged Jerusalem and captured it, and carried away many vessels from the temple to his own land and put them in the treasure house of his god. In this first captivity of the nation, which marks the beginning of the seventy years of Jewish captivity, many persons of noble families were taken. Among them were the Hebrew youths, Daniel, Hananiah, Mishael and Azariah. According to Oriental custom some of the captives were to be selected and trained for important service in the land of their captivity, and this selection was to be made on the basis of beauty and intelligence. Those chosen must give promise of ability to learn the Chaldean language. The king's plan was for the chosen youths to be kept under training for three years, being fed with food from his own table and being supplied with the same kind of wine which he himself drank, and then brought before him at the end of that time for his inspection. The four youths just mentioned, then probably from twelve to sixteen years of age, were chosen for this training. For their Jewish names other names were substituted according to the oriental custom. The Jewish names of these youths had some reference to God, and their new names had reference to heathen gods.

II. The Hebrews' purpose (v. 8-13). 8. Daniel—It has been believed by some that Daniel was a relative of King Zedekiah, but the evidence is not positive. It is certain that he belonged to a noble family in Judah. He was in Babylon during the entire period of the seventy-years' captivity and lived some time after that. He died at the age of eighty-five years or more. Purposed in his heart—Literally, "Laid it on his heart." Underneath his purpose was a strong desire to keep a clear conscience in spite of the heathen surroundings. Would not defile himself with ..... the king's meat, nor .....wine—Daniel had been instructed in the law of God. The law of Moses forbade the eating of certain kinds of animals, and prescribed the manner of killing the animals which were to be eaten. The children of Israel were not to eat the blood. It was customary for heathen people to offer their food and drink to their idols by pouring out portions on the ground. They would not observe Jewish methods in slaughtering their animals, and the Hebrew youths would be conscious or ignorantly violating the principles that had been established in them by their early training. In order to escape the possibility of such violations, they resolved to eat the kinds of food that would involve no sacrifice of principle. "The king's dainties" would not furnish them better nourishment than their chosen food, and they might be injurious to them; and as for the wine, they would abstain from it utterly, for their principles would not admit of their using it. The prince of the eunuchs—Ashpenaz (v. 3). Servants of this kind were employed in many Oriental courts and sometimes became very influential with the monarchs whom they served. 9. Into favor and tender love—The revised version, "To find kindness and compassion," is more exact. Ashpenaz became favorable to Daniel as soon as the latter made the request mentioned in the preceding verse. Besides this, the Lord was directing the course of Daniel and was moving upon the heart of the prince of the eunuchs to the end that the future prophet might have a standing at the court of Babylon. 10. I fear my lord the king—Ashpenaz had received his orders, and it would endanger his life to disobey them. Oriental monarchs were despots, had the power of life and death, and did not hesitate to exercise that power (Dan. 2: 5, 12) at the slightest provocation. This servant was responsible to the king for the physical condition and intellectual advancement of the Jewish youths. Worse liking—"Worse looking."—R. V. In worse condition.

11. Melzar—"The steward."—R. V. Melzar is not a proper name, but this term denotes the rank of the official who had the particular oversight of Daniel and his companians. 12. prove thy servants—Daniel and his companions had confidence in the course they desired to take. They believed that if they honored God in keeping his law he would honor them and give them prosperity. ten days—Farrar calls this "a sort of mystic Persian week." It was long enough to give an idea as to the effects of the diet. pulse—The word means leguminous food, such as beans and peas, but is used here in a wider sense to include vegetable foods in general. water to drink—The wisdom, as well as the piety, of the Hebrew young men was shown in their purpose to abstain entirely from the use of strong drink. In no sphere of labor does alcholic beverages help the worker. It does not enhance mentality, but rather dulls it; it does not increase physical endurance, but diminishes it; it does not add to the wealth of the individual or of the community, but reduces it. Water is the agent which God has provided to quench thirst. 13. let our countenances be looked upon — The countenance is an excellent indicator of the mental and physical condition. Temperance always stands the test.

