SUNDAY SCHOOL LESSON

Lesson III.—July 15, 1917

Hezekiah, the Faithful King—II. Chronicles 30: 1-27.

Commentary.—I. Proclaiming the Passover (vs. 1-12). 1. Hezekiah—Hezekiah became king of Judah at the age of twenty-five years, succeeding his father Ahaz, who had reigned sixteen years. It is recorded of Hezekiah that "he did that which was right in the sight of the Lord, according to all that David his father had done" (2 Chron. 29:2). Contrast this record with that concerning his father (2 Chron. 28:1). During the first year of his reign he opened the house of the Lord, which Ahaz had closed (2 Chron. 28:24), and made repairs upon it. He proceeded to have it cleansed by the removal of the large amount of filth that had accumulated during the years that it had been neglected. The restoration of worship of the Lord was attended with great devotion and rejoicing. The priests purified themselves, and a great sacrifice was offered to Jehovah. sent to all Israel and Judah—Although Hezekiah was king of Judah, he was interested in the spiritual welfare of the kingdom of Israel, and sent an urgent invitation to them to come to the temple in Jerusalem to worship the Lord as one nation. wrote letters also to Ephraim and Manasseh—Ephraim and Manasseh were prominent tribes of the northern kingdom, and are here mentioned by name. to keep the passover—The passover was one of the principal feasts of the Israelites. It was held to commemorate the deliverance of the children of Israel from Egyptian bondage, having been established by the direct command of the Lord (Exod. 12, 13).

2. to keep the passover in the second month—The Lord commanded that the Passover should be held from the fourteenth to the twenty-first of Nisan, the first month of the religious year, which corresponds to the latter part of March and the first part of April, but provision was made for its observance at another time under certain conditions (Num. 9:10, 11). 3. could not keep it at that time—It was provided that the feast could be postponed for a month in case the people were ceremonially unclean or were absent on a journey. On this occasion the priests were not purified in the first month, an dthe people were not present in Jerusalem. 4. the thing pleased, etc.—The plan for the observance of the Passover was satisfactory to all concerned. 5. they established a decree—The king and the leaders of the people decided to carry out the purpose to call upon two nations to inaugurate a religious reformation. from Beer-sheba even to Dan—This is an expression for the whole of the territory embraced in the kingdoms of Judah and Israel, as Beer-sheba was the southernmost city and Dan was in the extreme north. had not done it of a long time . . . as it was written—"Had not kept it in great numbers in such sort as it is written."—R.V.

6 Posts—Messengers. Ye children of Israel—Hezekiah addressed all the tribes by this title, for by race and religion they were one nation and not two. Turn again into the Lord God of Abraham, etc.— The people had departed from Jehovah and their duty was clear to return to him. He will return—God is faithful to receive those who come to Him. Remnant —Many Israelites had already been carried away into captivity. 7. Be not ye like your fathers—The king includes a warning. Their fathers had sinned grievously and disasters came upon the nation. Gave them up to desolation—"Gave them up to be an astonishment."—R. V., margin. The rebellious people were given over by the Lord to the power of their oppressors. 8. Stiffnecked—Unruly oxen do not obey their masters. Yield yourselves unto the Lord—Instead of being "stiffnecked," or rebellious as your fathers were, be submissive to Jehovah. This yielding would involve worship at the sanctuary and service rendered to God, with the result that the displeasure of the Lord would be removed. 9. The Lord your God is gracious and merciful—The latter which Hezekiah sent out to the tribes of Israel contained a strong setting forth of God's forbearance. It included exhortation, warning, threatening and promise. Even though the people had gone far in unbelief and rebellion, the Lord would receive them graciously if they would return to Him. 10. Laughed them to scorn—The people in general had go far forsaken the Lord that they gave heed to the king's message only to make light of it and reject it. It shows a determined rejection of God when one scorns the offers of salvation and mocks the ambassadors. 11. Divers of Asher and Manasseh and of Zebulun—Certain individuals from those tribes were influenced by the king's earnest invitation to go to Jerusalem for worship. 12. To give them one heart—The people of Judah were united in their response to Hezekiah's exhortation.

