

SUNDAY SCHOOL LESSON

Lesson VII. Feb. 17, 1918.

Jesus Teaching by Parables—Fourth Week of Ground—Mark 4: 1-20.

Commentary.—The teaching by parables (vs. 1, 2). I began again—the sower of the seed of the kingdom was a favorite place with Jesus for teaching. He had taught before, and now he was beginning again to teach the people. Great multitudes—Luke says that Jesus came out of every city (8: 4). This was the popular period of Christ's ministry. Great numbers listened to every discourse, and the synagogues were crowded when he spoke. Doubtless many had come out of idle curiosity, but a large number desired to be benefited by Christ's preaching. Moved into a ship—The fishermen's boat into which he entered was pushed a little distance from the shore, so that he could command a full view of his hearers. Jesus sat in the boat as he addressed the people. Sitting was the customary posture of the teacher in Christ's time. On the land—The smooth beach along the Sea of Galilee afforded a convenient place of assembly. 2. Taught by parables—A parable is a story or description of nature or of actual occurrences, used to teach spiritual truth. The word has in it the idea of placing one object alongside of another, of comparison. In his doctrine, Jesus used parables.

II. The parable of the sower (vs. 3-9). 1. Harkened—Jesus at the outset invited the close attention of his hearers. Behold—The opening of the parable is vivid, and it is more than probable that one or more sowers were actually scattering seed within sight of the hearers, for that region was rich and adapted to agriculture. It was the season for sowing, which commenced in October. There went out a sower to sow. He was provided with seed and went forth with a definite purpose. He went where there was soil prepared to receive the seed. The soil of Palestine was prepared for sowing by being stirred to a depth of four inches. The people lived in villages and literally "went forth" to their fields in the country. The sower represents the Saviour, who came to teach the truths of the kingdom, and the apostles, who were taught by him, and all others, who as public and private workers scatter the blessed truths of Christ's kingdom. 4. Way side—in Palestine the grain fields are not often fenced, and there are trodden paths extending here and there through the grain. The seed falling upon these paths would be especially exposed to the attacks of birds, which abound in that country. 5. Stony ground—Ground of this sort was doubtless in plain sight of Jesus and his hearers. It was not a soil mingled with stones, spring up—The thin layer of soil covering an extended layer of rock. It sprang up—The thin layer of soil would be thoroughly warmed by the sun, and the seed would quickly germinate. 6. Withered away—The roots could not find their way to moisture, hence there would be little growth and the young plant would quickly die.

7. Thorns—Thorns, briars and other prickly plants thrive in Palestine and indicate a fertile soil. There are many such plants in the Hebrew word which denote thorny or prickly plants. The farmer is accustomed to go through his wheatfields before these noxious plants ripen to cut them out. If this is not done the land becomes overgrown with these pests. choked it—The thorns were so thrifty that they grew more rapidly than the grain, robbing the latter of the moisture and substance of the soil. The soil was good and favorable to an abundant harvest of grain, but for the fact that it was preoccupied by weeds of thorns. 8. Good ground—The soil was deep, free from weeds and had been properly prepared, sprang up and increased—Unlike the sowings on the other kinds of soil, the seed was not caught away by birds, nor was the sowing of the seed blasted by the heat of the sun, nor were the tender plants choked by the thorns. The seed germinated, grew vigorously and matured. 9. Brought forth—The harvest was abundant whether the increase was thirty, sixty or a hundred times as much as the amount of seed sown. 9. In closing the parable Jesus placed the responsibility upon his hearers. The hearers were to know and to be made the comprehension of those who had a desire to receive them.

III. The Parable Explained (vs. 10-13). Those of Christ's hearers who were interested in what he was saying, including the disciples, came to him and inquired as to the meaning of the parables. They had been deeply impressed with the words of the sower, and desired to know more of the nature of the kingdom about which he had been speaking. Jesus gave these inquirers to understand that because of their interest in spiritual things they could comprehend the truths he was proclaiming, but those who had no real interest or only a passing interest in those truths would fail of comprehending them. In speaking in parables was a test of their desire to know spiritual truth. The parable would make clear the truth to those who had minds and hearts to receive it, and to those who had no desire to know and accept the principles of the kingdom the parable would tend to obscure those principles. Jesus desired that all who heard his preaching should receive the truth and enter the new kingdom, but he well knew that there were multitudes who were not ready to receive the word of the Lord by the Spirit which was applicable (vs. 12).

