SUNDAY SCHOOL LESSON

Lesson IV., January 28, 1917.

Reverence of Jesus for His Father's House.—John 2., 12-22.

Commentary.—I. Christ cleansing the Temple (vs. 13-17). 13. The Jews' passover was at hand—From the fact that John speaks of this feast as the "Jews' passover" it is inferred that he wrote the Gospel outside of Palestine, and possibly while he lived in Ephesus. The Passover in the year A. D. 27 occurred April 11-17, only a few months after Jesus began His public ministry. The Passover was one of the principal feasts of the Jews. It was held yearly in Jerusalem in commemoration of the deliverance of the Israelites from slavery in Egypt. It continued eight days and was a season of great gladness. Jesus went up to Jerusalem—The law provided that all males should go to Jerusalem three times each year to attend the great feasts, the Passover, the feast of Tabernacles and the feast of Pentecost, and they were to take an offering to the Lord. The women were not commanded to go, but they often went, especially to the Passover. We have the record of the attendance of Jesus at the Passover when He was twelve years of age. John records his attendance at each Passover, but one during His public ministry, and it is possible that He attended that one also. The expression, "Went up to Jerusalem," is literally true to the geographical situation of Capernaum and Jerusalem. The latter city is more than three thousand feet higher than the former. Jerusalem was thronged with visitors at this feast. Josephus declares that at times as many as two million strangers were in the city.

14. Found in the temple—The entire temple enclosure is included in the term temple as here used. The buildings and various courts covered the temple platform, which contained something like twenty-five acres. The court of the Gentiles is said to have contained fourteen acres, and in this large space the trafficking which Jesus rebuked was carried on. Those that sold oxen and sheep and doves—The law required each worshipper to bring a sacrifice to the Lord. Those who lived near Jerusalem could bring their own animals for sacrifice, but those whose homes were remote could not conveniently do this. Hence it was an accommodation to them to be able to procure suitable animals after arriving at the place of the feast. This gave rise to an extensive system of trading in the city, which gradually became established in the very temple area. "The court was filled with a noisy assemblage. Dealers were advertising their stocks in loud and lusty voices; buyers were wrangling and disputing, and coarse shouts of the drovers added to the general uproar, while the clink of coins and the cries of animals rose above the din of the jostling crowd."—Howard. The changers of money sitting—Each adult Israelite was to pay the half-shekel temple tax, equivalent to thirty-three cents, annually, and it must be paid in Jewish money. Those who came from other lands had the money of their respective countries, hence they were under the necessity of securing the Jewish coins in exchange for their own money. Money-changers were on hand to accommodate them and at the same time enrich themselves. Both the dealers in animals and the money-changers were in a position to exact exorbitant prices of the pilgrims and the temple officials were in league with them.

15. A scourge of small cords—A whip, the lash of which was composed of several small pieces of small cord, or rope. He drove them all out of the temple—Jesus exercised the authority of which he was possessed by virtue of his divinity, and there was no resistance. Both the sheep and the oxen (R. V.)—Evidently Jesus used the scourge to drive out the animals. The dealers themselves fled. They knew they were out of place trafficking in the temple, and the very presence and appearance of Jesus awed them into submission to his authority. Poured out the changers' money—He threw the money of the dealers in animals upon the pavement. 16. Take these things hence—The doves were enclosed in cages, hence they must be carried out. Make not my Father's house a house of merchandise—Convenience and profit had led to this gross desecration of God's house. It was to be a house of prayer, a place of worship. Religion was at so low an ebb and of such poor quality, that the people were not getting much out of it. The priests and the traders were reaping a financial harvest, however. It has been the tendency of worldly professors of the religion of Jesus to introduce into the church schemes for raising money by appealing to the people's love of pleasure. God's house is dedicated for sacred uses and no one has a right to use it for worldly business or amusements. 17. His disciples remembered—The five or six disciples whom Jesus had thus far gathered were with him on this occasion and witnessed the cleansing of the temple. Zeal for thy house shall eat me up (R. V.)—The quotation is from Psa. 69: 9. Jesus was intensely in earnest to honor the Father, to purify his house and to bring about a condition of righteousness. "The zeal of Jesus was not an occasional ebullition, a fire kindled in grass or thorns, but like a fire in a coal mine. But it consumed him, it exhausted his strength; it burned up all other aims and ambitions; it brought him to the cross."—Peloubet.