III. The Hebrews' success (vs. 14-21). 14. he consented—"He harkened."—R. V. The Hebrews were firm in their purpose, but they were courteous in the request which they made. The steward may have been the more ready to grant it since the test was for only ten days; and if the Hebrew youths did not thrive during that time, there remained nearly three years of training, during which any slight disadvantage could be overcome. 15. It appeared fairer, and they were fatter in flesh (R. V.)—It is an evident fact that those who gave themselves over to the pleasures of the flesh bear the signs of dissipation upon their countenances. The Hebrew youths were obeying their consciences and had a firm trust in God, therefore they throve upon the healthful diet which they chose. 16. Melzar took away the portion of their meat.—"The steward took away their dainties."—R. V. The ten-days' test had been so satisfactory that the steward considered it safe to continue to give the Jewish youths the kind of food and drink which they desired. 17. God gave them knowledge, etc.—The record plainly declares that God was the source of their advancement. It was he that prospered them in their course of abstinence. 18. end of the days—At the end of three years (v. 5). brought them in—Not only Daniel, Hananiah, Mishael and Azariah, but all the youths mentioned in verses 3 and 4. 19. the king communed with them—Nebuchadnezzar talked with the young men with a view to ascertaining the progress they had made during their positions in which he desired their service. He found the four total abstainers superior to the others at every point. before the king—As his personal attendants. 20. ten times better—The term "ten times better" means greatly superior.

Questions.—Who was Daniel and how came he to be in Babylon? Who were his three companionh? What request did Daniel make and for what reason In what respect was this a wise request? What was the result of the ten-days' test? How long was the course of training given to the young men? What was the object of the training? What was the result of the course which the youths took?

PRACTICAL SURVEY.

Topic.—Freedom in captivity.

I. Gained by loyalty to God.

II. Won by temperate living.

I. Gained by loyalty to God. The first chapter of Daniel is introductory to the whole book, giving an account of the selection and education of Daniel and his three companions by direction of the King of Babylon. Daniel was a young man of intense religious convictions, a true patriot, possessed of a powerful mind, upon whom numerous and weighty influences were brought to bear. Nebuchadnezzar, proud conqueror of the nations, purposed to turn the superiority of the four young Hebrews to account in his own kingdom. He proceeded to subject them to the habits and discipline which should naturalize them to his own country. As he had poured the treasure taken from the temple of the God of Israel into the temple of his heathen god, so he hoped to adapt the human treasure he had conquered to the purpose of his religion and its institutions. Daniel and his friends were wholly at the mercy of the king and his servants. Only one po-sessing more than ordinary strength of character could have withstood the tendency of such an education and continued at that heathen court. Jewish in thought, sympathy and religion. It was the design of Nebuchadnezzar to make Daniel and his friends subverters of Israel's national faith. With the resolution of deep conviction, coupled with his integrity, Daniel took his duty and did it. He stood practically alone in his conclusion that to partake of heathen food was a dishonor to God. Though a youth in a pagan court, he was not overborne by its evil influences. He gave himself to a certain definite purpose which he deliberately formed. From the beginning of his career Daniel was a true witness for the truth. The favor of God was more to him than life. Perhaps the low state of religion in his own land had served to increase in him the sense of responsibility for an absolutely true course in the matter which confronted him in the heathen court. In refusing the king's meat, Daniel proclaimed himself the follower of another religion, obedient to another God. His conduct was an indirect avowal of his Hebrew faith. He resolved at all hazards to be true to it. God vindicated his cause. Among all the Old Testament saints Daniel towers high as one of the superb specimens of manhood. His record is without parallel.