1. The sower—This is applicable to Christ and to his followers who scatter the truths of the gospel in various ways. 2. The thorns—The thorns represent the world and Satan through his numberless agencies scattering away the good seed. 3. The birds—The birds represent the evil influences which scatter the good seed before it reaches the soil of the heart.

4. The good ground—This is the heart that has been thoroughly broken up by repentance and consecrated with the Holy Spirit. The sower represents the Saviour, who came to teach the truths of the kingdom, and the apostles, who were taught by him, and all others, who as public and private workers scatter the blessed truths of Christ's kingdom. 4. Way side—in Palestine the grain fields are not often fenced, and there are trodden paths extending here and there through the grain. The seed falling upon these paths would be especially exposed to the attacks of birds, which abound in that country. 5. Stony ground—Ground of this sort was doubtless in plain sight of Jesus and his hearers. It was not a soil mingled with stones, spring up—The thin layer of soil covering an extended layer of rock. It sprang up—The thin layer of soil would be thoroughly warmed by the sun, and the seed would quickly germinate. 6. Withered away—The roots could not find their way to moisture, hence there would be little growth and the young plant would quickly die.

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—The stony-ground hearers go further than the first class; they not only hear, but believe, and receive the truth, and the seed springs up. They take upon themselves a profession of religion. The truths of the gospel are attractive. They appeal strongly to the hearts of all who give earnest attention to them. 17. Have not root in themselves—There is no deep soil of repentance and true faith, into which the roots of a religious experience could strike. affliction or persecution arise—These are sure to come. The scorching rays of the sun act upon the plant growing in stony-ground soil, as tribulation and persecution do upon the superficial professed religion. Both quickly wither and die. are offended—Stumble 18. among thorns—There is a reception of the word and it promises to have its effect, but the heart is open to other things, as worldly anxieties and the love of wealth, so the fruits of godliness is not realized. 19. Unfruitful—The seed of the kingdom can never produce much fruit in any heart till the thorns of vicious affections and impure desires are plucked up by the roots and burned—Clarke. 20. good ground—Those given up to God's will. We are responsible for the nature of the soil. The Holy Spirit came to us with illumination and conviction and begets in us a desire for salvation. If we cherish the conviction and yield ourselves to God, trusting him implicitly, there will be an abundant harvest.

Questions—What is a parable? Where was Jesus now? Why did he speak in parables? Whom does the sower represent? What is the seed? What is the first soil mentioned? What devoured the seed? What is the second kind of soil? Why did the grain wither? What is the third kind of soil? Who are the wayside hearers? What was the harvest from the good ground?

PRACTICAL SURVEY.

Topic—Hindrances to a harvest.

- I. Inattention.
- II. Insincerity.
- III. Compromise.

I. Inattention. In consequence of the moral state of the Jewish nation Jesus taught the multitudes in parables. Standing by the seashore and him, Jesus gave in parable a prophecy of the future of his truth among them. The stress of the story lies not in the character of the sower or in the quality of the seed, but in the nature of the soil. In framing this parable Jesus classified his hearers according to his experience with them, recalling the different effects produced upon them by his claims to be the Messiah. He chose that form of teaching which brought men face to face with nature and human life. He put truth into form in which it could not perish or be corrupted. He turned the minds of his hearers in the direction in which they could soonest unlearn their errors and be prepared to receive his truth. Before anything in this particular set of parables as to the kingdom of God could reach their minds, they had to unlearn all they had learned from their leaders to the Kingdom of God being a Jewish commonwealth. Time was needed for truth to prevail against error. Direct attack upon error would have been useless. Those whose minds were filled with the Pharisees' ideas of religion could hardly help understanding and misrepresenting the doctrines and sayings of Jesus. The parables were certain to be remembered. Their special value was that while they were fitted to preserve before being forgotten, they were also able fitted to preserve truth from being corrupted. Time will ripen them for the purpose of instructing the multitudes as well as Christ's disciples through all time. This parable of the sower is a solemn lesson and warning, and with a description of what is actually taking place now.

II. Insincerity. Besides the wayside hearers who failed to be helped by Christ's teachings and work, there were others of an emotional temperament who were carried away in the excitement aroused by this sudden popularity. They were the stony-ground hearers. They lacked the sufficient depth of soil. Without either their judgment being informed or their will renewed, they were quick to wither under the daily tests of discipleship. The kind of soil into which the seed was sown determined the harvest. Life is the time for the getting of character and for the trial and perfection of it. These insincere ones could not produce fruit. They were superficial in character.

