

LESSON

September 17, 1916.

Prisoner in the Castle—Acts 22:1-30

COMMENTARY.—I. Paul's defence (vs. 1-21). From the fact that Paul addressed the excited crowd in Hebrew, the language known to every Jew, he gained a hearing. He used an honorable title in speaking to his opposers, classing himself with them as a fellow Jew. He was born in the important city of Tarsus, and at a suitable age was placed under the instruction of the great Gamaliel. He was a careful observer of the law of Moses and was active in his religious life. He was energetic in his efforts in behalf of the religion of his fathers. He sought to destroy the disciples of Jesus Christ. He had authority from officials, who were still living, to arrest them and to bring them as prisoners to Jerusalem. While on this mission, he was treated, for some time, as a prisoner, as he was suddenly stricken down by the shining of a light brighter than the sun at noon. The Lord Jesus spoke to him and he barked to His voice, acknowledging him as Lord. He became submissive, saying to Him, "What shall I do, Lord?" At the command of the Lord he went to Damascus and there found a man named Ananias, a devout man, a Jew, who believed in Jesus, and who had been instructed and encouraged him, and Paul became converted. Ananias told him that he should be baptized to all men of what he had seen and heard.

17. When I was come again to Jerusalem—it is quite evident that this visit to Jerusalem was made more than three years after his conversion, for it was after the three years which he spent in Arabia (Gal. 1:18). While I prayed in the temple—Paul's mention of his praying in the temple would show his hearers that he was a Jew and had high regard for the city and the temple. He recognized the temple as the proper place for prayer. I fell into a trance (R. V.)—Paul became unconscious of his surroundings, and his mind was exercised in what was revealed to him by the Spirit. He here received one or more of the "visions and revelations of the Lord" (2 Cor. 12:1), which came to him during his life. Paul was informed of the attitude of the Jews of Jerusalem toward Jesus. The Lord commanded him to escape quickly. He had work for him to do in other lands. In Acts 9:26-30 an account of this visit to Jerusalem is given, and Paul's preaching stirred the Jews to such a pitch of enmity that the disciples thought it not best for him to remain longer and sent him away to Tarsus. Thus Paul was warned in a vision and his fellow Christians saw the danger hence he fled from the enemies of the cross.

19.—Lord, they know that I am imprisoned in his trance condition Paul is speaking to the Lord in answer to what he had said to him. Some of the people in that crowd must have remembered him as a zealous persecutor of Christians and that he was constantly at it. In every synagogue—His efforts were not confined to narrow limits. He went wherever he heard that Christianity was gaining adherents, 29. Thy martyr's witness. This is the original meaning of the word; but when those who witnessed to the resurrection and Messiahship of Jesus were being put to death for their testimony, the meaning of the word was extended to its present significance. Consenting—Paul approved of the stoning of Stephen. Kept the stones—The stoned stones at the martyr's laid off the loose outer garments. Paul was the man who took charge of these articles of clothing for the executioners. "This reference to Stephen must have thrilled the heart of Paul himself with emotion at the recollection of his own share in that deed of blood with some of his murderers now present, and ready to inflict upon himself the same doom."—He said unto me, Depart—In this vision in the temple Paul was warned to leave the city to escape his persecutors. I will send thee—unto the Gentiles—Here was a distinct call to Paul to become an apostle to the Gentiles.

II. The fury of the mob (vs. 22, 23). 22. Gave him audience unto this word—Up to this time the crowd listened to the apostle, but the saying that the Lord sent him as a messenger of salvation to the world was not allowed to live. 23. Cried out—With shouts of anger at Paul. Cast off their clothes—Threw off their loose outer garments as if they would rush at Paul to tear him in pieces. This act was also an expression of rage. Threw dust into the air—Another expression of anger, as if they must throw something at such an offender. "Then began one of the most despicable spectacles which the world can witness, the spectacle of an Oriental mob, hideous with impotent rage, howling, yelling, cursing, gnashing their teeth, flinging about their arms, waving and tossing their blue and red robes, casting dust into the air by handfuls, with all the furious gesticulations of an uncontrolled fanaticism.—Farrar.