II. Won by temperate living. King Nebuchadnezzar was a tyrant and a despot, accustomed to having his own way, and his slightest order obeyed as law. The prince of the eunuchs, though high in favor and authority, knew what it was to tremble before the wrath of his monarch. He expessed a just estimate of it when he answered Daniel. It was not a trifling matter for the four young Hebrews to free themselves from the order of a jealous king whose slaves they were, since by such a course they endangered their lives. Daniel's courage was victorious. His heart was fixed. His personal resolution became the resolution of his companions. From his example they gained the firmness of his companionship. At the outset they took their stand on the side of right to resist the appearance of evil, however plausible. God was preparing them to do service for His church when it was in danger of being trampled under foot in the highway of the nations. The four Hebrews modeled their conduct so that their public profession and public acts should incite in the hearts of their humble fellow men in captivity a spirit of patriotism and of reverence. They stood aloof from everything which was in opposition to Gods's law. They scrupulously maintained the moral and religious principles which had been implanted in their minds in their earlier education. Their consistent, godly, upright lives proved in heathendom the great benefit of temperance and true regard for the worship of God. Their tact and skill were commendable and necessary. God's added blessing insured success.

Autumn Symptoms.

Narrower skirts.

Fitted and darted bodices.

Sober, dignified, simple lines generally.

Continuance of the straight-lined silhouettes.

Many a man thinks he has the best of friends because he doesn't know any better.

A man never speaks of himself without loss.—Montaigne.

SHEEP PARASITES AND HOW TO CONTROL THEM

Nodular Disease and Lung Worms Cause Death

There is another parasite causing serious disorders in sheep in many places. This is a round worm known as Strongylus contortus, and in some instances creates sad havoc in the animal it attacks. It appears to prefer the fourth stomach of the animal, as its habitat rather than any other part of the economy. The disorder produced by this worm is familiarly known in the more southern latitudes of this country, as Lombriz, a somewhat ambiguous term inasmuch as it is a Spanish word, meaning a worm. The parasite produces characteristic symptoms, which can be recognized with more or less certainty by those who are familiar with the disorder, although it is perhaps unfortunate that they closely resemble the symptoms produced by other worms in the intestines, and, indeed, are often accompanied by other worms, so that it besomes a matter of some difficulty for the veterinarian to decide which of the two is producing the greater disturbance.

CONTRACTED BY EATING THE EGGS.

The sheep which is affected with them will be seen to hang behind the rest of the flock and have a marked expression of general languor. The head will hang and ears will droop; there will also be an expression of general debility. The bowels will frequently be costive, but in many instances this gives way to diarrhoea; the appetite of the animal will be capricious. In some instances I have noticed extreme prostration, even to the extent that the animal lay upon its side, little more than a lifeless mass.

If there is a special desire to diagnose the disease with more certainty, a careful examination of the faecal discharges from the animal, by the aid of an ordinary magnifying glass will sometimes reveal the presence of the worm. Should it not be found and the animal eventually die from an unknown complaint, a post mortem should be held and attention directed to the fourth stomach, where, if these worms are the cause, they will be found in vast numbers—their movements can be readily detected, as they wiggle about in the organ, appearing to some extent as if attached to the mucous membrane of it. Those that I have observed, present a somewhat chocolate hue and look like so many brown hairs about, say, an inch and a half long. They vary considerably, however, as far as their length is concerned.

It is believed that sheep contract this disorder by consuming the eggs, which fall to the ground along with the worms which infected other sheep and that when these eggs arrive at the fourth stomach of the sheep, finding a suitable habitat, they develop there.

I have found the spirits of turpentine and milk more effectual with this disease than any other agent which I have used. Add one part of spirits of turpentine to 16 parts of milk. The dose is from two to four ounces for each animal, according to the age of the patent, repeated in two days if necessary, and again in two days after that. The disease may be prevented to a large extent by requiring sheep to eat out of mangers and drink from troughs which have not been contaminated by affected sheep. The medicine should be administered in the same manner as was described in the last disease (see Countryman, page 924, issue of July 21st).