II. Keeping the Passover (vs. 13-24). 13. Feast of unleavened bread—A name by which the Passover was often called, because no leaven, or yeast, was permitted to be used or even kept about the houses during the feast. It could be properly celebrated only in Jerusalem. All the males were required to attend this feast yearly. (Deut. 16, 16). 14-24. The people took away the altars of idolatrous worship and cast them into the Kidron valley east of the city. This was an appropriate preparation for the great feast. Ahaz had filled Jerusalem with idol shrines, and they must be removed before there could be consistent worship offered to Jehovah. The people celebrated the Passover with earnestness, for they observed the feast and Hezekiah prayed for them. Their hearts were prepared to seek the Lord and the king's prayer was answered. The feast was observed during the seven days prescribed in the law, and be- [illegible] them in this service, they continued [illegible] and the princes gave the people thousands of animals for sacrifice.

III. Rejoicing in the Lord (vs. 25-27). This Passover feast marked a distinct revival of religion. As always on occasions of that kind, there was rejoicing. The priests, the Levites, the people of Judah, the people of Israel, and the strangers, or foreigners living in Israel, joined in this rejoicing. There was gladness in the hearts of all who humbled themselves before the Lord and joined in keeping his law and in worshipping him. There was such joy in Jerusalem as had not been on any occasion since the days of Solomon.

Questions.—What kings reigned in Judah after Uzziah and before Hezekiah? What was the religious condition of Judah when Hezekiah became king? What general call did he make? How was his call received? What was the feast of the Passover? How many tribes were represented in the assembly that observed the Passover? Why was the feast held in the second month instead of the first? How long did the feast continue? What was the feeling of the people during the Passover feast?

PRACTICAL SURVEY.

Topic.—Reunion in worship.

I. In memory of national life.

II. In covenant against idolatry.

I. In memory of national life. This chapter contains the account of Hezekiah's arrangements for the observance of the Passover. It was the determined and brave attempt of a good king to win again to the worship of Jerusalem the separated people of "all Israel," as one nation, according to the law of Moses, that all the congregation should eat the Passover. This had not been done since the division of the kingdom. The Passover was such a festival as could be rightly celebrated only by a united people. It was the vivid memorial of an unprecedented birth of a nation, a memorial of the great deliverance which God wrought for his people from sore bondage under circumstances of an extraordinary nature, the outcome and foundation of a covenant, the foreshadowing of the one eternal Sacrifice. The celebration of the Passover at such a time suggested to every feeling and instinct of honest national love, that king, priests and people should live worthy of their origin, that they might raise the fortunes and restore the glory of the nation that had so greatly declined. Hezekiah looked with sorrow upon the separation of the twelve tribes from the God of their fathers. It was in his heart to take such measures as would restore them to the faith they had abandoned and to the favor they had lost. He took a very bold and decided course. The letters which Hezekiah sent throughout the cities of Israel contained earnest exhortations to repentance. He urged upon the inhabitants of that distressed land that for the strongest reasons they should return from their idolatrous ways and worship the true and living God in his oppointed place in the temple at Jerusalem. He charged them to dismiss their fears of being repulsed or cast off. He assured them that their repentance would meet with a gracious response from the forgiving God of their fathers. Seemingly Israel ridiculed the idea of having to protect themselves from extermination by finding a sovereign in Hezekiah and a God in Jehovah. National pride blinded their eyes.

II. In covenant against idolatry. Hezekiah's serious and generous attempt to heal old wounds and restore broken friendships, and to bring back to God those estranged from him was rewarded. Never in any previous reign had there been such a clearance of the instruments of idolatry as occurred under Hezekiah. With thoroughgoing energy and efficiency which allowed no escape, they took away the altars which Ahaz had erected to heathen gods throughout the land. A very interesting and instructive incident occurred in the celebration of the Passover. Allowance was made for those who had been living in the idolatrous kingdom of Israel, far from the temple of Jerusalem and without instruction in the divine law. They had come up to Jerusalem that they might return unto Jehovah their God. It was in their hearts to cast off evil practices and to begin a new life of uprightness before God. The purpose of their souls was toward God and his service. Hezekiah's prayer for the pardon of their irregularity was granted. God saw in them the spirit of obedience. The occasion was certainly fitted to excite gladness, the return of the nation to its allegiance to Jehovah. It marked a blessed season of grace for all Israel when they forgot all their differences, when they renounced all idolatry, when they endeavored to prepare their hearts for acceptable worship, when they made open and explicit confessions to God. The congregation was united, resolute and joyous. Nothing like it had been witnessed since the days of Solomon, when the dedication of the temple had been celebrated by a double period of rejoicing. Hezekiah's liberality enabled the people to prolong the feast for another seven days. In turning from the worship of idols to serve the living God, the people experienced an inward satisfaction which made them rejoice.

