SUNDAY SCHOOL LESSON

Lesson VIII., August 20, 1916.

The Riot at Ephesus.—Acts 19. 23-41.

Commentary.—I.The cause of the riot (vs. 23-28). Toward the end of Paul's stay at Ephesus there was great excitement about the work that was being done by Paul and his fellow laborers. The conversion of many pagans in Ephesus and the surrounding regions had resulted in a decrease of gain to a certain line of business in the city. Diana was the goddess that was greatly honored by the pagans of Ephesus. They had built a magnificent temple to her and had placed in it an image that they claimed fell down from heaven. This temple was one of the seven wonders of the world. It was four hundred twenty-five feet long and two hundred twenty feet wide, and built of beautiful white marble. It had marble columns sixty feet high, and the total number of columns was one hundred and twenty-seven. Demetrius was at the head of a trade that was engaged in making models of this shrine in silver, probably in different sizes, to sell to the many worshipers of the goddess. The sales of these images fell off as a result of the conversion of large numbers of pagans, and this aroused Demetrius and his fellow tradesmen to make an attempt to stop the spread of Christianity. He urged the plea that the religion of the Ephesians and the great temple of Diana would fall to decay if Christianity did not cease to gain adherents. No doubt the . consideration was more effective than the religious side of the question in arousing the people into a frenzy.

II.The uproar in the theatre (vs. 29-34). 29. The whole city—The feeling against Christianity was wide-spread and intense. Confusion—There was general excitement. Having caught Gaius and Aristarchus—It is thought that the mob could not then find Paul, but finding two of his fellow workers, they seized them. Rushed into the Theatre—There was an immense amphitheatre in Ephesus capable of seating 30,000 or more persons. This was the ordinary place of meeting for the discussion of public questions and was also used for games and other entertainments. 30. When Paul would have entered in—The apostle was in no sense or degree cowardly, and he was eager to share any reproach that his brethren were called upon to bear and to defend the cause to which he was giving his time and strength. The disciples prevailed upon him to keep away from the mob. 31. Certain of the chief of Asia—These were citizens if influence and wealth who were elected to have charge of the religious festivals and the various games. They were to institute and maintain these games at their own expense. Were his friends—It would seem from the fact that some of these prominent officials were friends to Paul, that though presiding over the games and festivals for the satisfaction of the populace, they had no great care for Artemis or her worship.—Cam. Bib.

32. The assembly was confused—In the excitement that prevailed the people had no clear idea as to why they were thus gathered together. 33. Alexander—He was a Jew, but whether or not he was a convert to Christianity it is not clear. It would seem likely that he was not a Christian from the fact that Jews were urging him to speak. Jesus was not favored by the pagans, and the Ephesians looked upon Christians as a sect of the Jews. This Alexander may have been the one mentioned in 2 Tim. 4; 34. Knew that he was a Jew—It is probable that the people recognized him as a Jew from his features and also by his dress. All..cried out—The pagans well knew that the Jews opposed to their worship and they would not listen to him. Great is Diana of the Ephesians—This cry, continued for two hours, would prevent any address by Alexander, and at the same time would produce a prejudice against the work that Paul and his fellow-Christians were doing. This long-continued outcry reminds us of the frantic efforts of the Baal-worshippers on Mount Carmel to call down fire from heaven to consume their sacrifice.

III. The rioters quieted (vs. 35-41). The townclerk—This was an important officer of Ephesus. He not only had charge of the records, but also had authority that might be compared to that of a mayor of modern times. Had appeased the people—The "townclerk" secured the attention of the rioters and quieted them. Ye men of Ephesus—The speaker began his address in a dignified manner. Goddess Diana—She is represented as presiding over the fruitfulness of vegetable and animal life and as the nourisher of all life. "There is no need for them to shout about the greatness of the Ephesian goddess. Everybody in the world is aware how devoted the city is to her worship and how glorious is [illegible]."—Lumby. Fell down from Jupiter—Jupiter was considered the father of all the other gods, and it was supposed that the image of Diana in the temple fell down from him. 36. Ye ought..to do nothing rashly—The "townclerk" was tactful in his remarks. Assuming as true what the Ephesians would be pleased to have true ,that the worship of Diana could not be disturbed, he urged his hearers to refrain from any further disturbance. 37. Who are neither robbers of temples (R. V.)—There were rich treasures in the temple of Diana, and it was clear that neither Paul nor his fellow laborers had taken any of those things. Nor yet blasphemers—The apostles had preached Christ as the Savior of the world, and had won converts by holding up the excellence of the religion of Jesus.