III. Compromise. The parable presents a third class, perhaps more limited, who recognized Christ's power and authority, but they would not leave their old religion, which was wholly artificial. They tried to combine truth with error. Such were the double-minded class, unstable and faintly unreliable, successful for a time, but falling short at last. The "thorns" occupy the short and fleeting period of time allotted for man's probation. They absorb attention and engage the heart. One kind of soil was fruitful, whose hearts were prepared by divine influences and responsive to divine culture and care. From them truth was neither stouter, stunted nor choked. They were true disciples.

PRACTICAL APPLICATIONS

Four kinds of soil. 1. The wayside. "Agrappa went with great pomp to hear Paul preach. That earnest and powerful picader laid the truth on his heart, as if he would plow a narrow way into his life. But the devil's birds were near to pluck up the seed. Pride came with his glittering pretensions, and clipped in his ear. Thou art a king, but who is this tent-maker?" Lucet croaked behind Pride, and had something to say about giving up. Berries. So they came one after another, plucked up the grain and flew away."

2. The stony ground. Paul found it in Galilee (John 6: 9). The thorns-choked soil. Demas is the New Testament illustration (2 Tim. 4: 10). 4. The good ground. This is the ground that has been thoroughly broken up by repentance and consecrated with the Holy Spirit. The sower represents the Saviour, who came to teach the truths of the kingdom, and the apostles, who were taught by him, and all others, who as public and private workers scatter the blessed truths of Christ's kingdom. 4. Way side—in Palestine the grain fields are not often fenced, and there are trodden paths extending here and there through the grain. The seed falling upon these paths would be especially exposed to the attacks of birds, which abound in that country. 5. Stony ground—Ground of this sort was doubtless in plain sight of Jesus and his hearers. It was not a soil mingled with stones, spring up—The thin layer of soil covering an extended layer of rock. It sprang up—The thin layer of soil would be thoroughly warmed by the sun, and the seed would quickly germinate. 6. Withered away—The roots could not find their way to moisture, hence there would be little growth and the young plant would quickly die.

POSSIBILITIES FOR CANADIAN SHEEP RAISING

Greatest Increase From Flocks On Mixed Farms

(By T. Reg. Arkell, Chief Sheep and Goat Division, Ottawa.)

War is on the tongues of all the world at present, because so far-reaching are its effects, that everyone, even to the utmost limits of civilization, has been effected of some degree. No person or industry has escaped completely. Examine its effects on the sheep industry of Canada, and, roughly, they are two in number. The world's consumption of wool has increased, and the production has decreased. Together with this, the high cost of all commodities has effected great increase in the selling price of the wool in the fleece. The demands of increased armies of men on unproductive work has resulted in the higher cost of meats. High priced wool and mutton have increased the profits of the sheepraiser until many farmers are now starting into this industry. Possibilities for sheep-raising in Canada are unlimited so far as land is concerned. There are vast tracts of

land from one coast to the other which are useful only for grazing purposes. These lands are particularly suitable for sheep in large flocks. Practically every mile in the large country could maintain a small flock. There is ample room for more sheep. It has been stated that Canada should and could maintain ten million of sheep instead of the two million which at present is the total. Sheep are exceedingly profitable where the small amount of requisite care is applied. Wool is increasing in price continually at present, and so far as it is possible to forecast, this increase will continue for some time to come. The limitations of this increase are impossible to define, but conditions exist

which should make it continue for some time. The wool production has decreased all over the world, due to the following conditions: number of men now required for army purposes, and increased world-wide slaughter of sheep. The consumption of wool has increased, and this is chiefly due to the demands for army clothing. Therefore, the value of wool has increased, and as these conditions will continue to increase until war ceases, so the increased price of wool will continue to be some loss until this large since war started, and there will continue to be some loss until this warfare ceases. The result is, and will be, that ocean transportation of wool will be limited until normal conditions reassert themselves. Consequently, some countries which produced large quantities of wool and use smaller quantities may have some difficulty in disposing of their surplus. However, Canada will never suffer



Sheep do well in Canada from coast to coast. Here is a British Columbia flock which promises well. In most parts of Canada, however, sheep ranching is not feasible, but there is room for much more development of the small farm flock.

from this condition. This country consumes very heavily of wool and does not produce sufficient for its own requirements, so that there always will be a keen demand for wools of the type and condition that can be utilized in manufacture in this country. According to Hoover, the United States Food Administrator, the wool clip of that country is decreasing and the consumption is increasing. Now that the Republic has declared war, in fact, in 1916 only 35 per cent of the wool used was produced within its boundaries. This means that should the home market in Canada by any hand which will not entail ocean transportation.