T. R. A.

Ariake Bay's Mystic Fire.

Shirunabi, the mystic fire of Ariake Bay, Kyushu, has been famous for the past 2,000 years, the sight being considered one of the great wonders of the Japan seas.

In a recent issue of the Taiyo Magazine M. Kaneko, a teacher in the Shimaba, a middle school, relates his impressions of the fire. According to Mr. Kaneko, when he witnessed the spectacle the first light appeared like a star about five miles distant. Suddenly the volume of light increased until it soon covered an area of many miles. The light moved the waves and resembled electric lights being lighted and then suddenly extinguished. Mr. Kaneko says that intermittent wavelike movements are the chief characteristics of the mystic fire. He fails to find a cause for the origin of the fire.

The pain of having to ascend the stairs of other men.—Dante.

A Visit to the Lakeview Holsteins

Mr. T. A. Dawson, Manager, Tells How to Feed for High Records—Abundance of Succulent Feed Essential—The Main Thing, However, is to Keep the Cow on Her Feed.

The experiences of a man who has made a success in any line of business are always interesting, but this is particularly true of stock-breeding—especially the breeding of pure-bred stock. "Many are called, but few chosen," and the men who make an outstanding success of raising record breaking dairy cattle are few and far between.

Our great need at the present time is for more and better cows, and it is safe to say that if the milk and butter fat production of every dairy herd in Canada was equal to that of the herd at the Lakeview Stock Farm, our milk, butter, and cheese production would be more than doubled annually.

Lakeview Stock Farm is on the cement highway between Toronto and Hamilton, at Bronte. The owner, Major E. F. Osler, who at present is in France, fighting his country's battles, is to be congratulated on having such an ideal location for his farm, while the manager, Mr. T. A. Dawson, is no less to be congratulatd for having developed so many famous champions.

Junior Herd Sire, King Canary Segis. He is a grandson on his dam's side of King of the Pontiacs.

MILKS THREE TIMES A DAY.

The barns are models of cleanliness. Cement floors are used and the stalls and stanchions are of steel. A litter carrier is considered a "sine qua non," and the manure is run out and stored in a covered manure pit. The liquid manure runs into a cistern from which it is pumped periodically. The farm comprises about 500 acres, of which about 100 acres are in orchard. A new dust sprayer is being tried out on the trees this year. It is claimed that this sprayer will do just as good work as the ordinary liquid sprayer, but in about one-quarter the time. So far it has given very good results.

Although Lakeview Farm is "fancy" it is not run on fancy lines. The herd is composed entirely of pure-bred Holsteins, but they have to pay for their keep, and more besides, or they do not long have the opportunity to shine as "star" boarders. All the milk is shipped to Toronto.

Mr. Dawson makes no secret about the way he feeds cows while on test. He is a firm believer in long-distance records. He says that blood will tell in the long run, and that a cow cannot be expected to give a large amount of milk year after year if her ancestry is not right. "We milk three times a day," said Mr. Dawson, "because we find it pays us to do so. I believe that any man who keeps more than twenty cows should milk three times a day. We find that we can get about one-third more milk than if we only milked twice a day. For a time we tried only milking twice a day, but the herdsman came to me and asked that milking three times a day be resumed, as the cows were not giving as much milk as they should. We also feed grain three times a day. I am a firm believer in giving heavy producers grain while they are on pasture, but the difficulty I find is that they will not eat it very readily. When the pastures are at their best it is hard to get a cow to eat more than two or three pounds of grain per day. The meal mixture we use for the summer time while the cows are on pasture is two parts of bran to one of cotton seed meal. We find that the cotton seed meal regulates the bowels and tends to prevent undue scouring when the cows are first turned out." Asked if he had not tried the use of the summer pasture mixture recommended by Mr. Leitch of the Ontario Agricultural Colege (one bushel each of wheat, oats and barley and 5 to 7 pounds of red clover per acre) Mr. Dawson replied, "I have no doubt that for the average man who only keeps a few cows it is excellent, but we do not find it necessary. We have always an abundance of silage, and if the pastures begin to dry up we simply feed more silage. This year we have about 40 acres of corn."

