SUNDAY SCHOOL LESSON

Lesson XIV. September 30, 1917.

The Goodness and Severity of God—Review.—Daniel 9: 3-16.

Summary.—Lesson I. Topic: Preparation for service. Place: Jerusalem. Isaiah had a vision of God in the temple and was impressed with the divine glory and his own uncleanness. In answer to his despairing cry an angel touched his lips with a live coal from the altar and he was made clean.

II. Topic: An idolatrous career. Place: Jerusalem. Ahaz was the son of the pious Jotham, but he departed grieviously from his father's example. He was one of the most idolatrous kings the nation of Judah ever had.

III. Topic: Reunion and worship. Place: Jerusalem. Hezekiah, the son of Ahaz, was an excellent ruler of Judah. He undertook extensive reforms, putting away idolatry, and undoing, as far as he could, the evil work of his father.

IV. Topic: A crisis in Judah. Place: Land of Judah. During the reign of Hezekiah over Judah, Sennacherib, king of Assyria, invaded his kingdom and threatened to capture Jerusalem. He spoke most blasphemously against Jehovah.

V. Topic: Spiritual transformation. Place: Jerusalem. During the dark periods of Judah's history the Lord still dealt mercifully with his people. He sent the prophet Isaiah to them with a message of salvation and comfort.

VI. Topic: Retrogression. Place: Jerusalem: Babylon. Manasseh was the son of the godly Hezekiah, but he did not follow the Lord as did his father. In the early part of his reign he went into idolatry and the Lord punished him by permitting him to be led to Babylon as a captive.

VII. Topic: Reformation in Judah. Places: Judah; parts of Israel. Josiah, the grandson of Manasseh, commenced to reign when he was eight years old. He earnestly sought the Lord and gave evidence of his sincerity in the removal of idolatry from his land.

VIII. Topic: The law of God. Place: Jerusalem. During the repairs of the temple which King Josiah instituted, the book of the law was found. When the king heard it read, he was deeply moved. He sent to Huldah, the prophetess, for a message from the Lord.

IX. Topic: Disciplinary judgment Places: Jerusalem; Riblah; Babylon. The good reign of Josiah was followed by a succession of disastrous ones. While Jehoiakim was king, many noble persons of Jerusalem were taken captive by Nebuchadnezzar and carried to Babylon.

X. Topic: A lost nation restored. Place: Tel abib, in Babylonia. Ezekiel was carried from Jerusalem as a captive of Babylon in B. C. 597. He was a prophet of the captivity. He approved Israel's false shepherds and declared that God was the nation's true Shepherd, who faithfully cared for his flock.

XI. Topic: Freedom in captivity. Place: Babylon. Daniel, Shadrach, Meshach and Abednego were Jewish captives in Babylon who were chosen to be trained for royal service. They refused to eat food from the king's table and to drink wine. They prospered on the simple food which they asked might be given them.

XII. Topic: Heroic piety. Place: Dura near Babylon. King Nebuchadnezzar caused a great image to be set up in the plain of Dura, and required all his subjects to fall down and worship it at a given signal. Shadrach, Meshach and Abednego refused to worship.

XIII. Topic: Daniel's loyalty to God. Place: Babylon. Daniel's layolty to God. Place: Babylon. Daniel had been highly honored in Babylon and incurred the envy and hatred of other officials. They laid a plot against him and tried to have him slain. The Lord preserved him.

PRACTICAL SURVEY.

Topic.—A decadent nation.

