

SUNDAY SCHOOL LESSON

Lesson X, December 9, 1917.

Ezra and Nehemiah Teach the Law.—Neh. 8: 1-18.

Commentary.—I. Reading God's Word (vs. 1-8). 1. The people gathered.—The completion of the walls marked an epoch in the life of the nation. The work had engaged the attention of all, and the people had realized the unifying effect of this common purpose. They also were constrained to acknowledge that God had been graciously favoring them. Before the water gate.—The place of meeting was southeast of the temple before the water gate, through which water was carried for use in the temple. Ezra the scribe.—Ezra had returned to Jerusalem from the land of captivity thirteen years before this time, but in the record of the events of twelve years his name was not mentioned. The general opinion is that he returned to Babylon, where he remained for several years, possibly engaged in copying the law. Bring the book of the law.—It seems probable that Ezra's return prompted the people's request to have the law read to them. Which the Lord had commanded.—It was the word of Jehovah. 2. Ezra the priest.—Ezra was of the priestly tribe, being a direct descendant of Aaron (Ezra 7: 1-5). Brought the law before the congregation.—The assembly included men, women and children, who could hear the law intelligently. The later rabbinical teaching was to the effect that women should be excluded from hearing the law, but that teaching was opposed to the word of God. First day of the seventh month.—The month Tishri was the seventh month of the ecclesiastical year, and the first month of the civil year, and the first day was a great day among the Jews. The month Tishri corresponds to the latter part of our September and the former part of our October. 3. From the morning until midday.—The reading continued from early in the morning until noon. It is probable that the other read in turn, thus relieving Ezra. Were attentive unto the book.—The people were intensely interested in the word of the Lord. They were eager to know what he would have them do, and then they would understand better their attitude toward him. This great interest showed that the religious life of the nation was being revived. 4. A wooden platform was constructed, raised sufficiently high to afford all in the congregation an opportunity to see the reader standing thereon. It was broad enough to accommodate Ezra and the persons mentioned in this verse.

5. opened the book.—Books in those days were long strips of parchment rolled at either end upon sticks, and to open a book meant to unroll the scroll. All the people stood up.—They had evidently been sitting while waiting for the reading to begin, and rose to their feet out of respect for the word of God. It is likely that they sat down after the exercises mentioned in the next verse, and remained sitting while Ezra read the book of the law. 6. blessed the Lord.—Gave thanks. amen.—The people's response to Ezra's words of thanksgiving and praise. The word means, "So let it be." Lifting up their hands.—By this act they showed that they accepted the words read as the law of God and would be obedient to it. Lifting up the hands in worship is referred to in the scriptures (Psa. 63: 4; 1 Tim. 2: 8). bowed their heads.... with their faces to the ground.—They assumed an attitude of reverent humility. They were impressed with the goodness and mercy of God and the sacredness of his word. 7. The names here recorded are those of Levites who assisted in explaining the words of the law to the people. 8. read.... in the law of God distinctly.—Those who read were careful to speak clearly so that the great assembly could catch every word. The people were eager to hear and it was important they should. gave the sense.—The Jews had been long in captivity and were unfamiliar with the law, hence explanations were needed that they might grasp the meaning of the words read. Some think that they had to a considerable extent lost the knowledge of the pure Hebrew language through their contact with their captors in Babylon. and caused them to understand.—So that they understood.—R. V.

11. Results of reading the law of God (vs. 9-12). 9. Tishbatha.—This was a title given to Nehemiah representing his office as provincial governor. this day is holy unto the Lord.—It was the new moon and as such was considered sacred. notable day of mourning.—The reading of the law, mourn not.—The people wept upon hearing the law because it showed them how they had been sinning against God and his commandments. There weeping was an indication of genuine penitence. It seems clear that they were ignorant as to the demands of the law. 10. eat the fat, and drink the sweet.—A proverbial expression, meaning that the occasion was not one of fasting and grief.—Ryle. send portions.—In the midst of their rejoicing they were to remember the poor by supplying them with that which would nourish and cheer them, thus adding to their own joy. the joy of the Lord is your strength.—Religious joy, properly tempered by dependence on the help of God, meekness of mind and self-denial, is a powerful means of strengthening the soul. In such a state every duty is practicable and delightful. In such a them, thus adding to their own joy. the joy of the Lord is your strength.—Religious joy, properly tempered by dependence on the help of God, meekness of mind and self-denial, is a powerful means of strengthening the soul. In such a state every duty is practicable and delightful. In such a frame of mind no man ever felt.—Clarke. 11. stilled all the people.—Restrained from mourning, neither be ye grieved.—Sorrowful, 12. because they had understood.—It was a source of grief to the people that they had been ignorant of God's law and had not lived according to its teachings. It became a cause of rejoicing to understand its requirements, its warnings and its promises.

