SUNDAY SCHOOL LESSON

Lesson XII. Sept. 16, 1917.

The Fiery Furnace.—Daniel 3: 1-30.

Commentary.—I. A call to image worship disregarded (vs. 1-12). It is probable that the time of Nebuchadnezzar's erection of the great image here mentioned was upon his return from the conquest of western Asia and Egypt, and his purpose was to celebrate his great victories. It is likely that the king thought that a public act of this kind would unify the various peoples of his world-empire, since all would do reverence to the same god. The image erected was ninety feet high and nine feet in width, but this may be supposed to include a pedestal from thirty to forty feet in height. The Colossus of Rhodes was fifteen feet higher than this image, and the Statue of Liberty in New York harbor is three hundred and six feet high, including the pedestal. Nebuchadnezzar's image was in all probability a representation of the chief god of Babylon, Bel Merodach, but it may have been an image of the king himself. The image was of gold, that is, covered with gold, for it is scarcely to be supposed that it was of solid gold, since it has been estimated that an image of that size would contain two billion dollars' worth of the precious metal. Some have fixed the site of the image at a point six or seven miles below Babylon, where there is a solid structure, which may have been the pedestal of the image. Strict orders were sent to all the officers of the kingdom to be present at the dedication of the image, and all the people, of whatever language, were commanded to fall down to worship it. If any failed to comply, they were to be burned alive.

II. A noble answer (vs. 13-18). 13-15. The king became violently enraged at the three Hebrews, entirely overlooking their excellence and their great service to the nation; but the hasty temper of the Oriental is proverbial, and we must let this stand as an explanation of his senseless anger. These Hebrews were three of the four who had received special training for the king's service, and who had refrained from defiling themselves with the king's meat and wine (Dan. 1: 8). The absence of Daniel from this narrative is variously explained. He may have been on government business in some remote part of the kingdom. Perhaps he was in such a high position that he was not included in the king's decree. It may be that although he was present and failed to bow the knee, no one reported him, his three companions being the chief objects of the people's envy. The three were brought before the king and questioned by him. He thought it incredible that any one should refuse to obey his edict, and he offered them another opportunity. If, however, they should fail then to fall down before the image, they would be cast into a burning fiery furnace. 16. Shadrach, Meshach and Abed-nego—For the significance of these names and the Hebrew names these youths bore, see notes on verses 1-7 of the preceding lesson. They knew the import of the royal decree, and were not surprised at the threat made by the king. They had already weighed the consequences of a refusal and were prepared to accept them. We are not careful—"We have no need."—R. V. There was no anxiety on their part in this matter; in fact, their conduct had already indicated the course they would pursue. 17. If it be so, our God ..... is able to deliver us—The Hebrews were certain that, if the king's threat was carried out and they were cast into the burning fiery furnace, God was able to deliver them even from that. They were assured that the king would have no power over them as against Jehovah's power. They were perfectly secure in God's hands. 18. But if not—Even if God should not see fit to deliver them.