APPLY REMEDIES IN EARLY STAGE.

On several occasions I have been consulted concerning an outbreak of disease in sheep, the owners stating that the animals seemed to sicken and die without any apparent cause. I have, in some instances investigated these outbreaks and have found the walls of the bowels from beginning to end, affected with a peculiar beaded appearance, which was most striking. I have noticed that by drawing the small bowel through the fingers a sensation would be produced upon them which would remind one of a string of beads where the beads were a few inches apart. In other instances the nodule will assume considerable dimensions, being as large as a bean. When cut into, the nodules will be noticed to contain a green, cheesy-like substance, which has reminded me in some instances of the meat of the green pea. This disease may invade the economy of an animal to a considerable exent without apparently doing much harm. But when the bowels are as badly affected as I have seen them it is pretty evident to me that they were the cause of the sickness and death of the animal.

It is quite unfortunate that we cannot diagnose this disease with anything like certainty during the life of the animal. Having found it in some dead creatures our suspicions might be aroused, knowing that the whole flock had been treated about alike as far as external surroundings were concerned, so the exposure would be practically the same in all individuals. The worm causing this disorder may be found in the nodule by means of an ordinary, low-power magnifying glass.

This disease has not been investigated from a curative standpoint sufficiently to enable the writer to speak with anything like encouragement so far as individual medicines are concerned in overcoming it, although experience with like disorders suggests that treatment may profitably be applied, once we discover a specific for these organisms. The remedy should, no doubt, be used in the early stage of the disorder before it has time to weaken the constitution of the animal to such an extent that it might be doubtful if it would regain its original tone, even supposing the parasite was destroyed. It is probable, however, that some of the remedies used for intestinal parasites will answer very well for this if given in time.

As the disease is believed to be disseminated or spread from animal to animal by eggs dropping to the ground from affected sheep and taken from the pastures or drinking water by healthy animals, the cutting off of this means of circulation is a certain way of preventing this disorder, and sheep which are known to be healthy should be kept on new pastures by themselves and required to drink from troughs which have not been contaminated by diseased animals. If the sheep are fed from troughs instead of the ground, the chance of dissemination of the complaint are reduced to a minimum.

COUGH VIOLENTLY, SKIN WHITE.

In one or two instances my attention has been called to flocks of sheep which exhibited certain peculiar symptoms, to wit: The animals would possibly be lying quietly on the ground without suffering any unusual inconvenience, but if required to rise somewhat suddenly a paroxysm of coughing would be brought on and the creature would, in some cases, suffer great inconvenience thereby, even to the extent that it would be threatened with suffocation. The animals would be debilitated more or less according to the severity of the attack. Young worms are usually found in young animals, and the disease is sometimes called verminous bronchitis, it being dependent upon worms in the bronchial tubes which irritate these tubes under certain conditions, to an extent that the cough previously alluded to, will be brought on. Not only this, but the animals are often poorly nourished, and may have a copious nasal discharge, in which fragments of the worms can occasionally be discovered. The wool is easily pulled off, exhibiting a white, bloodless skin underneath, which peculiar appearance has given rise to the name "paper skin disease." The parasite which causes this disorder is technically called the strongylus filaria.

Of all the remedies which have been used by the writer, preference is given to turpentine. It is known to those who study the actions of drugs that turpentine is eliminated from the system to some extent by the lungs. During its passage through these organs it has a very baneful effect upon the lower forms of animal life which may invade them, and no doubt causes their destruction. The medicine may be administered in the same doses and in the same manner as recommended in the foregoing for worms. I have on some occasions resorted to the fumigation of the bronchial tubes with fumes of sulphur, and while, if judiciously applied, it will have a good effect, care must be taken that this line of treatment is not overdone, as by so doing more harm than good is likely to result.