I. Its weakness through idolatry.

II. Its warnings through prophecy.

III. Its piety through individuals.

I. **Its weakness through idolatroy.** A survey of the history of Judah, as it has been studied during the quarter, presents a most abject record of a people's sin. As God's chosen people to keep his worship sacred as a testimony to the world, they proved how deplorable a state they had reached by unfaithfulness to divine instruction. That sacred institution of the Passover, which marked the beginning of their history as a nation, had never been kept as a national celebration since the division of the twelve tribes. With every departure from their God-ordained forms of worship, some form of idolatry was set up until the land was never free from traces of idolatry. For a nation whose history had been so filled with the marvelous dealings of God in behalf of his people, their persistent bent toward idolatry was beyond excuse. That God was merciful and constant in His pleadings for their return to righteousness and that some spiritual life remained, were seen in the efforts of a few godly kings whose reigns were notable for their earnest zeal in the putting away of idolworship and the reestabilshment of divine worship and the regular service of the temple. That the reforms were in a great degree external, leaving the people unchanged at heart, was evident in their ready return to idolatry when there was a change of kings and the restraint was lifted. The mad desire to multiply idolatrous practises reached beyond all limitations so that Judah gathered from other nations every possible addition to idol-worship and heathen practises. The result was that the temple was neglected and desecrated and robbed. The law of the Lord was lost until its sacred contents were forgotten and its wornings and directions had no place in their lives. Captivity was the only chastisement that would effect any real repentance. God in mercy let that stroke fall upon them.

II. **Its warnings through prophecy.** In the midst of most deplorable conditions, God was revealed to the youthful Isaiah, whose whole life was changed into one long service as a prophet through whom God spoke messages of warning to the ever-declining nation. To Isaiah was given a vision of the days of the Messiah when the plan of redemption would be unfolded alike to all nations. The awful sins of the "shepherds of Israel" and the consequent judgments which followed were faithfully declared by the prophet Ezekiel. He also looked beyond Judah's restoration from captivity to the days of the Messiah and the final triumph of God's faithful people. To the most rebellious and idolatrous kings God sent warning before chastisement. The door of mercy was ever open to any who were quickened and repentent. The account of Manasseh's repentance and restoration proves that none need continue in sin though much time has been spent in wrong-doing and in causing others to do wrong.

III. Its piety through individuals. Not until the cup of Judah's iniquity was full did the Lord permit a heathen conqueror to invade the sacred city to destroy it. As though mercy struggled with justice to spare the last branch of Israel from captivity, there were three distinct efforts made before Nebuchadnezzar completed the destruction of Jerusalem and the deportation of the people into Babylon. The absolute humility came in the treatment of Zedekiah, the last of Judah's kings, who went childless and blind into captivity. That God will not leave himself without true witnesses in the earth is plain from the marvellous way in which his truth shone forth through the young men first selected by the Babylonian conqueror to serve his ends in a heathen court. The vitality of faith and obedience in Daniel and his companions proved sufficient throughout the seventy years of captivity to secure to the Jewish captives distinct recognition and favor, so that their hope was not cut off. The God of Israel was admitted to be supreme in his power to deliver his servants from the snares which their enemies set for their destruction. Four faithful souls were God's "remnant" through whom he kept the light of revelation burning while his chastening hand prepared his people for better days.

T. R. A.

SUNDAY AT HOME

LET THE OLD THINGS GO.

"Let the old things go.
Old thoughts, old pains old hates,
Old prejudice grim and blind—
Let us close the dead past's gates
On these; let us leave behind
The empty and outworn things.
Let us turn our eyes ahead
To the morrow and what it brings,
For what is dead is dead.
And yesterday is flown. Heigho!
Let the old things go."

HE CALLETH HIS OWN SHEEP.

The foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and, let every one that nameth the name of Christ, depart from iniquity.—Many will say to me on that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.—The Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.—Set me as a seal upon thine heart, as a seal upon thine arm.—The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

THE ARMORY.

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

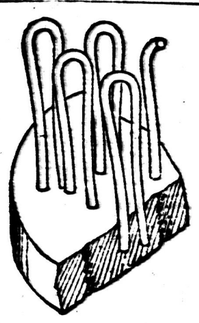
"Arm yourselves with the same mind." One of the most dignified utterances ever printed for man. The mind of Christ is the truest, all sufficient armory. Let us look away from the explosives and hundred-ton guns; let us look away from the sloth of these military stores; they rot, they rust; they brew microbes of ruin; what is so consumine, as an army in time of peace? Let it alone, it will fall by its own weight.

Look at the implements of war which are furnished by Christ: they are never obsolete, never superceded, never idle. Look into the mind of Christ, you will never be arrested as a spy. You are invited; the door is open His mind is well regulated. Here is supreme dignity, the dignity of earthly leaders largely consists of gold lace, buttons and feathers. In the mind of Christ there is calmness, strength, perspicacity.