III. A Miraculous Deliverance (vs. 19-30). 19. Form of his vision was changed—The expression upon his countenance indicated fierce anger. One seven times more.—"Seven times more."—R. V. The command implied that the furnace should be made as hot as possible." The order showed that the king was "full of fury." There was plenty of fuel at hand, as wood and pitch, to carry out the order. It is not known what was the form of the furnace used on this occasion. In the catacombs at Rome there are pictures which represent the three Hebrews in a furnace with the whole top open and with doors in the sides below. The flames are leaping above the top of the furnace around the Hebrews. Another suggestion is that the furnace was a pit with an opening at the top and one at the side, something like a smelting furnace. 20. Mighty men—Either men possessed of high rank or men possessed of great strength. 21. Bound—The Hebrews were bound with fetters, presumably of metal, to insure against their escape. Coats—hosen—"Coats" are the long undergarment; "hosen" is the cape that was thrown over the head and shoulders for protection from the sun.—Tristram. 22. Slew those men—The fact that the King's officers suffered death from the intense heat outside the furnace is a proof of the miraculous nature of the preservation of the Hebrews within the furnace. 23. Fell down bound—They were cast in through the opening at the top, and, being bound, were unable at first to walk. 24. The king was astonied—"Astonied" is the old form of the word "astonished." He evidently was sitting where he could view the proceedings and was alarmed at the sight of the three men unbound and walking in the furnace, and a fourth person with them. 25. Like the Son of God—"Like a son of the gods."—R. V. As Nebuchadnezzar knew that no ordinary person could survive such a heat, he supposed the fourth form must be that of some deity. He knew nothing of Christ, so he surely could not have intended to say it was he. 26. Came—and said—The king's fury had given place to astonishment, and astonishment was giving place to admiring interest. Servants of the most high God—An acknowledgment of the power of the true God. 27. The fire had no power—Even the light, inflammable clothing which they wore was not singed, nor their hair, and ther was no smell of fire. 28-30. Nebuchadnezzar was so profoundly impressed with this occurrence that he at once expressed his admiration for the youths who had the courage to stand against his decree, and go into the fiery furnace trusting in the Lord for deliverance.

QUESTIONS.—What degree did Nebuchadnezzar make? Describe the image which he set up. What was the penalty for not bowing down to the image? Who refused to worship the image. What efforts did the king make in their behalf? What command did the king give regarding their punishment? Describe the scene that the king beheld after the young men were placed in the furnace. How did the king feel toward the Hebrews after they came out of the fire? What new decree did he make?

PRACTICAL SURVEY.

Topic—Heroic piety.

I. Regarded as rebellion.

II. Triumphed over idolatry.

III. Exalted the name of God.

I. **Regarded as rebellion.** The lesson affords a vivid illustration of despotic power in contrast to an exhibition of true principle as the foundation of religious life, a contrast between spiritual and human greatness. It presents the lamentable spectacle of rulers of a great nation bending before tyranny, doing homage to a creation of man. Nebuchadnezzar had been so elated by Daniel's interpretation of his dream, showing that he was the greatest of the rulers of his time, as to convert the very emblem of warning into an emblem of daring and blasphemous impiety. He regarded his success as wholly due to his idol god. His purpose was to force all who were under his government to celebrate his universal sovereignty by paying homage to the idol he erected. It was a political expedient to strengthen and consolidate his government by promoting uniformity of religion among his subjects. As long as the various nations retained a diversity of opinion, they could not be thoroughly amalgamated into one empire. Nebuchadnezzar made himself supreme dictator in matters of religion in his whole realm. God's people had been completely subjugated by the mighty autocrat of Babylon. The king was compelled to acknowledge the power and influence of three decided and holy men of that nation, a small supply to appear for the Lord God of Israel in opposition to the idolatry of the king and the court of Babylon. He was obliged either to recognize their right to religious liberty, or he must suppress them. To do the former would be to unndo all that was involved in the great celebration. To enforce his decree might result in increased power. In his haughtiness and bigotry Nebuchadnezzar added rudeness and insolence to idolatry and impiously challenged the might of the God of Israel while he regarded the conduct of his faithful servants as rebellion.

II. Triumphed over idolatry. It was brought to trial whether any would dare to refuse to be idolators in conformity to the whole great assemblage. These young Hebrews were called to combat the power of darkness and to vindicate the insulted majesty of Jehovah. They fulfilled the special duties as Jews and did what God had designed the Jewish people as his witnesses to do. Against royalty, public opinion and in the face of death they acted according to their conscience and refused to bow down in idolatrous worship. Their first consideration was not their earthly prospects, but their personal responsibility to God. They had to oppose the will of a powerful benefactor. They had to incur the odium of an excited public. They had to forfeit the honor and emoluments of office. They had to face death in one of the most terrible forms. This they did in calm manner, strong faith and with inflexible determination.