At the present time there are about 25 milking cows and 40 head of young stock on the Lakeview Farm. The herd is regularly tested for tuberculosis, and at the last test it was given a clean bill of health.

Mr. Dawson considers that a yearly test is much preferable, as an indication of a cow's potentialities, than a short test, though he agrees that a short test is better than no test at all. "In order for a cow to make an abnormally high record it is necessary to condition her for 5 or 6 months before the test starts. The object should be to get the cow well covered with soft fat that will come off easily as soon as the test commences. We do not try to make abnormal records in our herd, though when a cow is under test we feed a different ration to that given when she was producing milk for commercial purposes. The rule in our herd is that the cows are milked for nine months and then allowed to go dry for about three months before freshening. Milking a cow right up to the time she freshens is not giving her a fair chance, and if persisted in will result finally in weak, delicate calves."

The ration fed to dry cows is made up as follows:

Bran	300 lbs.
Barley	300 lbs.
Molasses Meal	300 lbs.
Oil Cake	100 lbs.
Gluten Meal	100 lbs.
Salt	30 lbs.
Charcoal	20 lbs.

This is fed according to the condition of the cow. When a cow is undergoing a seven-day test the meal mixture is as follows:

Oat Chop	125 lbs.
Bran	200 lbs.
Gluten Meal	125 lbs.
Distillery Grains	200 lbs.
Cotton Seed Meal	100 lbs.
Oil Cake	80 lbs.
Charcoal	10 lbs.
Salt	15 lbs.

The charcoal in the ration is to keep the stomach sweet and the salt is to induce the animal to drink. To make sure that enough salt is given it is offered alone every now and then.

ROOTS FOR MILK PRODUCTION.

"There is nothing like roots for producing milk," said Mr. Dawson. "I have fed as much as 200 pounds of roots per day to a cow. The cow was exceptionally large and giving an exceptionally large amount of milk, but it is common for us to feed 125 lbs. a day While a cow is on test we milk and feed four times a day. We feed often as much as 30 pounds of meal per day."

The senior herd sire is Dutchland Colantha Sir Mona, whose sire is the famous Colantha Johanna Lad, who has 106 daughters in the A.R.O. Dutchland C. Sir Mona is the sire of the Canadian champion 3-year-old butter cow Lakeview Dutchland Artis, whose picture we give in this issue. This cow gave 567.7 pounds of milk containing 34.66 pounds of butter fat, with an average test of 4.88 per cent. butter fat in seven days.

The junior herd sire, whose picture we give in this issue, is King Canary Segis, sired by the famous bull King Segis Pontiac Howell. His dame was Pet C. Countess 2nd.

Lakeview Rattler, as a milk producer, can hardly be beaten. Last year she made a Canadian record by producing 724 pounds of milk, containing 37.54 pounds of butter fat, in seven days. Her best day's milking was 107.2 pounds.

It was on the Lakeview farm that the first government tractor was used this spring. Mr. Dawson speaks optimistically of its work and the future of the tractor in eastern Canada. "The tractor was let out by the government, the only charges to the farmer being the man's wages, his keep, and the cost of oil and gasoline. The man got 35 cents an hour and board. I compared the work done by the tractor with that done by man and team and found that the tractor was by far the more profitable. Thus the cost of discing twice and harrowing once with man and team was 80 cents per acre, but the same work was done by the tractor at a cost of 53 1-4 cents per acre. We had 29½ acres plowed in 37 hours at a cost of $32.62, or an average of $1.10 per acre. The same work done by eight horses and two men would have cost $1.68 per acre, or, to put it another way, the tractor effected a saving of $4.64 a day."

—The Canadian Countryman.

Lakeview Dutchland Artis, Canadian Champion Senior three-year-old in the seven day division.

SUNDAY AT HOME

BECAUSE I BUILT MY NEST SO HIGH.

Because I built my nest so high,
Must I despair
If a fierce wind, with bitter cry,
Passes the lower branches by,
And mine makes bare?

Because I hung it, in my pride,
So near the skies,
Higher than other nests abide,
Must I lament, if far and wide
It scattered lies?

I shall but build, and build my best,
Till, safely won,
I hang aloft my new-made nest,
High as of old and see it rest
As near the sun.