In the mind of Christ there is sustained purpose. You learn this in the Bible, in the ocean. It is the burden of every prophet; the song of every Deborah. "His name shall endure forever." Oh, the never-dying courage, the close-fitting faithfulness! In the mind of Christ is vision. Every mountain peak is a Pisgah—all lands, all peoples, all climes, all plots, all times. "Why do the heathen rage and the people imagine a vain thing."

"Wide as the world is Thy command,
Vast as eternity Thy love."

In the mind of Christ there is no horizon, no vanishing point, no haze Telegraphy without wires, telepathy without presence. The laws of the body govern not His range. Time, space, numbers, dimensions, are nothing to Him. He sweeps round the world. He goes through the universe, conquering and to conquer—for who hath resisted His will? Nay! we may compress still further, and gather all under three little words: Poverty, Purity and Power, and our survey is complete. The greatest amazement of all is that we may have this mind. As He was, so are we, or ought to be—and we are when we are in health. Mind is ever active, free, ever growing; never lasting, never resting; the mind knows no weariness; it is only the body. James Martineau argues that if Divine Providence ordained that we should remain on the



U-shaped bristles used in new toothbrush, to prevent laceration of tender gums.—Popular Mechanics.

earth for twenty centuries; at the end we would not complain that we needed a new soul! Are we not open to His inspection, subject to His control, all things serve His might, His smile is heaven; His frown is hell.

"Purer yet and purer,
I would be in mind,
Dearer yet and dearer
Every duty find.
Hoping still and trusting,
God without a fear;
Patiently believing,
He will make all clear.
Oft these earnest longings,
Swell within my breast;
Yet their inner meaning
Ne'er can be expressed."

IF.

If none were sick and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss, indeed,
Its sweetest consolation.
If sorrow never claimed our heart,
And every wish were granted,
Patience would die, and hope depart—
Life would be disenchanted.

THY WILL BE DONE.

Bless the Lord, we his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure.

I came down from heaven, not to do mine own will, but the will of him that sent me.—I delight to do thy will, O my God; yea, thy law is within my heart.—O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Not the hearers of the law are just before God, but the doers of the law shall be justified.—If ye know these things, happy are ye if we do them.—To him that knoweth to do good, and doeth it not, to him it is sin.

Be not conformed to this world; but be ye transformed by the renewing of your mind.

THE MOVABLE SIDEWALK.

This wonderful novelty of locomotion, has become exhibited on several occasions, to the wonder of the beholder. It was seen that the usual plan was reversed. Instead of the man walking and the sidewalk remaining stationary—the man remained standing or sitting and the sidewalk moved. After all, as the poet says, there is nothing new under the sun—this plan of locomotion is as old as the days of Noah. For what is the law of Maine navigation? Is it not that the passenger sits in his chair and the ship moves on. This reversal of the plan of progress may strike the reader with all the force of novelty, let us be patient. Dear Samuel Rutherford, whose name is sweet today, says: "Forefancy the day of your death, and make all needful preparation for the end of the journey." This is in accordance with the old notion of life—a journey terminating in death. This is illustrated in the peerless beauty of the "Pilgrims Progress," and yet John Bunyan was ill equipped to be a teacher of Christian liberty. For long years he was bound in the chains of a legal bondage at his work in "Grace Abounding" fully proves and the proof is this: You can find thousands of Christians to-day who are strangers to the Slough of Despond, Giants' Castle, The Iron Cage and Dismal Despair. Let us cease from man—even if it be the immortal John Bunyan.

The movable sidewalk is here to-day in full force. The Blessed Master stands in the gangway and says, "Come": And when I come on board I am assured of a welcome, pardon, easy employment and an abundant entrance at the end of the voyage—what more can I have? I am safe, and happy and hopeful. Where the ship goes I go, and if infinite intelligence and power walk the Quarter Deck, am I not safe? The cry is never heard "all hands to the pumps!" There are no pumps! Wonder of wonders. I did not build the ship. I did not make the sails. I do not form the wind. I am not one of the crew. (Angels are there). The power of successful navigation is not mine. And yet if the ship arrives I arrive! A sublime conclusion to the argument. At the end of the voyage there is welcome, acclaim, victory, banners, floods of joy. Open the gates of the mighty port, and let the ship, commanded by Jesus Christ enter in, to the everlasting joy.

The movable sidewalk lands its passengers in safety and honor and not one is lost.