Another worm which invades the lungs of sheep is strongylus ovis-pulmonalis. It seems to invade the lung substance itself and gives rise to a disease which, to a casual observer, resembles tuberculosis very much indeed, there being nodules of variable size on the surface of the lung, which in some instances contain pus. The nodules resemble very much the miliary appearance of tuberculosis. These two lung diseases often accompany one another and are overcome by the same kind of treatment, but it must be admitted that prevention is better than cure, and if the locality is free from the disorder the greatest care should be taken to keep the disease out, which can only be done by placing certain restrictions in the shape of quarantine upon new importations. Strange sheep, if permitted in the locality, should be kept by themselves for a month or two, and if found affected with any disease of the verminous or worm-like nature, the pasture upon which they have run during the quarantine season should not be used for healthy sheep for a season or so.

SUNDAY AT HOME

THE REFUGE.

My faith grew weak in sorrow's night,
So long delayed the morning light!
The bitterness, the mystery
Of pain and loss that came to me,
Against my soul hard onslaught made,
I trembled—I was sore afraid.

And then I saw a sweet, strange thing
That filled my soul with wondering:
The clouds hung black, the lightning flashed
In deadly fire, the thunder crashed—
And through it all a little child
Lay in its mother's arms and smiled!

Ah, sweet for me the lesson learned.
To God's strong refuge then I turned.
Securely held from life's alarms
I rested in my Father's arms.
And in that sure abiding place
I smiled into His loving face.

Faith Wells.

LET YOUR SPEECH BE ALWAYS WITH GRACE

A word fitly spoken, is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.—A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.—By thy words thou shalt be justified.—The tongue of the wise is health.

They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

If thou take forth the precious from the vile, thou shalt be as my mouth.—Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, . . . see that ye abound in this grace also.

SPIRITS.

(By the late Rev. H. T. Miller.)

What is a spirit? It is a flake from the eternal snows, a particle of foam from the eternal seas, an intuitive monition from the eternal mind. It is more! We come nearer, we are of God. Our bodies are from our mother, our spirits are from God; our bodies began to be, we are not sure that our spirits ever had a beginning. Our spirits are the essence of our personality. We are in the body, but we are not of it, by an easy process we can go on an excursion, and leave the body behind. We do this in sleep. When the ship has no helmsman; we do this when, in the full use of our powers we go into a region that is sexless, fleshless, timeless. We stand in the definition of the Master. "They are as the angels of God." This is easy, but it is amazing. Here is the simple life, the pure life, the Christ life. We can live it here, because spirits ever live in the present tense. Our spirits are perfect, whole (holy) not in part, but whole, because they are from God. It is only when we enter the region of the flesh, that we find darkness, sin, confusion, separation, which is only another name for hell. A spirit needs no food or clothing, does not go on journeys, is independent of time. Mountains and oceans are nothing; it never tires, never sleeps, never wears out; it never grows. What do you mean by growth? A town grows, trees, birds, bodies grow, but they reach the limit, and then begin to die, but the spirit never dies; there is no sunrise, no sunset to the spirits that are of God. The law of growth is on earth, not in heaven. "They neither marry nor are given in marriage," there is no increase; there is no decrease. If there is a past to the spirit of man, there is no future, but one eternal now, because we are of God. If the spirit grew it might go from normal to abnormal, then to dimensions which men might call monstrous.

They dwell in spaces where there is no night,
Where shadows come not, but the shade of light,
Their goods are carried free on ambient airs,
Their vital breath is one unceasing prayer.

Their robes are woven in the loom of dew,
Their girdles dyed in shades of purest blue,
Their shoes are dainty, fleeting as the wind.
They move in regions of eternal mind.

They serve, they wait; they gather in the store,
The mighty harvests from the fields of yore.
They listen to His voice of human sound,
And thrilling notes for ever more abound.

H. T. Millir.

Can a man prune his family tree by cutting off the undesirable branches in his will?

GIRDLES AND BELTS

For mere accessories, belts and girdles are certainly receiving an amazing amount of attention just at the present time. Fashion is as it were, making up for past neglect, and she certainly is doing it royally.