—Mrs. Radford.

HIS LOVINGKINDNESS.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.—Your Father which is in heaven . . . maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Be ye . . . followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor.—Be ye kind one to another, even as God for Christ's sake hath forgiven you.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.

THE CHILD MIND.

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

Christ's lessons are marvellous in their simplicity. He early came in contact with the ambitious and the loud. His rebukes were no half way homilies. "He took a little child. He said, suffer little children to come to me; if you receive not the kingdom of God as a little child, ye shall in no wise enter therein."

A child is a mystery, a fiat of God, an expression of His sovereign will. A child is a double thing; it is part animal; the higher part is spiritual. The body comes by the parent. Does the spirit come by the parent also? This is one of the profoundest mysteries that waits solution in another sphere. For aught we know, the spirit is without a beginning and without end! They may be gathered in heaps by the million, near the coast of time, and when breathing time come each is dropped into a body, constituting man. Look ye, proud, ambitious man, at the little child on the knee of Christ: he is an epitome, an abbreviation, a bunch of possibilities. A child is receptive, responsive, imitative, alert, nimble, quick; it is lively, prompt and vigilant. It reminds the mother of the forgotten endearment, as it feeds at the breast; as it grows it become conscious of sanctuary. It runs to the mother for protection. John Bunyan counted six different calls of the mother hen; one was alarm, when the hawk was hovering. Long years ago we spent a delightful shilling at the Zoo, in Regent's Park, London, Eng. A group of kangaroos arrested our attention. We excited a mild alarm, and instantly the young took refuge in the pouch of the mother, and nothing was seen but a leg and tail of the refugee. One standing challenge of the Master to the men of this day is want of reverence for sanctuary! You may do without priest, altar or genuflection, but you cannot be men of the kingdom if you put into cold storage the priceless jewel of sanctuary!

In this sanctuary you find the child heart; let us study this child heart for a little.

It wants things now; it lives only for the present; it scorns delay; it is now or never. God is the author of the child-mind, and He stands ready with both hands full of blessing, and says, eat and drink abundantly, O beloved.

It takes no note of time. Grandfather's watch is only a curiosity. Time has no horizon—it is boundless, endless. Here is the dream of immortality; heaven lies about us in our infancy. The child mind laughs at impossibilities, and is a standing rebuke to the sordid and the sad.

The child-mind has its raptures, its visions and its tears. Did you ever think of the first dark cloud that comes over the vivid creature fresh from the hands of God? It is when it makes the painful discovery that some one has told a deliberate lie! Oh, the exquisite agony, piercing like a sword point; lies as plentiful as pebbles on the beach. Oh, hellish brood from the father of lies. Who will not sympathize with this child-mind, and be true and valiant, full equipped, men to stand before the Christ with the child upon His knee, and have the smile of His approval and His welcome into rest!

A CONTENTED CITY.

Interesting Features of Adelaide, in Australia.

Adelaide's unusual plan—a business section surrounded by a zone of 2,000 acres of park lands, beyond which are the residential sections—seems designed to put business cares, recreation and quiet home life in separate compartments. The organization of city life to allow for leisure—a feeling more prevalent in Adelaide than in Melbourne, or even in Sydney, and almost unknown in American cities—is responsible for the universal impression among visitors that Adelaide ranks high in general culture.

Both climate and the high quality of the South Australian pioneers are also factors which have helped to make Adelaide such a desirable place of residence. Those who are attracted by the climate, people and manner of life of the foothill cities of Southern California, who care for out-of-door life and flowers and fruit, and wish to spend week-ends in nearby mountains or at the seashore, would feel at home in Adelaide.