II. Christ's authority (vs. 18-22). 18. What sign showest thou—In cleansing the temple Jesus had not consulted the officials, but acted in a manner that indicated his full authority in the case. The Jews naturally inquired what miracle he, as aprophet, would perform to substantiate his right to break up the traffic in the temple. He was interering with an established custom, and they did not purpose to allow the course that Jesus had pursued to go unchallenged. 19. Destroy this temple—In v. 21 John tells us that by the term temple Jesus meant his own body. Jesus here utters the prediction that the Jews would put him to death, but he would rise from the dead in three days. He did not say that he would destroy the temple, as was later falsely charged (Mark 14: 59), but he spoke of his own body. His resurrection from the dead would be a convincing proof of his authority over the temple in Jerusalem. 20. Forty and six years was this temple in building—The temple in which Christ stood was the third temple erected on Mount Moriah in Jerusalem. The first was built by Solomon and dedicated in B. C. 1004, and it was destroyed about 400 years later by Nebuchadnezzar. The second temple was built by Zerubbabel after the return of the Jews from captivity. Herod the Great rebuilt Zerubbabel's temple, hence it is spoken of as Herod's temple. The Greek imples that thought it had been forty-six years in process of construction, it was not yet finished. Wilt thou rear it up in three days—The Jews failed to comprehend the declaration that Jesus made. It would have been a marvellous work for Jesus to build up the destroyed temple in Jerusalem in three days, but it was infinitely greater to rise fro mthe dear. This he did three years later.

21. He spake of the temple of his body—That the body is a building has been recognized by both the science and the literature of all the world. Ald religious thought specially recognizes that it should be a temple, the temple of the Holy Spirit. And Christ's body was the temple, of which the Jewish material temple was the type. When, therefore, the disciples subsequently found that after three days of destruction Christ revived his bodily temple, a new inner meaning flashed upon their minds. Before fulfilment it would indeed have taken a prophet to extract this inner meaning; yet, none the less, we see after the fulfilment that none but a prophet could have uttered the prediction.—Whedon. 22. When therefore he was risen from the dead—John here introduces an event that took place three years after the demand of the Jews for a sign was made. He was able to speak with full authority of the fulfilment of the prediction utt red by the Master. His disciples remembered—John was one of the disciples and he could speak for himself. The disciples had but a vague idea of the import of Jesus' words to the Jews at the time when they were spoken, but after Christ's resurrection they understood clearly what he meant. They remembered his words and became fully convinced that he had uttered the prophecy of his own death and resurrection. As the disciples treasured up the words of their Master and were profited by the in after-years, so it is important that we should store away in our memory the word of the Lord that we may be directed, encouraged and blesed by meditating upon it in all of our after-life.

QUESTIONS.—What did the Passover feast commemorate? How was it observed? From what place did Jesus go up to Jerusalem? Who accompanied Jesus? What did Jesus see in the temple enclosure? What course did he pursue? What is the proper use of the Lord's house? What is said of Christ's zeal? What question did the Jews ask Jesus? What answer did he give them? What did he mean? When did the disciples comprehend what Jesus said?

PRACTICAL SURVEY.

Topic.—Christ's defense.

I. Regarding the claims of God.

II. Regarding man's highest need.

I. Regarding the claims of God. Christ's attendance at the Passover showed that he honored every ordinance of the old dispensation as long as it lasted, thus fulfilling all righteousness, and thus entering into fellowship with believers of the Old Testament, unto whom he would reveal himself and his mission to the nation. Holy memories of natoinal history gathered around the sacred edifice. The temple was the centre of religious life, the place where God manifested himself to man and where man dedicated himself to God. Jesus attached to the sanctuary a holiness greater than was conferred upon it by all the associations of its use and its history. A breach of trust had been committed. Both the claims of God and the religious needs of man were utterly neglected. Divine worship was exchanged for human interests. The offering to God was forgotten. Only the making of good bargains was remembered. The building was abused and profaned in being diverted from sacred to secular uses. Where there should have been only sacrifices there were sales of beasts and birds. Where there should have been only offerings, there was money-changing. There was an abuse of the place, an abuse of privilege, an insult to God, his authority, purity and honor. The profanation affected by these uses of the temple courts was indicative of widespread secularism, an outward indication of the corruption of the entire idea of worship. Jesus made a public demonstration of his loyalty to the theocracy, to the temple and to its worship. In a special manner he felt and proclaimed God to be his Father. It was profoundly significant that Jesus should demand from the temple worship a right presentation, rather than a corrupt defilement, of its true significance.