III. Saved from being scourged (vs. 24-30). 24. Brought into the castle—The captain ordered Paul to be placed in the tower of Antonia, where he would be protected from the rioters. Examined by scourging—The captain evidently did not understand Hebrew or he would have known why the Jews were thus enraged at Paul. To examine by scourging was to torture an accused victim until he would confess the crime with which he was charged. The scourge was a whip composed of two or more lashes, often with sharp pieces of metal stuck

ed to them to increase the flesh of the one beaten. 25. Bound him with thongs—The victim was bound or stretched along a whipping-post with leathern straps, so that he would receive the full force of the scourges, and that upon his bare back. Is it lawful—Paul's Roman citizenship had once before been a help to him, and now he urged it to protect himself from the pain and disgrace of a scourging. The Roman law forbade the scourging of a Roman citizen under any circumstances, and protected him from punishment of every sort without a legal trial. It meant death for one to lay a false claim to Roman citizenship, hence the captain, when informed by the centurion of Paul's question, was treated, for a Roman citizen.

27. The chief captain came—He wished to know from Paul's own lips about his citizenship. 28. With a good sum—At times Roman citizenship was sold in order to raise revenue. I was free born—Some of Paul's ancestors had Roman citizenship conferred upon them, hence he was a free-born citizen. 29. Departed from him—The captain who had been ordered to examine Paul by scourging left him, for they had no right to proceed further. The chief captain also was afraid—He had no right to proceed further. The chief captain also was afraid—He had no right to proceed further. The chief captain also was afraid—He had no right to proceed further.

Questions.—What was Paul's situation when he made his defence? Give an outline of his address. Why did the crowd listen to him? What vision did he relate? What was Paul's attitude toward the law? At what point did the crowd interrupt the speaker? How did they express their rage? What did the chief captain order to be done? What privileges did Paul have as a Roman citizen?

PRACTICAL SURVEY.

Topic.—Paul's life-review.
I. Formed the basis of his defence.
II. Disarmed Jewish and Roman power.
I. Formed the basis of his defence. Upon a stairway leading to the castle stood the venerable apostle Paul, his chair surrounded by the Roman guard, while the bloodthirsty Jews formed a multitude of lookers-on. He had barely escaped with his life. His name had been held up as the author of blasphemies and sacrilege and as the enemy of his race. It was on a false and malicious charge that the uproar had been excited. Paul's confidence in truth, in his own mission, in the work of the Holy Spirit, in the future of the Christian church and his fearlessness of men enabled him to speak to the infuriated mob. Whether we consider the man, the circumstances, the speech or the effect produced, Paul's address is worthy to be ranked among the famous speeches of the ages. A man with a life of suffering and an unfathomable love for the sinner, whose cause he would defend, was back of that speech. The elements of its greatness were its wisdom and moderation, its simplicity and its truthfulness. The simple story of his conversion was told without embellishment, nothing concealed, nothing modified. After the manifold experiences of a missionary's life, after having been beaten, stood and fasted, Paul rehearsed the story exactly as it occurred in his early life. The circumstances of his early life were well known to his hearers. He appealed to them to listen with impartiality. His Hebrew speech, his thoroughly Jewish attitude, his unflinching spirit, his earnestness and noble courage seemed to subdue his hearers. The nature of the message made it absolutely necessary for him to speak of himself. He did this without any trace of vainglory or egotism, with no boasting, no affected humility, but with absolute simplicity. Paul related his experience with a definite purpose to show that throughout his life he had been loyal to Judaism and had followed the special divine direction given to him. The God of his fathers, by a gracious manifestation of himself and his will, had called the apostle to his service. That was the sole and all-sufficient explanation of his life and conduct, and that became his entire defence. No true Jew would deny that Jehovah might choose any of his people for special service and give to such immediate visions and directions. The leaders of the Jewish party knew nevertheless that there was no way against the apostle. They appealed to the prejudice of the people and excited their feelings into a passion which might have led to Paul's death within the temple courts. Because he had carried the gospel to the Gentiles, that mob had been aroused. Paul carried a good conscience which remained undisturbed in the storm of sinful rage which surrounded him.

II. Disarmed Jewish and Roman power. With national jealousy and religious bigotry aroused, the uncontrolled fury of the mob put Paul's life again in peril. He waited until the clamor subsided at the sight of preparations for his scourging. Then he spoke. The thought of using his Roman citizenship to secure relief from indignity and pain came like an inspiration of the Spirit. Paul was a free-born citizen of Rome while the chief captain was only a citizen by purchase. Without rage or excitement, before the first humiliating lash descended, Paul asked with all the heroism of a great man, "Is this right?" This question made the Roman quell and appeal to higher authority. Fear of the people in their exasperation against the defense of the apostle had determined the chief captain in his course with Paul, but greater fear of the Roman power caused him to desist. Utterly defective as Roman law was, it stood in strong contrast with Jewish frenzy. It afforded the safe custody of Roman soldiery. It regarded Paul's claims of Roman citizenship. It secured order, all of which was immeasurably superior to the violent extortments of an ungovernable mob. Divine deliverance was brought about by the right feeling of the Roman captain together with the civil privileges of the apostle. Out-

warily arrested, Paul remained inwardly undisturbed. Contending parties were silenced and their objects defeated by their own fury and violence. T. R. A.