38. The law is open—The official, having disposed of the plea that the temple of Diana would become deserted, showed that Demetrius and his sympathizers had a better way to have their grievances settled than by causing an uproar among the populace. There were courts of justice to which the complainants might appeal. Deputies—Roman officers called proconsuls. Let them implead one another—Let accusations be made and answers given. 39. Concerning other matters—If the case should come before the pro-consul, that official was accessible; but if it was a question to be decided by the ordinary courts, it should be brought before a regular assembly, and not referred to a mob. 40. Called in question—The uproar was without any justification and the Roman government might see fit to withdraw from the city some of the rights that had been granted to it. 41. He dismissed the assembly—The "town clerk" had authority to disperse the crowd. There were no great results from this riot. Paul and his fellow workers escaped injury. The people were assured that the worship of Diana was not endangered by the spread of Christianity, but to-day the site of the great temple cannot be positively identified.

Questions.—Who was Demetrius? What was his grievance? What are the principal points in his speech? How were the people affected? Whom did the mob seize? Who restrained Paul from going into the theatre? Why? Who was Alexander? Why was he not permitted to speak? How long did the uproar continue? Who finally claimed the people?

PRACTICAL SURVEY.

Topic.—Religious pretense.

I. To protect self-interests.

II. To overthrow Christianity.

I. To protect self-interests. The revolutionary power of the gospel, encountered by the mercantile spirit, led to a public demonstration in Ephesus. Extraordinary power had accompanied Paul's preaching. Miracles were wrought. Many were converted to Christ. Idolatry was renounced. It was the preaching of the cross which was the source and secret of Paul's power. The wide-spreading effects of true religion were seen in the changed habits and customs of the people. Demetrius designated Paul as the person who had not only produced a crisis in trade, but one who had endangered their religion. He aroused the town that day, not by any power of mind or heart, but simply by the explosive force of those depraved and selfish passions to which he appealed. Had the preaching of Paul been confined to a few or had it reached only the intellects and not the hearts of many in Ephesus, Demetrius would have had no cause for alarm. Paul's preaching bore testimony against him. Could Demetrius have denied or ignored its effects, he would have done so. According to his own statement there was much less demand for silver shrines as a consequence of Paul's preaching. When the Ephesians accepted Christ as their Saviour, they turned away from their former superstitions. The real offense lay in the fact that the gospel had gained power and was putting down the old faith. Though the gospel contained lessons of godliness with glorious promises of immortality and revelations of the goodness and love of God, Demetrius saw in it one fatal blot which to him obliterated all its excellences. It would destroy his trade in silver shrines. Faith in Jesus Christ would be a death-blow to the gains of Ephesian craftsmen.