II. Regarding man's highest need. Jesus yearned over those who had destroyed themselves. He longed to rescue the world from its degradation and to build up its desecrated fragments into a temple of the living God. He was misunderstood by the Pharisees through their slavish adherence to the letter of scripture; through their spiritual blindness occasioned by hypocrisy; through their positive aversion arising from inward moral corruption. The scourge in Christ's hand was a conspicuous object and expressed his indignation and augmented the force of his command by an indication that he must be obeyed then and there. His act was designed to be a revelation to the ecclesiastical authorities of his Messiahship. The scourge was only an emblem of power and chastisement. the sight of which was sufficient, and at which they all unhesitatingly fled. The startled Sanhedrin recognized the Messianic character of the act. They were dumb and helpless because conscience-stricken in the presence of incarnate Righteousness. They trifled with their consciences by asking for a sign. The disciples supplied a most appropriate text to the symbolic sermon of their master, which confirmed their recently-formed convictions. His attitude was the subject of prophecy. It was in keeping with his character as John had declared him. It was an act of supreme courage and holy zeal. Jesus purified the temple at the risk of his life. He fearlessly confronted combined opposition. He met the opposition of the dealers, the rulers of the temple and the people. Jesus was supported in his act by the very consciences of the Jews themselves, who knew that he was right while they were wrong; but because he was different from what they expected, they declined to receive him and questioned his authority by demanding some further sign. They preferred the darkness, though the light has conspicuously dawned. The authorities of the temple, by their question, espoused the cause of the traffickers. In Christ's answer there was an exalted claim, a striking prediction and a wonderful declaration. The temple he had just purged was shown to be a figure of something greater than itself. Compared with his body, the temple in all its glory, beauty and service was but a poor, profitless structure.

T. R. A.

Automatic Poultry Feeder.

A new device for feeding poultry will greatly reduce the labor of caring for fowls in large poultry yards. It consists of an automatic feeder which distributes any kind of grain in amounts of from one to sixty quarts at any time during the day, scattering it over an area of from ten to fifty feet. If hens are to be fattened for market, it can be made to supply their food at regular intervals, as the mechanism includes a master clock attached to the scattering wheel. The weight of the grain causes a pinwheel to revolve which has a series of pins arranged so that each pin releases a quart of grain. When the right time is indicated by the clock, the grain is scattered in any desired quantity.

Bells Frighten Wolves.

One of the most serious problems in the cattle business on the open range arises from the depredations of wild animals. Wolves destroy many hundred thousand dollars worth of stock annually, and their attacks on young calves are particularly frequent. One progressive cattleman finds that the wolf is frightened by the jingle of a cowbell, and he is putting bells on all his young calves soon after birth. This season he used more than 2,000 bells, with good results.

Wigg—Bjones hasn't much of a sense of humor, has he? Wagg—Huh!

PLAN YOUR CROPS FOR 1917—NOW

Don't be Misled into Growing Grain Crops at the Expense of Roughage—Remember at War Prices Silage and Roots Are Worth $5.50 per Ton for Feeding Purposes—Follow a Definite Rotation.

It is a good thing to plan things ahead—forewarned is forearmed, as the saying goes—and now that work is getting slack, it will be both pleasurable and profitable to spend some of the long winter evenings planning out next season's work. By giving one's work a little thought and figuring out how is the best way to go about things, one can usually see where mistakes have been made and how they can be remedied in the future.

The first thing to do in planning for next season's crop is to decide to have a definite rotation—and stick to it. Too many farmers do not have a systematic rotation. They grow the crops which are the essentials of any rotation, that is, hoed crops and clover or some other leguminous crop, but the rotation is not systematic, with the result that some fields are more fertile than others and some fields have scarcely a weed in them, while others are "chuck full" of them.

If it looks certain next spring that the war will last for at least another year, many men will be tempted to put in wheat and other grains, where normally they would put in roots or corn for fodder. If a man has only a few horses to feed he is perhaps justified in doing this, but if he is in the live stock business at all extensively he would be most foolish to grow grain at the expense of corn for silage and roots. The amount of roots grown should be only enough to supply the pigs, but enough corn should be grown to allow each full grown animal at least 15 or 20 pounds of silage per day.