FARM GARDEN

FARM WORK FOR AUGUST.

As for farm work in August continue the destruction of weeds; keep the ground mellow about young trees; pinch back shoots that are becoming too long in young trees and blackberry bushes; apply mulching to trees suffering from drought; and transplant strawberries according to directions given below, remembering that the sooner the work is done the more firmly will they become established for enduring winter, and the better they will bear next season.

TRANSPLANTING STRAWBERRY PLANTS.

Next to early spring planting, the season of partial rest to the plants which occurs immediately after bearing is the best time for transplanting. Take them up carefully, so as not to tear the fibres, cut off all the leaves except those just expanding, keep the roots moist by immersion in mud, and spread out on a matting in the shade. Settle the ground about them by pouring on water, then complete the surface by a covering of fine, mellow earth; next apply a mulching, an inch and a half in thickness, of fine, pulverized manure.

All, or nearly all, will grow without any further watering; but should the weather become unusually dry, water may be applied without detriment, the mulch keeping the surface moist and preventing the formation of a crust. These plants will immediately grow, become well established before winter, and, if well cared for, will bear a crop next year.

FIGHTING INSECTS AND DISEASE.

Continue to watch for insects, and especially for aphides or plant lice, which often increase rapidly during August. Whole-oil soap, strong soapuds, or very strong tobacco water, may be used for destroying them. It may be thrown on with a coarse syringe, but it is more effective where the shoots can be bent over and dipped in the liquid.

Keep a constant eye for black-knot on the plum and fire-blight on the pear, cutting off instantly the affected parts. Excision will prove a reliable and perfect remedy in the case of black-knot; and frequently, but not always, so, in cases of fire-blight. It is better to cut away half or even the whole of a tree than to have it wholly destroyed by disease and allow the malady to spread.

Budding may be continued. Finish up speedily on cherry, plum and standard pear, and commence early with standard peaches and quinces may be budded toward the close of the month. Watch the stocks in season and remove the ligatures as soon as they begin to cut into the bark.

GATHERING THE FRUIT.

Gather early pears as they approach maturity, but before they become ripe on the tree, and ripen them in drawers or boxes. This will much improve their quality and prevent rotting at the core, so common in summer pears.

The proper degree of maturity may be judged in most cases by bending the stem—if the fruit is nearly ripe it will loosen its hold of the tree, but if it adheres firmly, the pear has not sufficiently matured. There are, however, exceptions to this rule—the Bartlett, for instance, may be picked even before it has attained full size, and, in a week or two, will ripen into a fine, melting texture and excellent flavor. Ripening summer pears in the dark much improves their appearance. A Bartlett, for instance, fully exposed to the sun and allowed to ripen on the tree, or in a well-lighted apartment, will show a yellowish or light brown check, but if in a dark drawer, the light brown will become a beautiful carmine or crimson.

When nitrogen is estimated at 75 cents a pound, phosphoric acid at 7 cents a pound and potash at 4 cents, Halligan estimates the average value of farm manure as follows: Droppings from one horse, per ton, \$2.48; cow, 2.48; sheep, \$4.25; pig, \$3.20. But as a matter of common experience we know when the manure is properly kept and applied to the land it is worth more, for the figures given do not include the value of the humus, which may be considerable.

The amount of manure voided by animals varies according to the kind, size and age of the animal. Holden estimates that for every 100 pounds of dry matter in the feed the horse voids 210 pounds of fresh manure, the cow 350 pounds of fresh manure, the sheep 150 pounds.

As to the proportion of urine to the manure, Snyder estimates that a well-fed horse will produce about fifty pounds of moisture a day. Of this, one-quarter, or twelve and a half pounds, will be urine. In a stable, the horse will void about six tons of manure per year, according to the same authority.

A milch cow on an average will produce from 60 to 70 pounds of manure per day, estimating both solid excrement and liquid manure. Of this, from 20 to 30 pounds will be liquid manure. The daily droppings of a well-fed cow of average size are about 80 pounds, including the absorbents.