II. Observing the Feast of Tabernacles (vs. 13-18). On the second day the reading and explaining the law was continued with "the chief of the fathers of all the people, the priests, and the Levites" as hearers. When it was read and understood that the Feast of Tabernacles should be observed on the fifteenth of the month, preparations were at once commenced for its observance. They gathered branches of trees and constructed booths upon the roofs of their houses, in the courts of their own houses, and of the temple, and "in the street of the water gate" at the southeast of the temple, and "in the street of the gate of Ephraim," probably in the north wall of the city, and led toward the land of Ephraim. It appears that all those who had returned to Jerusalem from Babylon constructed booths and sat under them. This feast was in commemoration of the journey of the children of Israel from the land of Egypt to Canaan. Upon this journey they had no houses in which to lodge, and during the feast of tabernacles the people dwelt in booths constructed of branches, in memory of that great deliverance. The feast continued for eight days, beginning with the fifteenth day of the month Tishri and closing with the twenty-second. It was a season of great rejoicing.

Questions.—For what purpose did the people assemble before the water gate at Jerusalem? What is meant by the law of God? Who was the reader, and how many assistants did he have? What classes of people listened to the reading of the law? In what manner was it read? What effect did the reading of the law have upon the hearers? How long did the study of God's word continue? What feast was observed? What event did the feast commemorate? What was the Jews' religious condition?

PRACTICAL SURVEY.

Topic.—Spiritual progress.

I. Quickened through instruction.

II. Attended by practical service.

I. Quickened through instruction.

The public reading and exposition of the law of Moses in the presence of all the people, as soon as possible after their settlement and the rebuilding of the walls around Jerusalem, took place on the anniversary of the restoration of the altar. The time was regarded with special interest. Through his labors Nehemiah had provided for the safety of the people. Ezra the scribe very appropriately gave instruction from the law of the Lord. The people evidenced their earnestness by listening attentively. It was in the faith that God has evermore blessed his work, and as the chosen instrument of all revival progress in his church that Nehemiah sought to have the remnant of Judah instructed in the divine law. Having been long scattered in a strange land deprived of temple privileges, they were sadly defective in their knowledge of the divine law. Nehemiah's labors for their temporal security had inspired his brethren with patriotic love. He labored to inspire holy affection in their hearts. To do that he depended upon the diffusion of the knowledge of the holy scriptures.

God had raised up Nehemiah to perform a great work. Ezra, though endowed with different gifts, was his God-given associate in the great cause. They united in complete harmony for the revival of spiritual life in Judah. Nehemiah, having been invested with ruling power in the city, gave place to the ministers of the sanctuary in their proper work of teaching. On that occasion there was introduced a new element into the religious realm. Formerly the temple had filled the whole religious horizon to the Jew. It had been the place for sacrifice, not instruction. It was the sphere of the priest, not the scribe or prophet. God's ancient covenant with the people had largely passed from memory. When the congregation heard it again, it came before them as the revelation to a new discovery. They were overcome with penitential grief. Their tears were an expression of alarm and compunction, of apprehension for the consequences of their sins together with bodily sorrow on account of them. Nehemiah gave direction and counsel. Their sorrow was not wrong or without foundation, but defective in its views of divine mercy, in an apprehension of the loving kindness of the Lord, their covenant, their God. The law itself and the whole history of their fathers showed that their God was gracious and forgiving. The instructions and exhortations of Nehemiah, Ezra and the Levites prevailed to assuage their sorrow and enabled them to celebrate the festival in accordance with its full design. The grief can not be such as God demands if it hides from man the attributes of God and the arrangements divinely made for the pardon of sin. For the Jews at that time, feeble as they were, the joy of the Lord would be their stronghold, their fortress against their enemies. It would serve to unite and inspire them and make them brave. It would sanctify them in God's service, which was their safety, as it would secure their protection and blessing. It would impart inward power to do and suffer the will of God.