Russian Folk Songs.

Concerning the folk songs of Russia, Cesar Cui wrote in his "La Musique en Rusie": "Russian folk songs are usually written within a very restricted compass and only rarely move beyond the interval of a fifth or a sixth. The older the song the narrower is the range of its compass. The theme always is short, sometimes extending no farther than two measures, but these two are repeated as often as the exigencies of the text demand. The folk songs are sung either by a single voice or by a chorus. In the latter case a single voice leads off with the subject, and then the chorus takes it up."

APPLE RECIPES

There is such a variety of apples, and the fruit lends itself so easily to various methods of preservation that in some form or another it is an all-the-year table visitant. At this time, when bread and meat and vegetables and fruits have attained such high prices, it is well worth while to make the fullest use of the apple crop as a measure of precaution and saving. This page could easily be filled with recipes into which the apple enters as the chief constituent. A few are subjoined for early reference:

OPEN APPLE PUDDING.

Peel and slice two pounds of apples, and boil until a pulp; while still hot add to it three ounces of castor sugar, three ounces of butter, the juice of an orange and one lemon. When cold, stir in the yolks of four eggs, line a dish with short paste, fill with apple mixture and bake. Whisk the whites of the eggs until a stiff froth, add a tabelspoonful of icing sugar, put pieces on top of the pudding, return to a hot oven for about ten minutes and serve either hot or cold.

YORKSHIRE APPLE PIE.

Line a Yorkshire pudding tin with a nice stiff paste, slice up some good cooking apples and cover it thickly, sprinkle in about one dozen cloves, a dust of powdered cinnamon, and the merest suggestion of chopped lemon peel. Sift a good layer of sugar on top, cover with pastry, mark with a knife into squares. Bake in a quick oven; when done, brush quickly with the white of an egg beaten to a froth, sprinkle with castor sugar, return to the oven for two or three minutes, turn out of the tin while hot, and serve hot or cold.

BAKED APPLE CHARLOTTE.

Peel and cut into slices two pounds of cooking apples, boil them to a pulp, with sugar to taste and a piece of lemon rind. Then line a cake tin with bread coated both sides with butter, making the bread overlap around the edge; till the tin with the apple puree, and grate a little nutmeg over. Cut a piece of bread to the top of tin, and butter this also. Bake in a moderate oven until the bread is crisp, taking care not to burn the top. Turn out on a dish and serve hot.

APPLE SYLLABUB.

Pare some sharp apples, core and slice them into a stewpan, cook with a little water until they are froth; whisk them when cool with sufficient castor sugar to well sweeten them, and add a small teacupful of thick cream. Drop a spoonful of bright jelly at the bottom of some custard glasses, till up with the apple froth and serve sweet biscuits with them.

APPLE TRIFLE.

Stew four or five apples to pulp, then rub through a sieve; sweeten to taste. Make a custard with two yolks and one white of egg, and two teacupfuls of milk. Heat the milk, pour it over the eggs; strain into a jug, set the jug in a pan of boiling water and stir with a wooden spoon until the custard thickens and coats the spoon. Pour into a bowl and flavor to taste. When cold pour over the apples and cover with whipped cream.

APPLE SNOW.

Take a dozen large apples, half a pound of castor sugar, a little of the thin rind of a lemon (grated), and six whites of eggs. Boil the apples till tender, then pass them through a sieve, and beat them well. When they are cold, add to them the sugar, etc., and the whites of the eggs whisked very stiffly; beat thoroughly together and serve with cream or custard.

APPLE AND SAGO PUDDING.

Pare and core five or six apples, filling in the centre with Demerara sugar, and a dot of butter on each. Put a teacupful of sago in a pudding dish with one tablespoonful of sugar, place in the apples, fill up with water in a moderate oven for about two hours, covering the top with greased paper, if necessary.

FARM AND GARDEN

OLD MEADOWS—THEIR SUMMER CULTIVATION.

(Experimental Farm Note.)

Two years, on the average farm, is quite long enough to leave modern meadows down for the best results and greatest profits. They should then be broken up and cultivated for other crops.

The present is an excellent time to commence this operation. During haying and before grain harvests there are many days, after showers, when the teams can be profitably put at plowing the old meadow.