II. To overthrow Christianity. False religion resorted to violence for protection. Idolatry was afraid of truth. The craftsmen made use of the people as blind instruments to accomplish their private designs, though the concurrence of the multitude in support of their cause was no proof of its justice. The uproar was excited by mercenary artificers. The triumphs of the gospel at Ephesus, according to Demetrius, involved a religious revolution. The conflict stood between divine truth and human error. It was a spirit of rebellion against the gospel. Pent-up passions were let loose in a popular riot. It was popular opposition to express popular opinion. However uninformed in matters of religion the town clerk was, it was plain that he was a competent man. He gave testimony to the conduct of the apostle as the promoter of a new faith. He reduced the hazards of Demetrius to their proper proportions as mere personal matters. He informed the whole multitude that disaster might be the sequel of the day's wasted uproar and undefended concourse. It was wise advice to urge the multitude to do nothing rashly. It was shrewd counsel to remind the mob of the law, the place of which they were usurping. The sudden quieting of the city was a tribute to genius of Rome for good government. The whole occurrence was improper, unfair, needless and dangerous. The town clerk at Ephesus was an example of undaunted courage, calm prudence, impartial justice and human kindness. Even in the heathen world God witnessed to Himself in Roman law and discipline. In the uproar God preserved Paul and his companions by the confusion of the people and the reasonable interference of a prudent official. The entire effort to protect heathen religion and customs by an attempt to overthrow Christianity was the means of contributing to the spread of the gospel. A church was established at Ephesus of a large number of believers. Paul might have discussed the abstract questions of religion and various questions concerning idols and idolaters without creating any antogionism and without winning any converts to Christianity. However, Paul's great concern was to show the way of salvation from sin by preaching "Christ and Him crucified," showing that the religion of Jesus contains the most sublime doctrines and teaches true devotion. T. R. A.

Winter in Russia.

What winter can be like in Russia was discovered by Napoleon in 1812 and by Charles II. of Sweden a century earlier. Charles made a successful drive into Russia in 1708, but winter overtook him in October. The cold was so intense that wood could not be made to ignite in the open air. Wine and spirits froze, birds fell dead on the wing, saliva congealed on the men's lips. Says one who went through that terrible winter with the Swedish army: "You could see some without hands, some without feet, some without ears and noses, unable to walk upright, but creeping along like quadrupeds."—London Standard.

USE CONCRETE AND SAVE MONEY

A Concrete Feeding Floor or Manure Pit Will Pay for Itself in a Few Years—Some Pointers on Mixing Concrete.

On almost every farm a year rarely goes by that some kind of concrete work is not done. If a silo is not being built we are laying down a floor or making a concrete cistern. Unfortunately, results in concrete construction are sometimes disappointing, so that it might be well if a few fundamental principles are explained.

Concrete is made by mixing cement, sand and stone together. The cement used must be fresh and free from moisture.

The sand must have no mould or dirt of any kind in it or the concrete will not harden properly. Most of the grains should measure from one-thirtieth to one-eighth of an inch, and if some of the grains measure one-quarter of an inch the strength of the concrete will be increased. Very fine sand should not be used.

A bottomless box is convenient for measuring out the material. If it is made 2 feet by 3 1-2 feet by 11 1-2 inches, it will contain 7 cubic feet.

Before attempting to mix the material all the tools required should be on hand. These will consist of shovels (one for each man), wheelbarrows, water barrel, buckets, and wooden platform to do the mixing on.

The piles of sand and gravel should be dumped near the work so as to prevent unnecessary wheeling backwards and forwards. In mixing, the cement and sand should be mixed first, and then the stones mixed with them afterwards. No water should be added until the whole is thoroughly mixed together.

Although in many barnyards it may not be advisable to have a concrete

How not to keep Manure. The most valuable part of the manure is in the liquid portion. Notice how it is being leached away.

The stone or gravel used, like the sand, must be free from loam or vegetable matter. For foundations the stones may measure from half to two and one-half inches in diameter. For walls smaller stones will have to be used.

In just what proportions the materials should be mixed will depend on the purpose for which the concrete is used. For making silos, tanks, cisterns, fence posts, well curbs, etc., one part of cement should be used to two parts of sand and four parts of stone. For floors and gutters a weaker mixture may be used, consisting of one part of cement, two and one-half parts of sand, and five parts of stone.

HOW TO MIX.

It is best to measure the materials before mixing them. When the proportions are guessed at, very often too little cement is used, with the result that the work has to be done over again in a few years.

A bag of cement contains approximately 87½ lbs. To make a 1-2-4 mixture two bags of cement will have to be mixed with 3 1-2 cubic feet of sand and 7 cubic feet of stone.