II. Attended by practical service.

Combined with an exposition of the law was an exhortation to duty. With the joy of the Lord there was to be an overflow in charity. Nehemiah set the people about the common duties of life. There was hard work for those Jews to do. The whole task of religious reformation lay before them. They were to be filled with rejoicing for what the Lord had done for them in bringing favor and providing for their future religious life. That tranquil satisfaction must be accomplished by the discharge of duty as a practical demonstration of their spiritual revival. Under the quickening of a faithful ministry and the consciousness of renewed spiritual life, they returned to a complete and hearty observance of the ancient festival, the feast of Tabernacles, which was especially commemorative. The recalling of past exiles and past sorrows and wrong-doing confirmed their hearts in gratitude and devotion.

T. R. A.

Wigwag.—You should bear in mind that it is just as easy to make friends as to make enemies. Closest friends, perhaps, but our friends are apt to cost us more.

ANNOUNCEMENT ON FUTURE HOG PRICES

Statement of U. S. Food Administration in Full—What It May Mean to Canada.

The following is an announcement regarding future hog prices which was made by the Food Administration of the United States Government on November 3rd. The statement in full is as follows:

The main purposes of the Food Administration as to hogs are four: To see that the producer at all times can count on a fair price for his hogs, so that it will be profitable to him; to see that the farmer increases the number of hogs bred; to limit the profit of the packer and the middleman, and to eliminate speculation. All of these purposes are necessary because we must have more hogs, so that the ultimate consumer shall at all times get an adequate supply of hogs at the lowest feasible prices.

We shall establish rigid control of the packer. Fair prices to the farmer for his hogs, we believe, will be brought about by the full control which the Food Administration has over the buying of the allies, our army and navy, the Red Cross, the Belgian relief, and the neutrals, which together constitute a considerable factor in the market.

The first step is to stop the sudden breaks in prices paid for hogs at the central markets. These prices must become stable, so that the farmer knows where he stands, and will feel justified in increasing hogs for next winter. The prices so far as we can effect them, will not go below a minimum of about \$15.50 per cent. for the average of the packers' drives on the Chicago market until further notice.

We have had, and shall have, the advice of a board composed of practical hog growers and experts. That board advises that the best yard-stick to measure the cost of production of the hog is the cost of corn. That board further advises that the ratio of corn price to hog price on the average over a series of years, has been about twelve to one (or a little less). In the past, when the ratio has gone lower than 12 to 1, the stock of hogs in the country has decreased. When it was higher than twelve, the hogs have increased. That board has given its judgment that to bring the stock of hogs back to normal under present conditions, the ratio should be about thirteen to one. Therefore, as to the hogs farrowed next spring, we will try to stabilize prices so that the farmer can count on getting for each 100 pounds of hogs ready for market, thirteen times the average cost per bushel of the corn fed into the hogs.

Let there be no misunderstanding of this statement. It is not a guarantee backed by money. It is not a promise by the packers. It is a statement of the intention and policy of the Food Administration, which

means to do justice to the farmer.

This clear statement as to the intention of the Food Administration in the United States will be received with satisfaction by hog producers. As Mr. Cotton frankly says, there is no money guarantee back of the minimum price of \$15.50, but so far as the Food Administration can influence prices they will not go below the value of thirteen bushels of corn. Consequently, this statement, together with the fact that the Food Administration is controlling all reports of bacon, makes it probable that they will be able to hold the price at about \$15.50 per cwt. on the Chicago market until a change seems necessary. The regulation of profits in the packing industry may also assist in stabilizing prices, and it remains to be seen whether the packers will do the square thing or try to force prices down to the minimum.

A very large share of credit is due to our esteemed contemporary "Wallaces' Farmer," for getting the Food Administration in the States to see the necessity of having a definite ratio established between the price of hogs and the price of feed, if the campaign for increased hog production is to be a success. For approximately the last two years that paper has been publishing a chart every month showing the profits and losses in raising hogs, based on the relative prices of corn and hogs. As "Wallaces' Farmer" says in its issue of November 9th:

"In adopting the value of corn as the measure for determining the price of next year's pig crop, the Food Administration has pointed the way to the only road which is safe to travel in this perilous venture of price-fixing. All prices are relative. The dollar is no longer a true measure of value. Prices must be fixed in terms of the cost of production. Any other method will be fatal to production, and will bring about world famine conditions. The adoption of the corn-hog ratio is the first recognition on the part of any government body that price-fixing must be in conformity with and not in violation of fundamental economic laws."