Increase in large flocks cannot be looked for to any great extent. Ideal conditions necessary for ranching seem to be growing scarcer every year. Ranchers recede as the settler advances and have done so throughout the American West and are doing so in the Canadian West. If this continues there may come a time when ranching will become only a matter of history. This is simply surmise at present. Sheep-raising under mixed farming conditions is where the greatest increase will be found. Most farms of this nature can profitably maintain a small flock of sheep. Now that co-operation is spreading rapidly in the sheep industry the old difficulty of the raising of wool to the best advantage is disappearing. Co-operative wool selling is increasing the profits. This co-operation should extend amongst small flockmasters to the ownership of rams, dipping outfits and shearing appliances. In this way many of the present difficulties would be overcome and better returns ensured. —The Canadian Countryman.

tears of contrition. Paul is a fine example. Take heed how ye hear (Golden Text). Quiet, Daniel Quorn comments as follows: "Take heed how ye hear! Whatever it means, whatever it don't mean, it means this plain enough—Don't hear anyhow. There was the wayside; it let the seed come just as it could, and of course it all got trodden under foot, and was eaten up by the fowls, and not a grain was left. An' then I dare say Brother Weedy-ground would complain that he couldn't get any good under that preacher. There was the stony ground too, let it fall in anyhow among the thorns an' thistles, an' they grew up and choked it. An' I shouldn't wonder but Sister Weedy-ground whispered to Brother Wayside very piously, that for her part she didn't see that had a preacher, that would stir them up. Then there was Mister Stony Ground, who 'ked it very much, an' nodded to everybody over the nose, but when the sun was up, that is, when dinner-time came, he could hardly remember the text. They all heard; but they were anyhow hearers. But there was dear old Father Good-ground, whenever he heard the word it got in an' went down, an' took root, an' sprang up, an' bare fruit, an' brought forth a hundredfold; such wonderful crops of love, an' joy, an' peace, that set all the folks a scratchin' their heads however he could manage it! Yet it was no such great secret; he got ready beforehand, that was all. He prepared for the seed. He'd had been weedy ground, too, only he had been down on his knees, an' pulled up the chokin' cares an' Saturday's worries; he had picked out the stones, an' had plowed up the field, an' had given the seed a chance, that was all, an' so he got a harvest. You see there was the same sower, an' the same seed, an' yet it was only the ground that was ready beforehand that got any good."

SUNDAY AT HOME

Still will we trust, though earth seem dark and dreary,
And the heart faint beneath His chastening rod;
Though rough and steep our pathway,
Worn and weary,
Still we trust in God!

So from our sky the night shall fall
And day bring gladness through his golden gate,
Our golden path lead to flower-embellished meadows,
Where joy our coming waits.

Let us press on: in patient self-denial
Accept the hardship, shrink not from the loss;
Our Jordan lies beyond the hour of trial,
Our crown beyond the Cross.

—W. H. BURLEIGH.

THE COMFORTER, THE HOLY GHOST.

If thou knowest the gift of God, and who it is that said to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water—if ye are being evil, know how to give good gifts unto your children: how men more shall your heavenly Father give?—Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.

CAPACITY.

(By the late Rev. H. T. Miller.)
Man has a capacity for the infinite; this is his original mate. The ship is seaworthy before it is launched; when launched it is a matter of cargo, storage, furniture, direction, aim and end. Noah took a hundred and twenty years to build the ark; it was not ready before that time. How long did it take to build the spirit of man; was time one of its conditions; did angels help to fashion it; did other spirits plunge into the water, so a perfect spirit enters the body. There is nothing to be added, or deducted, the ship is in the sea, the spirit is in the body, the time they are committed to each other, but they are always together, and not the same. "We that

are in this body do green, being our- selves."

What is time but a waft where things are and unthought? What is a body, but the place where parents are in connection, give out and their children take in. There used to be a common notion when ships were for sale, and the words "ships without ballast" was often used; it meant she is flat bottomed, that she can be shifted from one part of the port to the other without being stiffened with ballast. But some smart sailing craft must have plenty of ballast, or cargo, in order to be safe.