Farmers' Bulletin No. 481 of the United States Department of Agriculture gives the following directions for making a manure pit:

"Where manure must be stored for a considerable length of time, larger pits or basins are required. Such pits are seldom made over five feet deep (in the clear at the deeper end), and are wide enough that the manure may be loaded on a spreader in the pit or drawn up a roughened concrete incline or run. The slope for such a run must not be steeper than one foot up to four feet out.

"In building such a basin as this, use a team plow and scraper to make an earthen pit in which to build a concrete basin of the dimensions shown. In laying out the earthen pit, bear in mind that the concrete walls and floors are eight inches thick, and make due allowance for the same. With a spade trim the sides and the deep end vertical.

"In order to form a pump hole from which the liquid manure can be pumped, in one corner at the deep end of the pit dig a hole eighteen inches deep by two and one-half feet in diameter. To protect the concrete floor at the upper end of the driveway excavate a trench eight inches wide and two feet deep, for a concrete foundation apron. Extend it around the corners, and slope it upward to meet the driveway incline.

"In general the framing of the forms is similar to that of shallow pits. If the earthen walls stand firm, only an inside form will be needed. Otherwise, build an outer form. For the forms, use one-inch siding on two by four inch studding, spaced two feet eight inches. These uprights need not be cut to exact lengths. Save lumber by allowing them to extend above the siding. Stiffen each section of the form by nailing a two by four inch scantling to the uprights at top and bottom of the forms.

"Erect the forms in the pit. Set them on eight-inch concrete blocks or bricks, so that the floor may be built under them. To prevent bulging, cross brace the forms with two by four inch timbers. Begin filling with concrete the same as for shallow pits, and do not stop until the job is completed.

"Lay the floor for the bottom and the incline the same as for shallow pits. To give teams a sure footing on the incline, imbed in the concrete the turned-up ends of iron cleats bent at right angles, similar to a capital U. Old wagon tires, cut in lengths not greater than twenty inches, and turned up four inches at each end, will do. Leave one inch clearance between the cleats and the concrete, and set them so as not to obstruct the wheelway. Space the cleats fourteen to sixteen inches. Roughen or corrugate the bottom crosswise every six inches, by using a five-foot length of two by four inch scantling bevelled lengthwise to the shape of a carpenter's chisel. To make the corrugations, set the timber with the bevelled face toward the incline. Strike the two by four with a heavy hammer, so as to indent the concrete to the depth of one inch."

—CANADIAN COUNTRYMAN.

SUNDAY AT HOME

OLD AND YOUNG.

Long ago, on a bright spring day,
I passed a little child at play;
And as I passed, in childish glee
She called to me, "Come and play with me."

But my eyes were fixed on a far-off height
I was fain to climb before the night;
So, half impatient, I answered, "Nay!
I am too old, too old to play."

Long, long after, in autumn time—
My limbs were grown too old to climb—
I passed a child on a pleasant lea,
And I called to her "Come and play with me!"

But her eyes were fixed on a fairy book;
And scarce she lifted a wondering look,
As with childish scorn she answered, "Nay!
I am too old, too old to play."

—Francis William Burdillon.

A STRONGHOLD IN TROUBLE

Praise the Lord of hosts; for the Lord is good; for his mercy endureth for ever. God is our refuge and strength, a very present help in trouble. I wail say of the Lord, He is my refuge and my fortress; my God; in Him I will trust. Who is like unto thee, O people saved by the Lord, the shield of my help, and who is the sword of thy excellency! As for God, His way is perfect; the word of the Lord is tried; he is a buckler to all them that trust in Him. For who is God, save the Lord? and who is a rock, save our God?

If any man love God, the same is known of him. The foundation of God standeth sure, having this seal, the Lord knoweth the way of the righteous; but the way of the ungodly shall perish. Thou hast found grace in my sight, and I know thee by name.

THE SABBATH.

What shall we say of a law maker who is the greatest law breaker? Who is this behind Moses, who says "Thou shalt do no manner of work," and yet he himself works night and day, all days, all nights, knows no fatigue, and is never weary. Talk of the laws of labor!