Deep plowing is not necessary, nor need the furrows be set up with a narrow plow. Rapid work at this time of year is essential. A two-furrow plow, with three horses, will turn over a large piece of land in a day. At the close of each day the area plowed that day should be rolled. This breaks the lumps, presses down the furrows, re-establishes connection between the surface soil and the subsoil, bringing up the moisture from the latter to aid in rotting the sod.

After rolling, discing and harrowing should not be delayed. With such cultivation one retains a surface mulch, opens, aerates and fines the soil and destroys many bad types of noxious weeds, and with the co-operation of the summer sun this work is most effective. With the present scarcity of labor, this is the cheapest and most practical method of weed destruction and soil preparation for grain and even for hoed crops.

After the sod is decayed, a rigid or spring-tooth cultivator with wide points should be kept going at intervals until autumn. Then the land should be thoroughly plowed as deep as the humus or plant food in the soil will allow. On the Dominion illustration stations some results have been obtained in comparing the summer cultivation of sod land with fall plowing the same, which indicate very clearly the benefit derived from summer cultivation as outlined above. In addition to the greater yield obtained, it should be remembered that the land is thereby put into much cleaner condition for subsequent crops.

Two fields of four acres each were taken; the first field was plowed after harvest, was cultivated occasionally during the summer and autumn, and plowed in the autumn; the other field of four acres was left in sod and also plowed in the autumn. The oats from the summer-cultivated field gave a yield of 15 bushels more per acre than the field plowed in the autumn. This difference of 60 bushels on the four-acre field at 50 cents a bushel shows a total gain of $30. Counting the cost of summer cultivating at $4 per acre, a total cost of $16 for the four acres, an increase in net profit of $14, or $3.50 per acre, was obtained. The soil on the cultivated field being in a much finer condition and almost free from weeds, the difference in the profits from the two fields, if worked alike, should be almost as great the following season.

Roots.—Twenty-eight rows of sugar beets grown on summer-cultivated land produced 10½ tons, while 36 rows of the same length grown on land simply spring plowed only produced 9 tons, a difference of 3,733 pounds. The price paid at the factory being $5.63 per ton, a gain of $16.03 per acre was shown in favor of the after-harvest cultivation.

SAVING SEED POTATOES.

In saving seed potatoes, select seed from hills where the plants were strong and robust and the yield large. Potatoes from hills containing few potatoes will give a poor yield.

Select clean, healthy potatoes from the size of a hen's egg down to those the size of an English walnut. This will permit all potatoes large enough for use or for sale to be disposed of. Avoid all tubers that look diseased.

As the seed are selected lay them on the soil for a couple of days to harden the skin; turn them over and leave for two or three days longer. Gather up the seed when the tubers are dry and store them in racks or shallow boxes, spreading the potatoes carefully over the bottoms only one tier deep.

The boxes can be piled up one on another, first placing a slat across each end of the lower box to raise the upper one sufficiently to admit free circulation of air. The bottom box should be raised so there may be circulation of air under it.

A cool, dry cellar is the best place to keep them. Where the temperature is too warm or the cellar too damp the seed will not keep well. Where they are too warm growth will start before planting time.

NOTES.

The true theory of training is the careful and progressive development of the colt's powers by exercising them until he has reached the perfection of physical vigor, and has at the same time acquired the mental balance necessary to putting forth his greatest powers, as well as the courage and resolution to keep him up to his best in a continued effort.

Under most circumstances it is better to wean colts a little young than to put it off so late in the fall that there is no grass or green food to give them. Colts that are not used to eating hay or dry feed of any kind will not take to them readily, and will not thrive as well upon this kind of a ration as upon grass. So far as can be done, colts should be fairly well accustomed to eating dry grain before being weaned.

The cheapest road to soil fertility is the humus road. Any kind of vegetable matter plowed under and allowed to decay adds humus to the soil. This does not only preserve the moisture in the soil, but adds to the fertility of the land.

Salt and charcoal should be provided to furnish hogs with mineral matter. Salt should be available at all times, preferably in an open shed, where it can be protected from the weather. Charcoal is best fed from the hopper or self-feeder, so as to prevent waste. It is a common practice to burn cobs until the cob is well charred, and then the fire is smothered and the hogs are given access to this. Some people char their cobs in a pit, and when the fire has gained good headway the top of the pit is covered with a piece of sheet metal and then covered with dirt to keep out the air. The charcoal can then be used as it is needed. It is advisable to add salt to the charcoal, as it makes it more palatable, and is also especially good for the hogs.