"Not the soul be without knowledge is not good." A full sock can stand up right, an empty sock falls flat. You sea men taking in cargo, striving away, stirring up power, starting on the voyage. "Whither away?" We ask their aim, their destination, and many give no answer. Some do not know, some do not care, some are being going and led by others, some are afraid.

Timorous mortals start and shrink to cross the narrow sea,
And shiver trembling in the brink,
And fear to launch away.
The bold launch into the deep, they have courage and conscious power, they study winds and currents, have they purpose in their heart. The ark was prepared for a definite purpose, it was not to sail, or make discoveries, to go on pleasure, or war. It was to save! Calmly she floated with her living cargo, without mast, or rudder, or pump. The modern ship is different; she is loaded for a definite port, her destination and yet no answer, she concludes that the ship was in man.

Are you the captain of your soul, or is another leading you whither he will? Alas! how full of contradiction is man; he is great and he is mean; he is weak and he is strong; a drop of water will kill him; he is a reed shaken in the wind, but he is a child that thinks! He is a judge, a criminal; he is glorious and base; he is a novelty, a chaos, a worm. There is a spirit in man, and the inspiration of the Almighty giveth him understanding. This spirit constitutes man's greatness, distinction, responsibility and immortality. He is from God, must account to God. How are you trying to answer one of a thousand? The duty is appalling if you try to do without, available, ready. "We are saved to the government all that come forth to make intercession for us."

Alas! the content you are trying to have his seed sown in the heart, and the seed is the Holy Spirit.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKETS.		
Eggs, new, per doz.	90.00	90.00
Bulls, young, at.	0.95	0.95
Butter, farmers' dairy	0.45	0.45
Spring chickens, lb.	0.35	0.35
Roasting turkeys, lb.	0.25	0.25
Brooding fowl, lb.	0.25	0.25
Geese, lb.	0.25	0.25
Turkeys, lb.	0.25	0.25

Wholesalers are selling to the trade:
Beef, forequarters, cwt... \$18.00
Do, hindquarters... 17.00
Corn, common... 12.00
Do, choice... 12.00
Do, medium... 12.00
Heavy hogs... 13.00
Shop hogs... 13.00
Mutton, light... 12.00
Do, heavy... 12.00
Lamb, yearling... 20.00
Lamb, 12-18... 20.00

SUGAR PRICES—WHOLESALE.

Wholesale quotations to the retail trade on Canadian refined sugar, Toronto delivery:
Acadia gran. (nominal)... 109 lbs. \$3.54
Roapath granulated... 100 lbs. \$3.54
St. Lawrence granulated... 70 lbs. \$3.54
Lancaster granulated... 100 lbs. \$3.54
Acadia No. 1 yellow, nom... 109 lbs. \$3.64
Atlantic, light yellow... 109 lbs. \$3.11
Atlantic, brilliant yellow... 109 lbs. \$3.64
Atlantic, dark yellow... 109 lbs. \$3.14
Roapath No. 1 yellow... 109 lbs. \$3.14
St. Lawrence No. 1 yellow... 70 lbs. \$3.14
St. Lawrence, No. 2 yellow... 70 lbs. \$3.14
St. Lawrence, No. 3 yellow... 70 lbs. \$3.14
Do below No. 1.
Granulated in 50-lb. bags, 15 cents over cwt. price; 25-lb. bags, 20 cents over; 5-lb. cartons, 25 cents over, and 2-lb. cartons, 30 cents over.

TORONTO CATTLE MARKETS.

Ex. cattle, choice	11.50	12.25
6x bulls, young	11.50	11.90
Butcher cattle, choice	10.50	11.00
Butcher cattle, medium	9.75	10.00
Butcher cattle, culls	8.50	9.00
Butcher cows, choice	8.75	9.00
Butcher cows, medium	7.25	7.50
Butcher cows, culls	6.50	6.75
Butcher bulls, young	8.50	8.75
Feeding steers	8.50	8.75
Stockers, choice	7.50	7.75
Stockers, culls	7.00	7.25
Milkers, choice	9.00	9.25
Springers	9.00	9.25
Sheep, wethers	12.50	13.00
Bucks and culls	5.50	5.75
Lamb, mutton	12.50	13.00
Hogs, fat	17.50	18.00
Hogs, f.o.b.	17.50	18.00
Calves	15.00	15.50

OTHER MARKETS.