I stood by a bee-hive on a Sabbath evening and heard the music (was this vocal or vibration), like the song of the humming bird? Has anyone written out the gamut of the harmony of the hive? These bees had returned after a successful honey hunt; had they broken the Sabbath?

It is a far cry from the source of all law to the queenly dignity of the hive; but at both ends I see no law of the Sabbath. I must shorten sail and come into a harbor of limitations, and hear the words of Moses as he speaks to "men." I find here an introspective religious experience, a harp rudely strung, responding to the voice of Moses, and what do I find? Not a harsh edict, formulated with thunder and fire, but I see a magnificent mandate for the security, ennoblement, and perpetuity of the race. "The Sabnath was made for man, and man was made for the Saviour."

What right has man to formulate rules for his fellow-man to follow, to bring him into bondage? Hundreds of rules have been made by men for men and imposed with serious religious sanction. Thereby they think they glorify God. Is religion made up of mechanical, material and carnal elements?

What is the value of religious duties, and ordinances, if the heart does not follow with its splendid sanctions? How near can sacraments approach the spirit of man? Men taste bread and wine, which are carnal things. Suppose the soul stands with its empty cup in hand, waiting for its share in the ordinance; at what point can it dip its cup into the stream and take a drink and be refreshed? Can you come any nearer the spirit of man than by symbol and sacrament? Can man give vision and light for introspection? Can you arrange the furniture for the reception and ravishment of the awful Presence? What power or man can disturb the soul with the joy of elevated thought? "The kingdom of God is within," independent of and superior to the ministry of man. Deep calleth unto deep, and the sanctuary of the soul is the Holy of Holies, which no one may enter but the High Priest of our profession. The Sabbath is made for man, a symbol, a foretaste, a pre-vision of the home of the saints in light.

"Midst power that knows no limit.
Where wisdom has no bound,
The beatific vision
Shall glad the saints around.

O happy, holy portion,
Refection for the blest,
True vision of true beauty,
True care of the distressed!

Strive man, to win that glory;
Toil, man, to gain that light;
Send hope before to grasp it,
Till hope be lost in sight."

H. T. Miller.

To a Husband.

(The Echo.)

Have you put a song in her heart to-day,
Have you lifted some of her care?
Have you brought a rose from the bitter fray
And put it in her hair?
Have you made it brighter through every hour,
That she trusts and yearns for you?
Have you put a song in her heart to-day
As a brave man ought to do?

Have you made her struggle a little sweet?
Her pathway bright and clear?
Have you softened the day for her weary feet
With a memory sweet and dear?
Have you made a happier future shine
In her eyes because of you?
Have you put a song in her heart to-day,
As a brave man ought to do?

Have you given her back in the golden age
Of her sacrifice and trust
A little share of the hidden page
Of the beauty out of dust?
Have you been worth while for her dear sake
In all she's done for you?
Have you put a song in her heart to-day
As a brave man ought to do?

Where Leap Year is Legal.

In Scotland the leap year privilege for women appears to have a legal foundation, for many years ago the following law was passed: "It is statut and ordaint that during the rein of his maist lissit Megeste, for ilk yeare knowne as lepe yeare, ilk mayden ladye of bothe highe and lowe estait shall hae liberte to bespeke ye man she likes; albeit he refuses to taike her to be his lawful wife, he shall be mulcted in ye sum ane pundis or less, as his estait may be; except and awis gif he can make it appeare that he is betrothit ane ither woman he then shall be free."—London Express.

ONLY A JOKE.

(Guelph Mercury)

The Toronto Globe has a heading this morning, part of which says "Gen. Hughes Has No More To Say." Does the Globe want us to take this seriously?

A U. S. VIEW.

(Buffalo News)

For the moment Britain is out-pointed but, if tradition be any criterion, she is looking for the next bout.

Naphtha soap, shredded and scattered among blankets when they are stored away will prevent the ravages of moths.

MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKET.