A Gargle for a Sore Throat.

The kind of sore throat which annoys one when the weather is unpleasant and the air feels raw and damp, is not difficult to treat, and a speedy cure is always possible. The red appearance of the throat indicates a mild degree of congestion, which may be relieved by gargling the throat with hot (as hot as can be borne without burning) soda water. Dissolve a teaspoonful of sodium bicarbonate in a tumblerful of hot water. Use this strength and gargle thoroughly every three hours. Also take a saline laxative—such as Rochelle salts, a heaping teaspoonful in a tumblerful of cold water—at bedtime, and another dose upon rising in the morning. It is always advisible to remain indoors for 24 or more hours when having a mild attack of sore throat.

July Ocktail.

Half a peach.
Half an orange.
One thick slice of pineapple.
All diced nicely, to be sure.
A half-dozen berries or a cherry.
Sugared scantily to leave a tartness.
And you have a cool first course for dinner.

It takes three generations to make a gentleman, but sometimes they are too busy doing other things.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce—		
Butter, choice dairy	$0 42	$0 45
Eggs, new-laid, doz.	0 45	0 48
Cheese, lb.	0 00	0 28
Do., fancy, lb.	0 00	0 25
Dressed Poultry—		
Turkeys, lb.	0 25	0 30
Fowl, lb.	0 25	0 27
Spring chickens	0 25	0 35
Ducks, Spring, lb.	0 30	0 35
Fruits—		
Apples, bkt.	0 40	0 60
Blueberries, 11-qt. bkt.	1 75	2 00
Thimbleberries, box	0 15	0 18
Rhubarb, doz.	0 35	0 50
Peaches, Can., bkt.	0 60	1 25
Pears, bkt.	0 50	0 75
Plumbs, bkt.	0 65	1 00
Cantaloupes, bkt.	0 75	1 00
Vegetables—		
Beans, small measure	0 00	0 15
Beets, doz. bchs.	0 20	0 30
Cucumbers, doz.	0 20	0 30
Cauliflower, each	0 10	0 25
Corn, doz.	0 00	0 25
Carrots, doz. bchs.	0 00	0 05
Celery, per head	0 00	0 05
Cabbages, each	0 05	0 10
Cherkins, bkt.	1 50	2 00
Egg Plant, bkt.	0 00	0 65
Lettuce, doz. bchs.	0 25	0 30
Do., head, doz.	0 50	0 70
Vegetables marrow, each	0 05	0 10
Onions, bundle	0 00	0 10
Do., small bkt.	0 00	0 50
Do., pickling, bkt.	0 00	1 10
Do., silver skins, bkt.	1 75	2 00
Potatoes, bag	1 75	1 90
Do., peck	0 00	0 30
Do., small measure	0 00	0 10
Radishes, 3 bunches	0 00	0 10
Sage, bunch	0 05	0 10
Squash, each	0 10	0 25
Savory bunch	0 05	0 10
Turnips, peck	0 00	0 20
Tomatoes, 11-qt. bkt	0 00	0 50

MEATS—WHOLESALE.

Beef, forequarters, cwt.	$12 00	$14 00
Do., hindquarters	18 00	20 00
Carcases, choice	15 50	17 50
Do., common	12 0	14 50
Veal, common, cwt.	9 50	11 50
Do., medium	12 50	14 50
Do., prime	19 00	20 00
Heavy hogs	19 00	20 00
Shop hogs	23 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, Sept. 10:—

Acadia, granulated	100 lbs.	$9 11
Redpath granulated	100 lbs.	9 14
St. Lawrence granulated	100 lbs.	9 14
No. 1 yellow	100 lbs.	8 74
No. 2 yellow	100 lbs.	8 54
No. 3 yellow	100 lbs.	8 54

Granulated in 20-lb. bags, 15c over cwt. price; 10-lb. bags, 20 cents over; 5-lb. cartons, 25 cents over, and 2-lb. cartons, 30 cents over.

TORONTO CATTLE MARKETS.