The best way to save manure is to apply it to the land as fast as enough accumulates to pay for the time required to spread it. Bedding should be used in the stalls to absorb the liquids, which are the most valuable parts of the manure. By applying this manure as fast as it accumulates the danger of flies breeding in it will be reduced and much of the ingredients will be saved. But if it is not possible to apply for some time, store in a pile, keep dry and screen or put hellebore on it occasionally to prevent flies from breeding in it.

Some farmers say the blossom test for cutting alfalfa is unreliable. The blossoms should be disregarded entirely and the alfalfa cut when the shoots are from one-half to three-fourths of an inch long.

Wood ashes should be saved and carefully stored in a dry place until applied to the soil. The potash in wood ashes gives them an unusually high value at the present time, says Prof. L. L. VanSlyke, of the Geneva station.

Bread croquettes—Bread croquettes are delicious served as a luncheon dessert or as an accompaniment to the meat course at either lunch or dinner. There is nearly always bread in the larder, so that they can be easily made at a moment's notice. To make them for dessert add four tablespoons of sugar to a quart of bread-crumbs, a little grated nutmeg, half a pound of well-cleaned and dried currants, a teaspoonful of vanilla and three beaten eggs. Shape them, roll them in egg and fine breadcrumbs, fry in boiling fat.

THE Quiet Hour FOR THOUGHTFUL PEOPLE

LIFT UP MY EYES, O GOD!
Life up my eyes, O God. Too much with me
Is sin's dark shadow, and I cannot see
The star of hope that ever shineth bright
Across the brow of night.

Lift up mine eyes, O Lord, for often sleep
Weighs down mine eyelids, and I cannot keep
The vigil that I ought. Till morning break
Keep my poor heart awake.

Lift up mine eyes, O Lord. Yet even so,
Though hid the winding way through which I go,
Lead me through darkness of enfolded night
With love's unfading light.

O Thou that slumberest not, remember me:
My going, coming and where'er I be,
Till, when my weariness and sin be past,
Thou bring me home at last.

Lauchlin MacLean Watt, in Canadian Baptist.

THE GOOD SHEPHERD.

I am the good shepherd, and know my sheep, and am known of mine. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in paths of righteousness for his name's sake.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. I am the good shepherd; the good shepherd giveth his life for his sheep.—I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.—Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE HORN LANTERN.

In our early days glass was dear, and the poor man's lantern had horn sides. The light was good, but the medium through which it shone was dull and distorted. The horn lantern has been superseded, but the parable has survived, and we see through a glass darkly, and not face to face.

of many influences in forming the character of its professors, and they have given it various shapes, according to the climate, the society, the occupation in which they have lived.—Martineau.

We have too many horn lanterns in our present night. The student, the patriot, the peasant, the merchant, each looks through their own lantern, and the light is modified by the medium through which it passes. The Blue Nile passes through a belt of blue clay, and the White Nile through a belt of white clay. The lantern sides give a color to the light.

When Christ was born the temple of Janus was closed; it was a time of peace. But what a peace! "They make a wilderness and call it peace." The fact is Christ came into a land most dreadfully oppressed. There was no king, no council, no flag; a foreign soldier was in the sentry box; the housewife went to market with foreign coin in her pocket, and at the wharf a foreign official taxed every load of fish that was landed. The Temple was defiled, and the Levites grieved for the afflictions of Joseph.

Christian organizations abound. We put the label on the breast as we put the decoration on the breast of the hero, and we call it Christian, and when we look for the meek spirit of forgiveness and forbearance, as it is seen in Jesus, we are ashamed, and perhaps it is true to day that the great British Empire could not stand for five minutes on the sormon on the mount. Do we not need to clean the sides of our lanterns? We want the clear shining of the fact of Christ in the face of those who bear His name.

I heard a voice from heaven, saying, "Arise and shine, for thy light is come."

H. T. Miller.

BEANS, ONT. CROQUETTES.

Three Standard Recipes That Are Very Successful.

The croquette, properly made, is delicious and digestible. If bungled in the making, it is a wasted leftover, spoiled for all further use.

To turn out successful croquettes they should be made several hours before they are cooked and put into the icebox to become thoroughly cooled. This helps them to keep their shape when they are cooked.

The fat in which the croquettes are cooked should be hot, just short of burning, before the croquettes are put in. They should be cooked not more than two or three minutes and then drained for about two or three minutes on a piece of brown paper in the oven and should be served immediately.