With wheat selling for about $1.50 per bushel and oats selling for about 60 cents per bushel, as they are at the present time, silage has a feeding value of $5.50 per ton.

Suppose we get 30 bushels of wheat per acre. At $1.50 per bushel that means we get $45 from an acre. Say it costs us $14 per acre to produce the wheat, this means that we make $31 per acre.

SILAGE CORN WORTH $60 ACRE

This looks pretty good business. But consider the other side of the question. Suppose we can get 12 tons of silage from an acre, which is not at all a large yield. A ton of silage when wheat is selling for $1.50 a bushel is worth in round figures $5 per ton. That means that we grow $60 worth of corn for silage per acre. Subtracting $18 for the cost of production, we see that w make $42 per acre. That is $42 from an acre of corn for silage as compared with $31 when wheat is grown.

Some may object that we do not really make $42 from the silage corn, for we do not sell it, but compared with bran, feed corn and feed barley, and other feeding stuffs that we buy, this is what it is worth, and if we did not grow it we would have to buy more of these expensive grains. With cattle selling for $10 per cwt. lambs for $12.25 per cwt., and hogs for $12 per cwt., cheese at 25c pound and butter at 44 cents per pound, it should not take one long to decide that growing crops to feed to animals is just as profitable as growing them to feed to human beings.

It is hard to emphasize too strongly the importance of growing leguminous crops such as red clover, alsike clover, alfalfa, and sweet clover. Sweet clover has really now got past the experimental stage, and if one has got some land which is run down and will not grow red clover, it will be well to try some sweet clover. If the land is at all acid, however, the sweet clover will not catch any better than the red clover, so that an application of lime to correct the acidity should be given the fall before the clover is sown.

Clover selling for $12 per ton is the cheapest feed we have. For every dollar spent on clover hay at this price we get $1.52 worth of nutrients as compared with only $0.82 worth in bran at $32 per ton and $0.86 worth in oat straw at $9 per ton. One pound of alfalfa hay has practically the same feeding value as one pound of oats.

Not only do clover and alfalfa make first class feed for cattle, but they make first-class feeds for the soil at the same time. Through the work of the little nodule bacteria that they have on their roots they enrich the soil with that most important soil constituent—nitrogen. The four essential elements of fertility are nitrogen, phosphoric acid, potash and lime. In some English experiments, when a four-year rotation of roots, barley, clover and wheat was used, and none of the manure made from the clover or roots returned to the soil, and the only fertilizing treatment it received was a regular application of fertilizer containing phosphoric acid, potash and lime, but no nitrogen, it was found that after sixty years the amount of nitrogen in the soil was practically the same as when the experiments were started.

The average yields of crops during the sixty years of the experiments were: wheat 35.1 bushels, clover 2.3 tons, roots 9.3 tons and barley 34.5 bushels per acre.

When it is remembered that a 35-bushel crop of wheat removes about 50 lbs. of nitrogen per acre from the soil, it will be seen what a marvellous effect clover has in renewing the nitrogen supply of the soil.

Just what kind of rotation to adopt will depend on one's system of farming, whether one has a large number of animals to feed, and also on the fertility of the soil and its freedom or otherwise from weeds.

If the soil is poor and full of weeds, a short rotation may be used and a leguminous crop may take its place.

The following rotations are given as suggestions, and, of course, may be altered to suit one's particular conditions.

Three-year Rotation—First year, hoed crop. For corn apply manure in the winter or early spring at the rate of 15 tons per acre and plow shallow before planting time, turning under both clover and manure. For roots the land should have been plowed the previous fall.

Second year, grain. Seed down with 10 lbs. red clover, 2 lbs. alsike, 6 lbs. alfalfa, and 6 lbs. timothy per acre.

Third year, clover hay or pasture. The second crop might be used for seed.

This rotation is well suited where dairy farming is practised on a large number of cattle are fed during the winter, as it supplies a large amount of roughage. It is better suited for heavy than for light soils.

Four-year Rotation—First year, hoed crop. Apply manure at the rate of 20 tons per acre during previous fall or early in the spring.

Second year, grain. Seed down with ten pounds red clover and 10 lbs. timothy per acre.