III. Exalted the name of God. Solely on account of their adherence to the divine cause were the three Hebrews cast into the burning fiery furnace. Firm and decided for Jehovah, they approached the eventful hour. Their example was a sermon on heroic piety and invincible fortitude. They conducted themselves with discretion, composure and presence of mind, with confidence, with steadfastness and with uprightness. They did not covet martyrdom or persecution. They gave no willing offence. The king was first to perceive that his fury and the doom he had decreed were frustrated. The three Hebrews were seen to walk unharmed in the flames, accompanied by the presence of One who seemed to have them under his protection. Nothing was consumed but their bonds, which stigmatized them as criminals. They honored God before the world and he especially honored them. Their deliverance produced a deep public impression. The impious ambition of the monarch was checked. The faith of the weak and wavering was confirmed. The welfare of the captive Jews was effectually promoted. The deliverance of those faithful servants of the Most High bore testimony to their integrity and secured their promotion in the kingdom. T. R. A.

ATTRACTIVE EXHIBIT OF GRAIN AND ROOT CROPS

The Making of an Attractive Exhibit Lies Chiefly in the Hands of Those Who Prepare It.

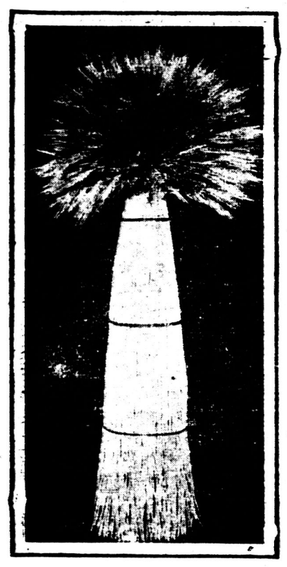
BY W. J. SQUIRRELL.

The display of agricultural products at exhibitions held throughout Canada has long been part of the propaganda work in agricultural education. The value of any agricultural exhibit depends almost entirely on the preparation of the material and the exhibiting of this in such a manner that it be attractive to the eye and its educational features readily available without too much study by the public.

Undoubtedly the preparing of material is by far the larger part of the work in connection with exhibits. It should not be forgotten either that with every agricultural exhibit, a certain amount of material is required for decorative purposes. This material does not, as a rule, fit into the general scheme of education. However, the material used for decoration requires the same care in preparation as does the material which would more properly be called educational material.

MAKING A SIX-INCH SHEAF.

Grains exhibited in the sheaf are always attractive and very often make up the chief class of agricultural material shown. It is very important that all material of this class be thoroughly dried before using. Wheat, oats and barley to be exhibited in the sheaf should be cut between the period when they commence to turn yellow and the time when they would be ripe. If cut at this stage, the grain possesses a greater elasticity of straw than when cut at any earlier or later period. After cutting it should be



What could be more pleasing than this head of O.A.C. No. 21 Barley. Note how carefully it has been prepared.

bleached in the sun for a period of from ten to fourteen days. Exposure of these grains in the straw in a cold frame is a method often employed. With the large amount of straw and moisture present in grain crops this year, fourteen days would not be any too long for the bleaching period. At the end of this bleaching period stripping off the outer straw and exhibiting only the bright inner straw will add much tothe appearance of the sheaves. This may be accomplished by ringing round straws at the joints or nodes with a jack knife, when the outer sheath is easily removed.

The size of sheaf will, of course, depend much on the size of the exhibit. A thousand heads of wheat, barley or oats in the straw, make a sheaf of about six inches in diameter at the smallest part, and nearly one foot in diameter at the butt. The most imposing and important part of the sheaf is, of course, the head. Many exhibitors make the mistake of cutting each of the straws the same length, and the head consequently square across the top. This is not only unsightly, but often results in many of the heads breaking over when tied. The accompanying photos show sheaves with heads properly shaped. It will be noted that the longest straw is that in the centre, the outside of the sheaf gradually sloping away from the centre.

TYING IS IMPORTANT.