Never were belts and girdles more gay, so unique, so altogether important. But a word to the well-dressed—they're not to be worn on frocks or coats that already have a sufficient amount of ornament. That's one of the mistakes that some women have been making lately. The new belts and girdles are for the frock or suit that isn't already gaily embroidered or trimmed with bright materials or has too many broken lines. Just because the new belts and girdles are so striking they must be worn only with costumes that are more or less plain, even severe.

The new belt must not be drawn tight. It is merely meant to define the waistline in some of the loose-lined garments. To draw it tight would be to spoil dress and coat lines.

Beaded girdles are meeting with much success. They come in many widths and in variegated colors. The beads used are of the small size used in handbag making. A few odd girdles are composed of bright leathers or suedes combined with large Japanese or Venetian beads. Metal girdles are also aproved and many of the latter show fascinating Egyptian designs. Prices range from low to high, but usually from $1.50 to $6. $10 and a few at higher prices. One lovely girdle shows Egyptian motifs in the form of medallions having upon them Sphinx cameo heads upon a heavy chain of antique metal, a large pedant at the front giving a decidedly Oriental air to the pretty thing.

A cincture "throw" girdle is composed of bright large wooden beads, strung in single file, and ending with a silk tassel at each end. Another is a double chain of mottled green and blue metal, with green gold filagree ornaments. Mock jewels appear in a Persian design. Jet cincture throw girdles are smart. Chinese girdles are in evidence, and there are some lovely enameled metals. All girdles and belts are comparatively narrow.

In its cheeses, now pratically unobtainable, Switzerland has a first-class asset for bargaining.—Springfield Republican.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce—		
Butter, choice dairy	$0 40	$0 42
Eggs, new-laid, doz.	0 45	0 50
Cheese, lb.	0 30	0 30
Do., fancy, lb.	0 00	0 25
Dressed Poultry—		
Turkeys, lb.	0 28	0 30
Fowl, lb.	0 25	0 28
Spring chickens	0 35	0 40
Ducks, Spring, lb.	0 00	0 25
Fruits—		
Blueberries, 11-qt. bkt.	1 50	1 75
Currants, black, 11-qt bkt.	2 00	2 25
Rhubarb, doz.	0 00	0 30
Peaches, Can., 6-qt. bkt.	0 50	0 75
Raspberries, box	0 18	0 20
Plums, bkt.	0 00	0 60
Cherries, bkt, 6-qts.	0 50	0 75
Do., 11-qt. bkt.	1 00	1 25
Vegetables		
Beans, small measure	0 00	0 10
Beets, doz., bchs.	0 25	0 25
Cucumbers, doz.	0 00	0 25
Cauliflower, each	0 10	0 30
Corn, doz.	0 00	0 25
Carrots, doz. bunch	0 00	0 25
Celery, per head	0 00	0 05
Cabbages, each	0 05	0 10
Lettuce, doz. bchs.	0 20	0 30
Do., head, doz.	0 00	0 50
Vegetable marrow, each	0 05	0 10
Onions, bundle	0 00	0 10
Do., small, bkt.	0 00	0 50
Do., Bermuda, box	0 00	1 75
Potatoes, bag	2 00	2 25
Do., peck	0 00	0 00
Do., small measure	0 00	0 10
Radishes, 2 bunches	0 00	0 05
Sage, bunch	0 05	0 10
Squash, each	0 10	0 25
Savory, bunch	0 05	0 10
Turnips, peck	0 00	0 25
Tomatoes 11-qt. bkt.	0 50	0 60

MEATS, WHOLESALE.

Beef, forequarters	$11 00	$12 00
Do., hindquarters	18 00	20 00
Carcases, choice	15 00	16 00
Do., common	12 00	13 00
Veal, choice	18 00	20 00
Do., medium	12 00	14 00
Heavy hogs	17 00	18 00
Shop hogs	21 00	22 50
Mutton, light	15 00	17 00
Do., heavy	12 00	16 00
Lambs, yearling	20	22
Spring lambs	25	27

TORONTO CATTLE MARKETS.