Third year, clover hay. The second crop may be used for seed.

Fourth year, timothy hay or pasture.

Plow the field shallow early in the fall, and cultivate from time to time to germinate and kill the weeds. Just before the freeze up ridge the land in preparation for the hoed crop the following year.

This rotation is very satisfactory in every way and is the one that would probably suit most mixed farmers. It provides abundance of hay for the stock, and the land is pastured once in four years.

Five-year Rotation—First year, hoed crop.

Second year, grain. Seed down with red clover and timothy as in four-year rotation.

Third year, clover hay. Top dress in the fall with barnyard manure available.

Fourth year, timothy hay or pasture. Plow shallow in fall, cultivate and ridge up last thing in preparation for the grain crop the following year.

Fifth year, grain. Seed down with 10 lbs. of clover per acre to be plowed under for green manure the following spring, when the hoed crop is corn.

This rotation will be favored by those who wish to grow a relatively large amount of grain, but still wish to maintain the fertility of the soil by carrying some live stock to make manure and by the growing of clover.

Six-year Rotation—First year, hoed crop. Give a heavy application of barnyard manure.

Second year, grain. Seed down with the following mixture: red clover, 6 lbs.; alsike 3 lbs.; orchard grass, 3 lbs.; meadow fescue, 3 lbs.; timothy, 3 lbs.; making a total of 18 lbs. per acre.

Third year, hay.

Fourth, fifth and sixth years, pasture.

This rotation is especially suitable where land is cheap and labor scarce.

—CANADIAN COUNTRYMAN.

SUNDAY AT HOME

FOOL'S GOLD.

Smith in his prospecting
Found a golden vein
Glittering and shining
With its gleaming grain.
Not a thing it brought him.
Luckless was his score.
"Fool's gold," said assayers.
"Fool's gold, nothing more."

Jones in his prospecting
By a lucky find
Found a golden metal,
Ore with nuggets lined.
Everything it brought him
On this earthly shore:
"Fool's gold," said the angels.
"Fool's gold, nothing more."

—McLandsburgh Wilson in N. Y. Sun.

THE PASSOVER.

Arise, ye, and depart, for this is not your rest.—Here have we no continuing city, but we seek one to come.—There remaineth therefore a rest to the people of God.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching.—Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

This one thing I do, forgetting those things which are behind ..... I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore as many as be perfect, be thus minded.

INFANCY.

Is there an infancy of the spirit of man: is there the blade, the ear, the full corn in the ear? Do we get salvation on the instalment plan? When I look at the interview of Christ and Nicodemus, I see two men, robust, mature, devout. The milk of the breast and the swaddling band are not in evidence. I see complete relation, ourselves in relation to God, God in relation to us; the revelation is complete, a thousand objects are left outside, their shadows come not to disturb. One thing of incomparable importance demands attention; how admirable! The matter is complete at its first reception, offered to us entire and at once, susceptible of being embraced at a single glance, or imbibed at a single inspiration: its radiance ever increases during the longest career, its aspects multiply with the aspects of life; always the same, it is always new; an instant suffices to possess it, ages will not suffice to fathom it, it is an endless study.

I see no childhood, no fragments, no half truths. I see the whole truth for the whole man.

Look at Paul. Any infancy here? Man meets man. "To show him what things he must suffer for my sake." "Immediately I conferred not with flesh and blood." It is not like going fishing, a fish now and then, but a whole life to start with, not bit by bit, but a blessed unity coming down from the centre of inaccessible light, from the very heart of God, to fill and furnish the entire spirit.

I am weary as they sing "There is a Land of Pure Delight," "There is a Green Hill Far Away." I am weary of reading "There is a home above where friends never depart, where Christ is supreme." Of course it is all true, but these teachers take liberties; they pitch their tent in the future. I demur, because there is no future. What is future? Time to come; how much? Before the clock strikes the midnight hour your heart has stopped! The future is subsequent to the present; it means following in order of place.

Man is superior to time, so are you, if you did but know! God knows nothing of time; there is no future with Him. Man knows nothing of time; just now he goes from stepping stone to stepping stone across the shallow stream, but my calculation, my heritage, my dignity, my destiny are superior to time. I use it; I pass in and out, but I do not pass out of God. He is my present, my everlasting possession.