When preparing especially large sheaves it is often a good plan to make it of a number of smaller ones. This may be done by sloping the head of the sheaf as in the former case, using small sheaves in the operation as individual straws. The sheaf is then finished off by ringing around the outside two or three layers of individual straws and heads, giving the whole the appearance of a solid sheaf. The above method is especially suitable when the grain is over-ripe and the straw brittle.

The tying of the sheaf is by no means the least important part of its preparation. The average length of sheaf will require to be tied in at least three places, and barley will generally keep its shape better if tied in four places. The first tie should be about four inches below the heads, the second about the centre of the sheaf, and the third about six inches from the butt.

The appearance of many sheaves is spoiled by tying them with a band, ordinary string or twine. Red or blue ribbon about one-half inch wide for tying material makes a nice contrast to the golden yellow of the straw, and will add much to the appearance of the sheaf.

Cutting the butt of squarely at the bottom produces a nice trim sheaf. This may be accomplished by laying the sheaf, after being properly tied, on a broad board or table and removing the ends with a large pair of scissors. The butts of large sheaves will need to be cut off in sections; in such cases the operator starts at the top of the sheaf.

Only straight straw should be used for this work. It should be of good average length and the heads should be of good size and filled with plump grain. In all cases sheaves should be representative of the variety in the class exhibited.

The well prepared sheaves should be safely packed for despatch to place of exhibition. Careless packing of sheaves will result in a ragged sheaf exhibit. The man who is a regular exhibitor of sheaves at exhibitions usually has boxes built to house this material. These special boxes require less packing material and there is less room for the sheaves to shake about when in transit. Excelsior or old newspapers, pieces of burlap, etc., all make suitable material.

While the display of sheaves at our exhibitions is each year becoming more important, it cannot yet be said that these occupy as great a space as the shelled grain. Many a ready good shelled grain exhibit is spoiled because it lacks the one great essential—uniformity—not only of amount shown, receptacles in which exhibited, but uniformity of product as well. Grain for exhibition purposes should be well ripened, as it is only when grain is thoroughly ripened that it takes on its best color and has the best general appearance. Besides possessing these two characteristics, shelled grain should be true to variety and free from weed seeds of all kinds, as well as other grains, dirt or chaff, etc.

It is possible to get these conditions in shelled grain if the best section of the field (which of course must be thoroughly clean) after being well ripened, is threshed separately, thoroughly fanned with a good fanning mill, and then possibly further improved by means of hand sieves. It is not uncommon to-day to see, shown at some of our best exhibitions, considerable quantities of hand-picked seed.

It should not be forgotten that the best shelled grain, straw and grain in the head are most likely to be found in those fields which have been seeded a little less per acre than the average. Care should also be taken to avoid selecting those portions of the field which are at all injured by rust or smut. These fungus diseases will not only spoil the appearance of the shelled grain, the straw and the heads, but are a possible source of injury to other exhibits.

SECURING ROOTS FOR EXHIBITION.

At the period of the year when some exhibitions are held, it is difficult to get swede and fall turnips far enough advanced for display purposes. The exhibitor has, therefore, to depend largely for his root material on the mangel, sugar beet and carrot crops. Mangels in themselves make a nice root exhibit, as it is possible in this class of roots to get four distinct shapes, long, intermediate, tankard and globe. Besides this difference of shape, two different colors, red and yellow, are common in different mangel varieties. Some kinds of mangels have the notural characteristics of prongy roots and especially is this true of the long red type. In selecting this type, therefore, care should be taken to eliminate, as far as possible, this objectionable feature. The same fault is also found in sugar mangels, although to a lesser extent.

There is a tendency to-day at most exhibitions to sacrifice something in size for the sake of better quality in the roots. This last condition, too, has resulted in a root of a more uniform shape being shown. There seems to be no good reason to support the position of the man who in the past exhibited extremely large roots, as this is not the root which produces the most per acre, nor is it the root which possesses the best quality.