Most writers on Australia profess to see differences in types and manners in the three leading cities of the commonwealth, and the natives feel sure that differences exist. Melbourne is "hustling"; Sydney is "easy-going"; Adelaide is "solid" and "contented." On the basis of short acquaintance these characterizations seem as unreal as "dead" Philadelphia or "provincial" Boston would to an Australian traveller. In the American sense, no Australian city is hustling; all are doing much business in an orderly efficient manner. As places for residences, they have few competitors among the cities of the United States.—National Geographic Magazine.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce—		
Butter, choice dairy	$0 38	$0 40
Eggs, new-laid, doz.	0 38	0 40
Cheese, lb.	0 00	0 30
Do., fancy, lb.	0 00	0 32
Dressed Poultry—		
Turkeys, lb.	0 30	0 32
Fowl, lb.	0 25	0 28
Spring chickens	0 40	0 45
Fruits—		
Rhubarb, 3 bunches	0 05	0 10
Strawberries, box	0 15	0 18
Vegetables—		
Asparagus, Can., bunch	0 07	0 08
Beans, new, small measure	0 40	0 50
Beets, new, bunch	0 03	0 05
Cucumbers, each	0 08	0 10
Carrots, new, bunch	0 05	0 06
Celery, per bunch	0 35	0 40
Cabbages, each	0 10	0 50
Horseradish, lb.	0 10	0 15
Leeks, bunch	0 10	0 25
Lettuce, doz. bchs.	0 50	0 70
Do., head, doz.	0 50	0 70
Onions, bundle	0 05	0 10
Do., small bkt.	0 50	0 65
Do., Bermuda, box	2 00	2 25
Potatoes, per bag	3 50	3 75
Do., new, peck	0 00	1 20
Do., small measure	0 25	0 30
Spinach, new, peck	0 15	0 20
Sage, bunch	0 00	0 10
Savory, bunch	0 00	0 10
Turnips, new, bunch	0 06	0 10
Tomatoes, lb.	0 00	0 35

MEATS—WHOLESALE.

To the trade wholesalers are making the following quotations:

Beef, forequarters, cwt.	$14 00	$16 00
Do., hindquarters	18 00	20 00
Carcases, choice	17 00	18 00
Do., common	13 00	15 50
Veal, common, cwt.	13 00	13 50
Do., medium	12 50	14 00
Do., prime	19 00	21 00
Heavy hogs	16 50	18 50
Shop hogs	16 50	18 50
Shop hogs	21 50	22 50
Mutton, heavy	10 00	12 00
Do., light	17 00	19 00
Abattoir hogs	21 50	22 50
Lambs, lb.	0 21	0 23
Do., Spring, lb.	0 27	0 32

TORONTO CATTLE MARKETS

Export cattle, choice	11 25	11 75
Butcher cattle, choice	11 25	11 75
Butcher cattle, choice	11 00	11 25
do. do. medium	9 75	10 25
do. do. common	8 75	9 25
Butcher cows, choice	9 00	9 40
do. do. medium	8 25	8 75
do. do. canners	5 00	6 00
do. bulls	6 00	10 50
Feeding steers	8 25	9 75
Stockers, choice	8 25	8 75
do. light	7 50	8 00
Milkers, choice, each	40 00	85 00
Springers	40 00	85 00
Sheep, ewes	8 00	8 50
Bucks and culls	6 50	7 00
Lambs	12 00	14 00
Hogs, fed and watered	16 50	
Calves	7 00	15 00

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE

Wheat—	Open.	High.	Low.	Close.
Oct.	1 85	1 85	1 86⅛	1 87
Oats—				
July	0 71⅞	0 73⅛	0 71⅜	0 73⅛
Oct.	0 60½	0 62	0 60⅛	0 62
Dec.	0 58⅞	0 59⅝	0 58⅞	0 59⅝
Flax—				
July	2 63⅛	2 64⅛	2 62½	2 63
Oct.	2 56	2 59⅛	2 55	2 55⅞

MONTREAL MARKETS

Montreal, July.—The offerings at the Canadian Pacific live stock yards this morning were: 50 cattle, 100 sheep and lambs, 300 calves and 700 hogs. Trading was brisk and the market was practically cleaned up. Quotations: Choice steers $10.50; good steers $9 to $10; choice cows sold as high as $8.50, while others were from $6.50 to $8; cows were strong at $5 for choice and as low as $6 for poorer ones. Calves were strong at $12 for choice, but more sold at $8 to $11 than at higher figure. Yearling sheep fetched $8.50. Good spring lambs, extra large, sold at about $15, while others sold at $14. Hogs were $16.50 for selects, some selling at $14 to $14.50.

Power of Radium.

Prof. William Crookes, the noted English physicist, has calculated that if the total energy in the small quantity of radium which could be placed on the tip of the index finger was obtainable by an instantaneous disintegration of its atoms, it would be sufficient to raise the whole English navy as high as Mount Etna (altitude 10,755 feet.)—Exchange.