Cattle, choice	11 00	12 00
Butcher cattle, choice	9 75	10 25
Butcher cattle, medium	8 25	8 75
Butcher cattle, common	7 00	7 50
Butcher cows, choice	8 00	8 25
Butcher cows, medium	6 50	7 50
Butcher, cows, canners	5 25	6 00
Butcher bulls	5 00	8 65
Feeding steers	8 00	9 00
Stockers, choice	7 00	8 00
Stockers light	6 75	7 00
Milkers, choice	75 00	125 00
Springers, choice	75 00	125 00
Sheep, ewes	9 50	12 50
Bucks and culls	6 50	7 50
Lambs	15 50	16 00
Hogs, fed and watered	17 75	18 00
Calves	9 00	15 50

OTHER MARKETS.

WINNIPEG GRAIN MARKET.

Minneapolis.—Corn—No. 3 yellow, $2.00 to $2.06. Oats, No. 3 white, 57 3-4 to 58 1-4c. Flour, unchanged. Bran, $31.50 to $32.

DULUTH GRAIN MARKET.

Duluth.—Linseed, $3.40 1-2; Sept., $3.40 1-2 bid; October, $3.40 1-2 asked; Nov. $3.40 bid; December, $3.35 1-4 asked.

CHEESE MARKETS.

St. Paschal, Que.—Sixty boxes of butter sold to Emond & Cote, Quebec, at 29 11-16c; 700 boxes of cheese sold to Alexander at 21 9-32c.

CHICAGO LIVE STOCK.

Cattle, receipts 22,000.
Market steady.

Beavers	7 60	17 35
Western	6 75	15 75
Stockers and feeders	5 50	11 25
Cows and heifers	3 15	12 90
Calves	12 50	13 75

Hogs, receipts 14,000.
Market slow.

Light	17 35	18 55
Mixed	17 00	18 80
Heavy	17 00	18 85
Rough	17 00	17 20
Pigs	13 25	17 40
Bulk of sales	17 50	18 35

Sheep, receipts 17,000.
Market firm.

Wethers	9 00	12 75
Lambs, native	13 00	15 60

BUFFALO LIVE STOCK.

East Buffalo, Report.—Cattle, receipts, 500; good, steady; others slow.
Veals, receipts 150; steady $7 to $16.50
Hogs, receipts 1,600; steady and unchanged.
Sheep and lambs, receipts 2,000. Lambs slow $12 to $17.50; yearlings $11 to $14.50, wethers $11.50 to $11.75; ewes $8 to $11.25, mixed sheep $11.25 to $11.50.

MONTREAL MARKETS

Montreal, Report.—Offerings of live stock at the east-end C.P.R. market to-day were the heaviest for some weeks past, consisting of 350 cattle, 0.9 sheep, 500 hogs and 200 calves.

While the amount of stock coming into the market is showing a tendency to increase with the winding up of the harvest season good cattle are still scarce and high.

Prices were quoted to-day as follows:—Butcher steers $8.50 to $10; stockers steers $7; butcher cows $6.50 to $9; canners cows $5.50 to $6.50; bulls $6 to $7; lambs $14.50 to $15.50 sheep 9 cents to 11 cents; calves, milk fed 12 to 14; grass fed 6 to 8; hogs $16 to $18.

Fogs Bewilder Birds.

It is a curious thing that, though human beings are utterly bewildered in a dense fog, most animals find their way through it without much difficulty. A horse will trot along in its right direction as though the air were perfectly clear, and not only that, but will take the right turning at the right moment if it is at all accustomed to the road. A human being would take any turning but the right one. Birds, on the other hand, are utterly bewildered by fog. Pigeons, for instance, will remain motionless all day long, half asleep, huddled up in their pigeon houses. Chickens and poultry of all kinds won't stir at all the time a heavy fog is about. Birds of all kinds as a matter of fact, seem helpless during foggy weather.—Pearson's.

The Pulse Beat.

The readiest and roughest estimate of time is the pulse beat. It is sad to know that the human pulse beat is not exactly sixty to the minute. That is one of the faulty arrangements of life. But it comes pretty close. And the rough and ready calculator of the time between the flash of lightning and the thunder depends on his pulse when he cannot see his watch. To the ordinary man a second is a pulse beat.—London Chronicle.