Cattle were steady; calves strong; sheep and lambs higher and hogs advanced 25 cents.

Cattle, choice	11 50	12 50
Butcher cattle, medium	9 50	10 25
Butcher cattle, common	7 50	8 50
Butcher cows, choice	8 00	8 25
Butcher, cows, medium	7 00	7 50
Butcher, cattle canners	5 25	6 00
Butcher bulls	5 00	8 75
Feeding steers	7 75	8 75
Stockers, choice	6 25	8 25
Stockers light	6 50	7 00
Milkers, choice	40 00	125 00
Springers, choice	40 00	120 00
Sheep, ewes	9 50	11 00
Bucks and culls	7 00	8 00
Lambs	14 00	15 50
Hogs fed and watered	17 25	
Calves	7 00	15 50

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Fluctuations on the Winnipeg Grain Exchange yesterday were the following:

Wheat—	Open.	High.	Low	Close
Oct.	2 19	2 19	2 14	2 14
Oats—				
Oct. x	0 63⅜	0 63¾	0 62⅜	0 62⅝
Dec.	0 59⅝	0 59⅝	0 58⅜	0 58¾
May	0 62½	0 63	0 62⅛	0 62⅜
Flax—				
Oct.	3 55	3 55	3 44	3 44
Nov.	3 46	3 45	3 42	3 42
Dec.	3 36	3 35	3 28	3 28

xTo 63 1-4c sold

MINNEAPOLIS GRAIN MARKET.

Minneapolis.—Wheat—September, $2.17; cash, No. 1 Northern, $2.25 to $2.29; No. 2 Northern, $2.20 to $2.25; No. 3 Northern, $2.15 to $2.20. Corn—No. 3 yellow, $1.88 to $1.90. Oats—No. 3 white, 52¾ to 53¼c. Flour unchanged. Bran, $27.50 to $28.00.

DULUTH GRAIN MARKET.

Duluth.—Linseed, $3.65; September, $3.65 asked; October, $3.58 asked; November, $3.58; December, $3.50. No closing cash wheat prices to-day

CHICAGO LIVE STOCK.

Cattle, receipts 22,500.
Market steady.

Beevers	8 20	16 35
Western	7 00	13 50
Western	7 00	12 50
Stockers and feeders	6 00	9 25
Cows and heifers	4 65	13 15
Calves	12 00	16 35

Hogs, receipts 9,000.
Market strong.

Light	15 90	17 30
Mixed	16 10	17 10
Heavy	16 19	18 80
Rough	16 10	16 90
Pigs	11 75	15 75
Bulk of sales	16 85	17 40

Sheep, receipts 15,000.
Market steady.

Wethers	7 90	11 25
Lambs, native	11 30	17 80

BUFFALO LIVE STOCK.

East Buffalo, Despatch—Cattle receipts 225; slow.

Veals, receipts 50, steady; $7 to $16.

Hogs, receipts 500; strong; heavy and mixed $14.80 to $18.50; yorkers $18 to $18.25; light yorkers $16.50 to $17; pigs $16.25 to $16.75; roughs $16.-50 to $16.75; stags $13 to $14.50.

Sheep and lambs, receipts 400, steady and unchanged.

WITH ELECTRICITY.

Extreme Caution Should be Used in Handling All Fixtures.

"Electricians think nothing of touching with their fingers a 110 volt or 220 volt A. C. or D. C. switch to ascertain whether it is alive or not," says the Electrical Experimenter. "On the other hand it is claimed in a number of authentic cases on record that 110 volts, such as is used for ordinary lighting circuits, has sufficed to produce fatal results to a human being. Therefore it behooves everyone to take the utmost care in handling electrical apparatus of any nature, no matter whether it is a small toaster or an innocent looking electric light switch of the push button variety.