I fight, I win, here; my qualifications for heaven are obtained on earth; the victory is achieved here. We don't go to heaven to fight; we go to rest. The subdividing is done here; sweetness to angry souls, to patience, impetuous natures; to humility, haughty spirits; to sincerity, dissembling characters; to tranquility, troubled hearts—in a word, a new soul, capable of all the virtues.

H. T. Miller.

Helping to Save the Ducks.

If you shoot a duck and find an aluminum band on one leg send band to the Biological Survey, Department of Agriculture, Washington, D. C., giving place, date and circumstances under which the duck was shot. The Biological Survey is making a study of the longevity and migration of wild fowl, and returning tags will be of value in this work. Some of the tagged ducks were treated in Utah for a malady that was killing them off by the thousands.

You can't be too careful. Many a man who has avoided banana skins all his life has finally been tripped up over a lie.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce—		
Butter, choice dairy	$0 40	$0 40
Eggs, new-laid, doz.	0 55	0 60
Dressed Poultry—		
Turkeys, lb.	0 25	0 28
Do., Spring	0 28	0 30
Geese, Spring	0 14	0 16
Fowl, lb.	0 15	0 17
Ducklings, lb.	0 18	0 20
Spring chickens, lb.	0 20	0 22
Live Poultry—		
Fowl, lb.	0 14	0 16
Chickens, lb.	0 15	0 18
Fruits—		
Apples, Baldwins, bbl.	3 50	5 00
Do., Spies, bbl.	3 50	7 00
Do., Greenings, bbl.	3 50	4 50
Vegetables—		
Beets, per bush.	1 25	0 00
Carrots, per bag	0 00	1 25
Turnips, per bag	0 00	0 75
Parsnips, per bag	1 20	1 50
Onions, per 75-lb. bag	3 00	3 25
Cabbage, per doz.	0 60	1 50
Potatoes, per 90-lb. bag	2 25	2 35

MEATS—WHOLESALE.

Beef, forequarters, cwt.	$12 00	$13 00
Do., hindquarters	15 50	17 50
Carcases, choice	14 50	15 50
Do., common	10 75	12 50
Veal, common, cwt.	8 50	10 50
Do., medium	12 50	13 00
Do., prime	17 00	18 50
Heavy hogs	14 00	16 00
Shop hogs	17 00	18 00
Abattoir hogs	18 00	18 50
Mutton, heavy	10 00	12 00
Do., light	15 00	17 00
Lambs, Spring, lb.	0 20	0 22

SUGAR MARKET.

Wholesalers quote on Canadian refined sugar, Toronto delivery, as follows:

Royal Acadia granulated	100 lbs. $7 48
Lantic granulated	100 lbs. 7 58
Redpath, granulated	100 lbs. 7 58
St. Lawrence, granulated	100 lbs. 7 53
Dominion granulated	100 lbs. 7 57
St. Lawrence, Beaver	100 lbs. 7 48
Lantic, Blue Star	100 lbs. 7 48
No. 1 yellow	100 lbs. 7 13
Dark yellow	100 lbs. 6 98

20-lb. bags, 15c over granulated bags.
10-lb. bags 10c over granulated bags.
Two and five-pound cartons, 30c over granulated bags.

CATTLE MARKET.

Toronto, Jan. 17.—Receipts at Union Stock Yards to-day were: 1,351 cattle; 1310 calves; 2,300 hogs; 423 sheep.

Demand for cattle was good, and all offerings were cleaned up at steady prices. Small stuff and hogs were firm.

Export cattle, choice	9 75	10 25
Butcher cattle, choice	8 75	9 50
do. do. medium	7 50	8 25
do. do. common	6 50	7 25
Butcher cows, choice	7 50	8 00
do. do. medium	6 75	7 50
do. do. common	6 50	7 25
Butcher cows, choice	7 50	8 00
do. do. medium	6 00	7 25
do. do. canners	4 25	4 50
do. bulls	5 00	6 00
Feeding steers	7 25	8 00
Stockers, choice	6 50	7 25
do. light	5 50	6 00
Milkers, choice, each	70 00	100 00
Springers	9 50	10 00
Sheep, ewes	4 00	9 00
Bucks and culls	3 00	14 50
Lambs	9 00	
Hogs, fed and watered	13 25	
Calves	5 00	13 00

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Wheat—	Open.	High.	Low.	Close.
May	a1 90	1 90	1 87¼	1 88¼
July	1 86¼	1 86¾	1 84¾	1 85½
Oats—				
May	0 61¼	0 61¾	0 60⅝	0 61⅛
July	2 60	0 60⅝	0 60	0 60¼
Flax—				
May	2 70⅜	2 71½	2 70½	2 71
July	2 37½			

aTo $1.88 3-4 sold.