Butter, choice dairy	$ 0 26	$0 30
Do., creamery prints	0 32	0 34
Eggs, new-laid, doz.	0 28	0 32
Turkeys, lb.	0 20	0 22
Ducklings, lb.	0 16	0 18
Spring chickens, lb.	0 22	0 24
Squabs, per doz.	4 50	6 00
Hogs, per lb. dressed	0 15	9 15½
Calves, per lb. dressed	0 15½	0 16½
Thimbleberries, box	0 14	0 00
Black currants, 11-qt. bkt.	1 25	0 00
Red currants, 11-qt. bkt.	0 75	0 00
Blueberries, 11-qt. bkt.	1 25	0 00
Apples, large bkt.	0 40	0 00
Raspberries, box	0 15	0 00
Cucumbers, bkt.	0 05	0 00
Corn, doz.	0 15	0 00
Tomatoes, 11-qt. bkt.	0 75	0 00
Do., 6-qt. bkt.	0 40	0 00
Potatoes, bush	1 25	1 50

MEATS, WHOLESALE.

Beef, forequarters, cwt.	$10 50	$11 50
Do., hindquarters	14 50	15 50
Carcases, choice	12 50	13 50
Do., common	1 00	11 50
Veals, common, cwt.	8 50	10 50
Do., medium	11 50	13 50
Do., prime	15 00	17 00
Heavy hogs	12 00	13 00
Shop hogs	15 00	15 50
Abattoir hogs	16 00	16 50
Mutton, heavy	10 00	12 00
Do., light	14 00	16 00
Lambs, Spring, lb.	0 21	0 23

SUGAR MARKET.

Quotations on Canadian refined sugar, Toronto delivery, remain unchanged as follows:—

Royal Acadia, granulated	100 lbs.	$7.76
Lantic, granulated	100 lbs.	7.86
Redpath, granulated	100 lbs.	7.86
St. Lawrence, granulated	100 lbs.	7.80
Dominion, granulated	100 lbs.	7.81
St. Lawrence, Beaver	100 lbs.	7.81
Lantic, Blue Star	100 lbs.	7.76
No. 1 yellow	100 lbs.	7.46
Dark yellow	100 lbs.	7.26

LIVE STOCK.

Cattle prices were firm, and hogs made a further advance of 25 cents, making a new high record.

Export cattle, choice	8 25	8 75
Butcher cattle, choice	8 00	8 25
Do., medium	7 25	7 65
Do., common	6 50	7 00
Butcher cows, choice	6 75	7 25
Do., medium	6 00	6 50
Do., canners	4 00	4 50
Do., bulls	5 00	7 50
Feeding steers	7 00	7 50
Stockers, choice	6 50	7 25
Do., light	6 00	6 50
Milkers, choice, each	70 00	90 00
Springers	70 00	90 00
Sheep, ewes	8 00	8 75
Bucks and culls	4 00	7 00
Lambs	11 25	11 75
Hogs, fed and watered	12 55	
Calves	5 00	12 00

OTHER MARKETS

WINNIPEG QUOTATIONS.

Wheat—	Open.	High.	Low.	Close.
Oct.	1 45	1 48¾	1 44⅞	1 48¾
Dec.	1 43¼	1 46⅝	1 41⅝	1 46⅝
May	1 46	1 51	1 45⅝	1 51
Oats—				
Oct.	0 46½	0 49½	0 46⅞	0 49⅝
Dec.	0 47⅝	0 48⅛	0 47⅝	0 48
Flax—				
Oct.	1 92	1 93½	1 91¼	1 93½

MINNEAPOLIS GRAIN MARKET.

Minneapolis.—Wheat, September, $1.49 3-4 to $1.50; No. 1 hard, $1.55 7-8; No. 1 Northern, $1.50 7-8 to $1.50 7-8 to $1.53 7-8; No. 2 Northern, $1.46 3-8 to $1.51 3-8. Corn—No. 3 yellow, 82 to 83c. Oats—No. 3 white, 43 1-4 to 43 3-4c. Flour, fancy patents, $7.90 wood; first clears, $6.20; other grades unchanged. Bran, $19.00 to $20.50.

DULUTH GRAIN MARKET.