Roots for show should be sound, free from disease, of good size for the variety, true to shape and color of the variety ro class which they represent, and, as far as possible, should be smooth in outline. They should be of good quality, indicated by firmness—not hollow or spongy. The appearance of any class of root will be improved by trimming off the prongy or small rootlets at the tip, and by removing the tops as close as possible to the root. In mangels and sugar beets it is best to twist off the tops to prevent bleeding. In turnips the tops may be removed with a knife which causes no injury to the roots.

It requires less care to pack roots for shipment than grains. They should however, be packed in such a manner that they will not be broken or the skin removed by rubbing against one another.

Such a head of Oats as shown here is always attractive. The variety is O. A. C. No. 72.

DON'T TIE GRASSES TOO TIGHT.

As has been intimated in the fist part of this article, the blending and contrasting of colors is necessary if the exhibit is to be attractive. The use of fodder plants, especially of grasses and clovers, will provide this color material better perhaps than any other class of crops. Grasses should be cut just after coming into full head, and clovers at a little later period. They should then be thoroughly dried, but not bleached in the sun like grain in the straw. A very satisfactory way to do this is to bring the fodder material in as soon as cut and spread it out thinly on the barn floor, or in some covered building, sheltered from the sun and rain, but where there is a good air draught.

This class of material gives better satisfaction if tied in smaller bundles than grain sheaves. Owing to the larger amount of moisture which is present in the grass or clover bundles, even when thoroughly dried, they require to be more loosely tied than grains. If too tightly tied the heads will break down. The shaping up of heads and packing is much the same for grasses as for grains. Clovers require extreme care in packing, because of the ease with which the leaves drop off. In order that the educational features of the exhibit should be as prominent as possible, all fodder material used should be correctly labelled. As some of the grasses and clovers are known by more than one common name, the scientific name is usually mentioned as well.

—The Canadian Countryman.

The Original Macaroni.

Macaroni, which is now being strongly recommended as a cheap and sustaining food, is not at all what its name implies, for maccheroni, as Italians spell it, means a mixture, and at first was one, the ingredients being butter, cheese and flour. But to-day macaroni is the name for the familiar tubes which are compounded of hard Italian wheat and water alone. It was therefore from the original meaning of the word that macaroni poetry, in which Latin is blended with a vernacular, derived its name.— London Chronicle.

SUNDAY AT HOME

A GUIDING STAR.

Confess the error of your way
And bury the dead past.
Uplift your thoughts to higher plane
And stick until the last.

Don't think of what you might have been,
But be just what you are;
Let honesty of purpose be
Your future guiding star.
Sing Sing No. 66458 in "The Star of Hope."

BEHOLD HOW HE LOVED.

He died for all.—Greater love hath no man than this, that a man lay down his life for his friends.

He—liveth to make intercession for them.—I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also.—Father, I will that they also, whom thou hast given me, be with me where I am.—Having loved his own which were in the world, he loved them unto the end.

We love him, because he first loved us.—The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

ONE.

A congregation of one is my supreme, absorbing and satisfying study. He who did not refuse the presence of one, Nichodemus by night, the women of Samaria by day, the thief on the cross, and Mary at the tomb, doth not refuse one, nay, brings the most delightful moments of my life, as He helps me to minister to one.

By Him I discern, with Him I suffer concern, by sanction of His presence I minister; by an educated abnegation I make no request, and thereby I am open to receive, and do actually receive, the most surprising and joyful indications of His most gracious helpfulness. Is this a spiritual partnership? Him first, and most, and best: Him near, and dear, and intertwined: fibre folded in fibre, that the dissecting knife cannot cut without destroying both.

Where are the words to help me here? I need the alphabet of the stars, and then have only words! Who can draw a diagram of the doings of Christ in you, or give a programme of the glory that is to follow?

A congregation of one. Have we ever any more than one? Is not all ministry the contact of personality on personality? It must be so. This is the way God works with man. The highest type of grace in the human heart emphasizes an immediate awareness of God, in direct and intimate consciousness of the Divine Presence. Its religion in its most acute and living stage. There have been in all ages, religious geniuses who have been made aware of a realm of reality on a higher level than that which is revealed by the senses.