WINNIPEG FUTURES.

Oats—	Open.	High.	Low.	Close.
May	84 1/2	85 1/2	84 1/2	85 1/2
July	84 1/2	85 1/2	84 1/2	85 1/2
Sept.	84 1/2	85 1/2	84 1/2	85 1/2

MINNEAPOLIS GRAIN MARKETS.

Wheat—	Open.	High.	Low.	Close.
May	84 1/2	85 1/2	84 1/2	85 1/2
July	84 1/2	85 1/2	84 1/2	85 1/2
Sept.	84 1/2	85 1/2	84 1/2	85 1/2

DULUTH LIVERIES.

Duluth—	Open.	High.	Low.	Close.
May	84 1/2	85 1/2	84 1/2	85 1/2
July	84 1/2	85 1/2	84 1/2	85 1/2
Sept.	84 1/2	85 1/2	84 1/2	85 1/2

BUFFALO LIVE STOCK.

Buffalo—	Open.	High.	Low.	Close.
May	84 1/2	85 1/2	84 1/2	85 1/2
July	84 1/2	85 1/2	84 1/2	85 1/2
Sept.	84 1/2	85 1/2	84 1/2	85 1/2

CHICAGO LIVE STOCK.

Chicago—	Open.	High.	Low.	Close.
May	84 1/2	85 1/2	84 1/2	85 1/2
July	84 1/2	85 1/2	84 1/2	85 1/2
Sept.	84 1/2	85 1/2	84 1/2	85 1/2

MARKET SLOW.

Light	15.00	15.25
Medium	14.50	14.75
Heavy	14.00	14.25
Rough	13.50	13.75
Plum	13.00	13.25
Bulk of all grades	12.50	12.75
Sheep, receipts 16,000.		
Weather strong.		
Lamb, native	15.00	15.25

Kill the Germs of Catarrh

BY ACTING TODAY YOU CAN QUICKLY CURE CATARRH AND AVOID BONGHITIS, PERHAPS CONSUMPTION.

Most Agreeable and Surest Cure is Catarrhozone, Which Cures Every Curable Case.

Catarrhozone proves especially good in those chronic cases where mucus drops down the throat, swells the stomach, and poisons the breath. When the nostrils are stuffed, only a few breaths through the inhalant are needed to clear the passages, and which there is coughing and some bronchial rashes, the soothing, healing properties of Catarrhozone act almost as magic.

Once you stop taking medicine into the stomach and get the healing oils and pure balsams of Catarrhozone at work you can be sure of quick and lasting cure for nose colds, catarrh, weak lungs, bronchitis, and sprained sore throat.

The complete \$1.00 outfit of Catarrhozone is sufficient for two months' treatment, and is guaranteed. Smaller size, 50c, at all dealers, or the Catarrhozone Co., Kingston, Ont.

Cuba's Fine Tobacco.

Cuba produces the highest priced tobacco grown in the world. The finest aromatic tobacco is not grown in all parts of the island, but on a little spot near the western coast, the size of which is no more than twenty square miles. Such tobacco as is produced in this limited area can be produced nowhere else.

It is almost unthinkable that a bird should build a nest on the water. Yet that is exactly what the grebes always do. With heads and necks protruding from the water, they sit on a nest of mud and sticks, which is usually near the open water of a marshy or reedy lake. We have seen several kinds of grebes, but they were all much alike, sometimes perched on the reeds, but always sitting freely on the water.

He is twice a conqueror who conquers himself in the hour of grief.

Nests On the Water.

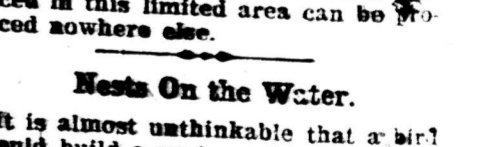
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He is twice a conqueror who conquers himself in the hour of grief.

To All Who

This Woman
Lydia L. Finlay
table Comp
Personal E

McLean, Neb.—
mend Lydia E. F.



women."—Mrs. J. McLean, No. 1, McLean, Neb. This famous Lydia E. Phipps, of Philadelphia, has been in America to health and to her sufferings from flagellation, ulcers, headache, and "the blues" to remedy a trial. Her special written endorsement is in the hour of her life.