MINNEAPOLIS GRAIN MARKET.

Minneapolis.—Wheat—May, $1.91 to $1.91 7-8; July, $1.81 7-8; cash—No. 1 hard, $1.93 7-8 to $2.00 7-8, No. 1 Northern, $1.91 7-8 to $1.94 7-8; No. 2 do., $1.86 7-8. Corn—No. 3 yellow, 95 1-2 to 96 1-2c. Oats—No. 3 white, 55 to 55 1-2c. Flour—Unchanged. Bran—$28.50 to $29.

DULUTH GRAIN MARKET.

Duluth.—Wheat—No. 1 hard, $1.93 5-8; No. 1 Northern, $1.92 5-8; No. 2 do., $1.87 5-8 to $1.89 5-8. Linseed—To arrive, $2.39; May, $2.93; July, $2.94 1-2.

BUFFALO LIVE STOCK.

East Buffalo, Jan. 17.—Cattle, receipts 100; active and steady.

Veals, receipts 100; active; $5 to $15.

Hogs, receipts 5,000; slow; heavy $11.60 to $11.65; mixed $11.50 to $11.65; yorkers $11.50 to $11.60; light yorkers $10.65 to $11; pigs $10.25 to $10.65; roughs $10 to $10.25; stags $8 to $8.75.

Sheep and lambs, receipts 2,400; sheep active, lambs steady; lambs $10 to $14.50; yearlings $9 to $13.25; wethers $10.50 to $11.50; ewes $9 to $10; mixed sheep $10 to $10.25.

CHICAGO LIVE STOCK.

Cattle, receipts 9000.

Market steady.

Native beef cattle	8 00	11 80
Western steers	7 70	10 10
Stockers and feeders	5 75	8 35
Cows and heifers	4 75	10 00
Calves	10 00	14 50

Hogs, receipts 52,000.

Market slow.

Light	10 45	11 05
Mixed	10 65	11 50
Heavy	10 70	11 10
Rough	10 70	10 80
Pigs	8 00	10 20
Bulk of sales	10 80	11 05

Sheep, receipts 11,000.

Wethers	9 65	10 70
Lambs, native	11 60	14 20

LIVERPOOL MARKETS.

(By Times Special Cable)

Liverpool, Jan. 18.—

Flour, winter patents—47s.

Hops in London (Pacific Coast)—£6, 15s. to £7, 15s.

Hams, short cut, 14 to 16 lbs.—102s.

Bacon, Cumberland cut, 26 to 30 lbs.—96s.

Clear bellies, 14 to 16 lbs.—112s.

Long clear middles, light, 28 to 34 lbs.—105s.

Long clear middles, heavy, 35 to 40 lbs.—104s.

Short clear backs, 16 to 20 lbs.—102s.

Shoulders, square, 11 to 13 lbs.—96s.

Lard, prime western, in tierces, new—[illegible]

American, refined, 100s. 3d.

American, refined, in boxes—99s.

Cheese, Canadian, finest white, new—129s.

Colored—140s.

Australian in London—75s.

Turpentine, spirits—[illegible]

Resin, common—9s. 3d.

Petroleum, refined—1s. 2 1-4d.

Linseed Oil—54s. 6d.

Cotton Seed Oil, hull refined, spot—50s.

Household Hints.

Molasses will run out of a measuring cup quickly if the cup is first dusted with cornstarch.

Wire baskets, such as are used for holding unfiled letters in offices, make excellent receptacles for vegetables.

As you iron, pin a piece of brown paper to each article you discover to be minus a button or otherwise in need of mending. This saves looking them over twice, and few discrepancies are lost sight of.

When the stove becomes rough from accumulated polish, try giving it a rub with sandpaper before polishing.

If your wall paper has suffered a scratch, moisten a scrap of the paper you have saved, carefully scrape off the coloring with a thin knifeblade and apply to the spot. When dry the injury will be quite healed.

He who rules will always be impatient of an associate.—Lucan.