Bread croquettes—Bread croquettes are delicious served as a luncheon dessert or as an accompaniment to the meat course at either lunch or dinner. There is nearly always bread in the larder, so that they can be easily made at a moment's notice. To make them for dessert add four tablespoons of sugar to a quart of bread-crumbs, a little grated nutmeg, half a pound of well-cleaned and dried currants, a teaspoonful of vanilla and three beaten eggs. Shape them, roll them in egg and fine breadcrumbs, fry in boiling fat.

Potato Croquettes—Beat the yolks of two eggs until light and add them to two cupfuls of mashed potatoes, then add two tablespoonfuls of cream, one tablespoonful of onion juice, one teaspoonful of salt, a grating of nutmeg, a dash of cayenne, one tablespoonful of dropped parsley and a piece of butter the size of a walnut. Mix the ingredients and turn into a small saucepan, stir over the fire until the mixture leaves the sides of the pan, take from the fire and when cool form into cylinders. Roll first in egg and then in breadcrumbs and fry in boiling fat.

Bean croquettes cut the beans into pieces an inch long and lay them in clear, cold water for 30 minutes. Drain them, put into a saucepan, cover with boiling water and boil one hour. Drain and press the beans through a colander; then add one tablespoonful of molasses, one tablespoonful of vinegar, one tablespoonful of butter and salt and cayenne pepper to taste. Mix well and stand away to cool. When cold form into small balls, dip first in egg and then in breadcrumbs and fry in boiling fat.

Stevenson's Brownies.

Stevenson maintained that much of his work was only partially original. His collaborators were the brownies, who ran riot through his brain during the hours of sleep. He instances the case of "Dr. Gill and Mr. Hyde." "I had long been trying to write a story on this subject," he writes, "to find a body, a vehicle for that strong sense of man's double being which must at times come in upon and overwhelm the mind of every thinking creature." For two days I went about racking my brains for a plot of any sort, and on the second night I dreamed the scene at the window and a scene afterwards split in two, in which Hyde, pursued by some crime, took the powder and underwent the change in the presence of his pursuers. All the rest was made awake and consciously, although I think I can trace in much of it the manner of my brownies."

Planning Work.

What gigantic plans we scheme and how little we advance in the labor of a day! If there is one lesson which experience teaches surely it is this, to make plans that are strictly limited and to arrange our work in a practical way within the limits which we must accept. Others expect so much from us that it seems as if we had accomplished nothing. "What! Have you done only that?" they say, or we know by their looks that they are thinking it.—Hamerton.

MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKET.
Butter, choice dairy, 22.50
Eggs, creamery prints, 0.32
Lard, new-made, 0.28
Canned, 0.25
Pork, lb., 0.17
Sausages, lb., 0.16
Spring chickens, 4.15
Squabs, per doz., 4.50
Black currants, 11-qt. bkt., 1.25
Apples, per bushel, 2.50
Cucumbers, bkt., 0.25
Gherkins, bkt., 1.00
Carrots, per doz., 0.15
Tomatoes, 11-qt. bkt., 0.20
Beans, per doz. bush., 0.25
Carrots, per doz., 0.15
Turnips, per doz. bush., 0.25
Parsnips, per doz. bush., 0.40

MEATS—WHOLESALE.
Beef, forequarters, cwt., \$ 9.00
Do, hind-quarters, 12.00
Caracas, choice, 13.00
Do, common, 10.50
Veals, common, 10.00
Do, medium, 11.50
Do, prime, 13.00
Shops, 15.00
Abattoir hogs, 16.00
Lard, 12.00
Do, light, 14.00
Lamb, Spring, lb., 0.17

SUGAR MARKET.
Quotations on Canadian refined sugar, Toronto delivery, futures unchanged as follows:
Royal Acadia, granulated, 100 lbs., 6.75
Lantz, granulated, 100 lbs., 6.75
Redpath, granulated, 100 lbs., 7.35
St. Lawrence, granulated, 100 lbs., 7.85
Domestic, 100 lbs., 6.15
St. Lawrence, Beaver, 100 lbs., 7.75
Lantz, Blue Star, 100 lbs., 7.75
Do, 1 yellow, 100 lbs., 6.45
Dark yellow, 100 lbs., 7.25