A congregation of one. This is the way man works on man: some are moved by fear, some by hope, some by beauty; some are overshadowed by dreams, by storms, by unspeakable visitations of God.

If ten men are converted in one church, by one man, at one time, it is not one act of the Holy Ghost lumping the ten together, but ten distinct, sovereign, peculiar acts of revelation. Where art thou, what thinkest thou, who art thou? The majestic stillness of the Divine Presence is not enough; God is an activity, moves, breaks, mends, builds; all this is personal work on persons, secret, sacred, solemnly alone. "Hast thou faith? Have it to thyself before God."

"Rest, which the weary know;
Shade, mid the noontide glow;
Peace, when deep griefs o'erflow;
We know no dawn but Thine;
Send forth Thy beams divine
On our dark souls to shine,
And make us blest."

—H. T. Miller.

The sneak thief doesn't necessarily carry a corkscrew when he is looking for an opening.

MARKET REPORTS

TORONTO MARKETS.

Fruit—			
Apples, basket	0 40	to	0 60
Blueberries, 11-qt. bkt.	1 50		1 75
Currants, black, 11-qt. bkt.	1 75		2 25
Canteloupes, Canadian			1 50
Peaches, Can., 6-qt. bkt.	0 30		0 60
Do., 11-qt. bkt.	0 50		0 85
Pears, Can., 11-qt. bkt.	0 50		0 60
Dt., Bartlett, bkt.			0 75
Plums, Can., 6-qt. flat	0 35		0 40
Do., 11-qt. bkt.	0 90		1 00
Thimbleberries, box	0 13		0 15
Vegetables—			
Beets, Can., 11-qt. bkt.	0 25		0 30
Cucumbers, outside grown 11-qt. bkt.	0 17½		0 25
Do., hothouse	0 40		0 50
Beans, wax, 11-qt. bkt.	0 50		0 60
Cabbage, Can., crate	1 00		1 25
Carrots, bkt.	0 25		0 30
Cauliflower, case			1 50
Corn, green, doz.	0 15		0 20
Do., homegrown, case	1 50		1 75
Egg Plants, bkt.			1 00
Gherkins, 11-qt. bkt.	0 60		1 00
Do., 6-qt. bkt.			0 40
Mushrooms, Can. lb.	0 75		
Onions, bag			0 40
Do., Can. dried 11-qt. bkt	0 50		0 60
Do., green, doz. bchs.	0 15		0 30
Do., Spanish, case			4 00
Parsley 11-qt. bkt.	0 40		0 50
Peppers, Can., 11-qt.	0 35		0 40
Do., red, 6-qt.			0 60
Do., 11-qt.	1 20		1 25
Potatoes, 11-qt. bkt.	0 25		0 35
Tomatoes, Can., 11-qt. bkt.	0 20		0 40
Do., bag			1 75
Vegetable Marrow, 11-qt. bkt.	0 25		0 30

MEAT—WHOLESALE.

To the trade wholesalers are making the following quotations:—

Beef, forequarters, cwt.	$12 00	to	$14 00
Do., hindquarters	18 00		20 00
Carcases, choice	15 50		16 50
Do., common	12 00		13 50
Veal, common, cwt.	9 50		11 50
Do., medium	12 50		14 50
Do., prime	19 00		21 00
Heavy hogs	19 00		20 00
Skop hogs	20 00		25 00
Abattoir hogs	24 00		25 00
Mutton, heavy	10 00		12 00
Do., light	17 00		19 00
Lambs, Spring, lb.	0 25		0 27

SUGAR MARKET.

Local wholesale quotations on Canadian refined sugar, Toronto delivery, in effect August 25:

Lantic granulated	$9.39
Royal Acadia granulated	9.39
Redpath granulated	9.14
St. Lawrence granulated	9.14
No. 1 yellow, Atlantic and Acadia	8.99
No. 2 yellow	8.89
No. 3 yellow	8.79

TORONTO CATTLE MARKETS.