"A good point to keep in mind would be to exercise extreme caution in manipulating all lamp sockets or switches directly before or directly after a severe storm, which may have blown down high voltage wires so as to cause them to drop across low tension wires supplying house circuits.

"Those having electric lights in their homes should always exercise the greatest care in manipulating any of the devices connected to such service. In the bathroom especially they should never touch the socket or wall switch while standing in the bathtub or with wet feet on a floor where there is any water, as these accidents happen at the most unexpected moment. They are practically immune from danger if they would just take the trouble to see that they always stand on a dry floor."

Physician—You will have to change your occupation. You must get out in the open air more. By the way, what is your business? Patient—I'm an aviator.—Puck.

That's
"SA
Sealed Pack
Black—Mixed
"B
CHAPTER I.
From within the teepee
Whitefish issued the sound
tly brawl. It was of freq
rence in this teepee. Men
of other lodges, engaged
their guns, or in other li
tions suitable to the man
shrugged with strong s
man who could not keep
in order. With the shrugs
ing glances toward their o
spouses.
Each man's scorn migh
been migrated with thank
he was not cursed with a da
Charley's Bela. Bela was
in the village, a scandal to
tribe. Some said she was
a devil; according to othe
a girl born with the heart
This phenomenon was
their experience, and bein
folk they resented it. Bela
accept the common lot of w
was not enough for her; tha
such a thing had always be
tribe.
She would not do a wom
(unless she happened to fe
she would not hold her ton
presence of men. Indeed,
been known to talk back t
man himself, and she had h
word into the bargain.
Not content with her o
havior, Bela lost no oppo
gibing at the other women
working girls, the silent
squaws, for submitting to th
brothers and husbands. Th
ly enraged all the men.
Charley Whitefish was vi
jurgated on the subject, but
poor-spirited creature who
take a stick to Bela. It m
that Bela did not get much
from the women. Most of t
her with an astonishing bitt
As Neenah, Hoolam's
plained it to Eelip Moosa, a
camp: "That girl Bela, she
go, crazy. I think. She got
Her eye dry you up when
You can't say nothing at
tongue is like a dog-whip.
I scare for my children when
around. I think maybe she
baby. Because they say
got drink a baby's blood to m
in their brains. I wish sh
We have no peace here till
"Dow the river they say B
pretty girl," remarked Eelip
"Yah! What good is pre
crazy in the head!" retorted
"She twenty years old and g
band. Now she never get no
because everybody on the l
she crazy. Two, three years
young men come after her.
her because she light-colored
red in her cheeks. Me, I
ugly like the grass that grow
log. Many young men come
you, but Bela spit on them
fools. She think she better
body.
"Last fall Charley go up, t
of the lake and say all aroun
fine girl he got. There was
man from the Spirit River c
say he take her. He come
not hear she crazy. Give
horse to bind the bargain.
come back together. It was
young man, and the son o
He wear gold embroidered
doeskin moccasins, worked
and blue silk. He is call Bea
"He glad when he see h
forehead and red cheeks. Me
that. Nobody here tell him
because all want him take
So he speak very nice to h
show him her teeth back, a
ugly. She got no shame a
woman. She say: 'You think
man, eh! I can run faster
I can paddle a canoe faster
I can shoot straighter than
you ever hear anything like
"By and by Beavertail is
he say he race her with canoe
body go to the lake to see.
Beavertail to beat her good.
make bets. They start up by
Point and paddle to the rive
like queen's birthday at the s
They come down side by si
most there. Then Bela pu
Wa! she beat him easy.
sense.
"After, when he come a
push him canoe with her pa

DODD'S KIDNEY PILLS
FOR ALL KIDNEY DIS
CURES RHEUMATISM
BRIGHT'S DISEASE
DIABETES
PRICE 50 CENTS PER BOX
THE PRICE