Duluth—Linseed on track, $2.13 to $2.13 1-2; to arrive, $2.13; September, $2.13 asked; October, $2.19 asked; November, $2.14 1-2 asked; December, $2.12 bid. Wheat—No. 1 hard, $1.53 1-2; No. 1 Northern, $1.15 1-2 to $1.52; No. 2 Northern, $1.48 to $1.49; September, $1.50.

THE CHEESE MARKETS.

Madoc.—At the Madoc Cheese Board today 225 boxes offered; all sold at 17c.

Woodstock.—At the regular meeting of the cheese board here 1,145 boxes were offered; 17 1-2c bid; no sales.

CHICAGO LIVE STOCK.

Cattle, receipts 17,000.
Market steady.

Native beef cattle	6 90	10 45
Stockers and feeders	5 00	7 85
Cows and heifers	3 50	9 25
Calves	9 00	12 50

Hogs, receipts 26,000.
Market strong.

Light	9 80	10 30
Mixed	9 40	10 40
Heavy	9 25	10 35
Rough	9 25	9 45
Pigs	8 00	9 00
Bulk of sales	9 60	10 25

Sheep, receipts 17,000.
Market weak.

Wethers	6 75	8 25
Lambs, native	7 50	11 40

BUFFALO LIVE STOCK.

East Buffalo, Despatch—Cattle receipts 50; steady.

Veals, receipts 150; active, $4.50 to $12.50.

Hogs, receipts 2,500; active; heavy and mixed $10.75; yorkers $10.35 to $10.75; pigs $10.35; roughs $9.15 to $9.25; stags $6.50 to $7.75.

Sheep and lambs, receipts 400; active; lambs $7.00 to $11.50.

MONTREAL MARKETS.

Butchers' steers, choice, $8.25 to $8.50; good, $7.75 to $8; fair, $7.25 to $7.50; medium, $6.75 to $7; common, $6 to $6.50; butcher cows, good, $5 to $7.50; fair, 5.50 to $5.75; common, $5 to $5.25; butcher bulls, best, $5.35 to $7.50; good $6 to $6.50; fair $5.50 to $6; canners, $4.50 to $5.25.

Sheep, 6 cents to 7½ cents; lambs, 10½ cents to 12 cents.

Calves, milk fed, 8 cents to 10 cents; grass fed, 5 cents to 6 cents.

Hogs, select, $12.50; rough and mixed, lots, $11 to $11.75; sows, $10 to $10.50, all weighed off cars.

Receipts last week at the east end market were: Cattle 1,000; sheep 1,600; hogs, 900; calves, 700.

LIVERPOOL PRODUCE.

Wheat, spot—strong.
No. 1 Manitoba—14s 6d.
No. 2 red western, winter—14s 3d.
Corn, spot—firm.
American mixed, new—16s 6d.
Flour, winter patents—57s.
Hops in London (Pacific Coast)—£4 15s to £5 15s.
Hams, short cut, 14 to 16 lbs—97s.
Bacon, Cumberland cut, 2 6 to 30 lbs.—89s.
Clear bellies, 14 to 16 lbs—89s.
Long clear middles, light, 28 to 34 lbs—92s.
Long clear middles, heavy, 35 to 40 lbs—90s.
Short clear backs, 16 to 20 lbs—86s.
Shoulders, square, 11 to 13 lbs—71s.
Lard, prime western, in tierces, new—73s 6d.
Lard, prime western, in tierces, old—74s 6d.
American, refined—76s 6d.
American, refined, in boxes—74s 6d.
Cheese, Canadian, finest white, new—93s, colored 94s.

ONE TRUTHFUL GERMAN.

(Ottawa Citizen)

Chancellor Von Bethmann-Hollweg says that Germany will have nothing to do with terms of peace. That's what we have been trying to impress upon him all along.

SCARCELY NEEDED.

(Pittsburg Gazette-Times)

It scarcely needs to be added that this week's calamities will not weaken in the slightest degree the determination of the Allies to prosecute the war, with increasing vigor.

The fact that a rolling stone gathers no moss should influence us to be on the level.