LIVE STOCK.
Good cattle were dull and steady and the common kinds slow.
Export cattle, choice, 8.25
Butcher cattle, choice, 7.50
Do, do, medium, 7.00
Do, do, common, 6.50
Butcher cows, choice, 6.50
Do, do, medium, 6.00
Do, do, common, 5.50
Do, do, butts, 7.25
Feeding steers, 6.50
Hogs, choice, 7.50
Do, light, 5.75
Milkers, choice, each, 7.00
Springers, 5.00
Sheep, ewes and lambs, 4.50
Lamb, fed and watered, 9.00
Calves, 10.00

OTHER MARKETS

WINNIPEG GRAIN EXCHANGE.
Wheat—No. 1, 1.56
Oct. 1.56
Dec. 1.51
May 1.53
Oats—
Oct. 0.51
Nov. 0.49
Dec. 0.49
Flax—
Oct. 1.35
Nov. 1.34
Dec. 1.34

MINNEAPOLIS GRAIN MARKET.
Wheat—No. 1 hard, \$1.67
No. 1 Northern, \$1.67
No. 2 Northern, \$1.67
Corn—No. 3 yellow, \$1.12
No. 4 yellow, \$1.12
Flour unchanged. Bran, \$2.10

DULUTH GRAIN MARKET.
Duluth—Wheat—No. 1 hard, \$1.68
No. 1 Northern, \$1.68
No. 2 Northern, \$1.68
No. 3 Northern, \$1.68
No. 4 Northern, \$1.68
No. 5 Northern, \$1.68
No. 6 Northern, \$1.68
No. 7 Northern, \$1.68
No. 8 Northern, \$1.68
No. 9 Northern, \$1.68
No. 10 Northern, \$1.68

THE CHEESE MARKETS.
Peterboro—At the Peterboro Cheese Board meeting there were sold 2,200 lbs. of cheese, which were all taken at 20¢ per lb. by Mr. Cook, of Belleville. The Board adjourned for two weeks.
Windsor—There were 786 lbs. of cheese boarded at the meeting of the Woodstock Cheese Board to-day; 275 sold at 20¢.

LONDON WOOL SALES.
London—A better selection, amounting to 8,400 bales, was offered at the wool sales to-day. The market was not so active as last week, but the grades were neglected and withdrawn. Crossbreds were firm, and Goelings greasy sold at 2s 4 1/2d.

CHICAGO LIVE STOCK.
Market, receipts 7,000.
Cattle, slow.
Native and mixed, 875
Stockers and feeders, 475
Cows and heifers, 3,85
Hogs, receipts 12,000.
Market slow.
Light, 19 3/4
Mixed, 10 1/2
Heavy, 10 1/2
Rough, 10 1/2
Pigs, 10 1/2
Bulk of sales, 10 1/2
Sheep, receipts 17,000.
Market weak.
Wethers, native, 6 50
Lamb, native, 6 50

BUFFALO LIVE STOCK.
Buffalo—Report—Cattle, receipts 950, slow and easy. Hogs, receipts 100, active, 4 50 to 4 75.
Hogs, receipts 2,500, active, heavy, mixed, 11 50 to 11 75; light, 11 50 to 11 75; light yorkers, 10 75 to 10 25; pigs, 10 50; roughs, 9 50 to 10 00; stags, 7 00 to 8 50.
Sheep and lambs, receipts 1,200, active; lambs 10 00 to 11 00; others unchanged.

MONTREAL MARKETS.
Butchers' steers, good \$7.10 to \$7.60; fair \$6.50 to \$7.00; cows, \$5.50 to \$6.00; calves, \$4.50 to \$5.00; hogs, \$4.50 to \$5.00; sheep, \$4.50 to \$5.00; lambs, \$4.50 to \$5.00.

LIVERPOOL MARKETS.
Wheat, spot steady.
No. 1 Manitoba, 48s, 48s, 48s
No. 2 Manitoba, 48s, 48s, 48s
No. 3 Manitoba, 48s, 48s, 48s
No. 4 Manitoba, 48s, 48s, 48s
No. 5 Manitoba, 48s, 48s, 48s
No. 6 Manitoba, 48s, 48s, 48s
No. 7 Manitoba, 48s, 48s, 48s
No. 8 Manitoba, 48s, 48s, 48s
No. 9 Manitoba, 48s, 48s, 48s
No. 10 Manitoba, 48s, 48s, 48s

FOR RIGHTEOUSNESS' SAKE.
(Life)
"What do you understand by suffering for righteousness' sake?" questioned the Sunday School teacher.
"Please, miss, it means havin' to come to Sunday School," answered little Jack.

To cool jellies or blanc mange in a short time, take a handful of salt and the same of soda, put it in a bowl of water and stand the jelly mould in it.