Ex. Cattle ch.	$10 50	$12 50
Butcher's Cattle, ch.	10 00	10 00
Butcher's Cattle, med.	8 50	9 50
Butcher's Cattle, com.	7 58	8 25
Butcher's cows, ch.	8 25	8 50
Butcher's cows, med.	7 25	7 75
Butcher's cows, Can.	5 25	6 00
Butcher's bulls	5 00	8 75
Feed'g. steers	8 00	9 25
Stkrs, ch.	7 25	8 50
Stkrs, light	7 00	7 25
Milkers, ch.	40 00	120 00
Sheep, ewes	10 00	11 00
Bucks, culls	7 00	8 50
Lambs	14 50	15 50
Hogs, F. & W.	18 25	
Calves	8 00	16 00

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Fluctuations on the Winnipeg Grain Exchange yesterday were the following:

Oats—	Open	High	Low	Close
Oct.	0 64⅜	0 65⅝	0 64⅜	0 64⅝
Dec.	0 60½	0 60⅝	0 60	0 60
May	0 64⅜	0 65⅝	0 63⅝	0 63⅝
Flax—				
Oct.	3 25	3 26½	3 25	3 26⅝
Nov.	3 21	3 22½	3 21	3 23⅛
Dec.	3 13	3 15	3 13	3 15

MINNEAPOLIS GRAIN MARKET.

Minneapolis.—Wheat, not quoted. Corn No. 3 yellow, $2.05 to $2.06; Oats, No. 3 white, 54⅝ to 55⅝c. Flax, $3.34 to $3.39. Flour, unchanged. Bran, $23.00 to $23.00.

DULUTH GRAIN MARKET.

Duluth—Linseed, September, $3.42; October, $3.40; November; $3.33; December $3.31½.

CHEESE MARKETS.

Utica, N.Y.—On the Little Falls Dairy Board of Trade to-day 1540 boxes of cheese, all kinds, sold at 23c.

St. Pascal, Que.—709 cheese sold to Alexander at 12¼c. Fifty-three boxes butter sold to Emond Cote at 45½c.

CHICAGO LIVE STOCK.

Cattle, receipts 21,000.
Market weak.

Beavers	7 50	11 65
Western Steers	6 50	13 25
Stockers-Feeders	5 90	9 00
Cows-Heifers	4 65	12 85
Calves	11 75	15 50

Hog, receipts 14,000.
Market Weak.

Light	16 60	18 25
Mixed	16 60	18 40
Heavy	16 50	18 40
Rough	16 50	16 80
Pigs	11 50	16 60
Bulk Sales	17 15	18 25

Sheep, receipts 22,000.
Market weak.

Wethers	7 85	11 20
Lambs, native	11 25	17 40

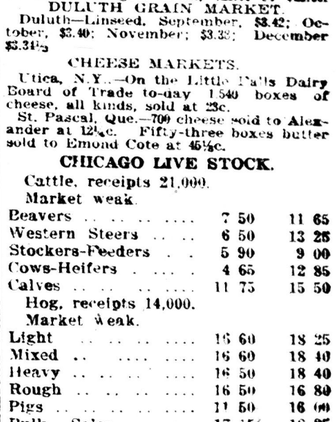
BUFFALO LIVE STOCK.

East Buffalo, Despatch—Cattle receipts 150; steady.

Veals, receipts 50; steady, $7 to $16.25.

Hogs, receipts 800; steady and active; heavy $18.90 to $19; mixed $19 to $19.10; yorkers $18.75 to $19; light yorkers $17.50 to $18; pigs, $17.50 to $17.75; stags $14 to $15.50.

Sheep and lambs, receipts 200; strong. Lambs $10 to $16.65; others unchanged.



GERMANY AND AUSTRIA.

"No separate peace—we have sworn mutual fidelity and our word is sacred."—Iberia, Barcelona.

"You have some powder on your coat lapel." "Well, what about it." "Nothing. Only you shouldn't bend over so far when tieing your white shoes."—Louisville Courier-Journal.