In establishing a ratio between the price of feed and the price of hogs here in Canada, it is better to use shorts or middlings rather than corn. In our last week's issue we published a chart showing the profits and losses in raising hogs during the last ten years, where the price of hogs was compared with the price of shorts in Toronto during this period. An interesting fact is that this chart, showing the profits and losses in hog raising for Canada, is in substantial agreement with the chart published in "Wallaces' Farmer," for the corn

belt of the United States. During 1908 and 1909, when hog raising was relatively unprofitable in Canada it was relatively unprofitable in the U.S. In 1910 it was relatively unprofitable in both countries during 1913-1914 it was relatively profitable. During 1915, though the price of hogs was high, the price of feed was higher, also, and raising hogs was relatively unprofitable in both countries. In 1916 hog raising was profitable to both the farmer in the States and the farmer in Canada. In 1917, however, while hogs raising was relatively unprofitable to the American farmer on account of the high price of corn, it was profitable to the Canadian farmer, as the price of shorts remained at a comparatively low level.

No statement has as yet been made by Mr. Hanna which applies to Canada where any price is mentioned at which he will endeavor to keep the price of hogs. He has, nevertheless, said that he and Mr. Hoover are working in perfect accord, so that we may expect fair prices at least for hogs produced in Canada. Moreover, the price of hogs in the United States influences to some extent, at least the price of hogs in Canada.

Hogs at the time of writing are selling on the Chicago market for about \$17.50 per cwt. which is about 50 cents per hundred more than they command on the Toronto market. If prices do go down to \$15.50 in Chicago we would expect the price of hogs in Toronto to be about the same or a quarter or fifty cents per hundred less.

The average price of hogs for the last ten years was \$9.25. The average price of shorts was \$25.85 per ton. That is, it required the value of 7.17 hundredweight to induce farmers to stay in the hog raising business. When the price of hogs was higher than the price of 7.17 hundredweight of shorts, hog raising was relatively profitable when the price of hogs was lower than the value of 7.17 hundredweight of shorts, hog raising was relatively unprofitable. Since the Canadian Board of Grain Supervisors fixed the price of wheat in August, the price of shorts has been remarkably constant. It has been \$42 per ton at Toronto for the past four months, practically without a break. As a rule, shorts are dearest during the months of September and October. During this period of 1917, it was selling for \$42 per ton, so that we are apparently justified in assuming that if the price does not go down it certainly will not go up. According to the short-hog ratio, when shorts are \$42 per ton, the price of hogs should be at least \$15.05 f. and w. Toronto, if even a normal supply is to be maintained.—The Canadian Countryman.

SUNDAY AT HOME

CHANGELESS.

"The Lord has hidden His face," we sadly cry, As we sit in the night of grief, with no helper by "Guiding uncounted worlds in their dim light."

How should our little pain be marked by Him? But all the while we mourn the Lord stands near, And the Son divine is waiting to help and hear; And 'tis we who hide our faces, and blindly turn away, While the Sun of the soul shines on 'mid the perfect day.

—Susan Coolidge.

Thus saith the Lord: Behold, I set before you the way of life, and the way of death.—I will teach you the good and the right way.—I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Follow me.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.—Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few be that find it.

An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.—Then shall we know, if we follow on to know the Lord.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

ANGEL ISLAND.

(By the late Rev. T. H. Miller.) Is there such an island; can I reach it, and shall I be welcome; will I find quality and equality? We can answer to you satisfaction. The fare is paid, the ship is ready, come away. You ask may I? and we answer, yes!

People came to Jesus and asked foolish questions; one was, did the marriage relation obtain in heaven? "We do exceedingly err not knowing scriptures or the power of God. They neither marry, nor are given in marriage, but are as the angels of God."

Angels are messengers, bringers of tidings. They are intellectual and immortal beings. They watch, they wait, they serve, they talk, they help, they lift, they go not from place to place, they are in every place; they are strong, wise, and stand in the presence of God unabashed; they encamp, they defend, they minister, they smite kings, confuse armies. They are the chariots of heaven!

Now the Master says of us, we are as the angels. How busy are the angels, they are submarine, under the sea; they are sub-terran, under the

earth; they are sub-lunary, under the moon; they are sub-missive, they are under law. They need no light, they are always ahead, they hearken, they do. They know not fear, regard not results; they smite with blindness, darkness and death, they bring pestilence, famine, and the sword. They destroy, perhaps they create, they paint the flowers, the wings of birds, they garnish the heavens. They keep secrets, they bless women. They work in unity, harmony and purpose. They do not weep, or if they do, it is for joy. If they have a past, they have no future, they are ever present. They are sons of God; men are sons of God, and if you will think a little clearly, you will see that "now are we the sons of God," and we can go to this angel island and feel at home. Here you can visit, and stay, and be. You can be superior to flesh, flesh, and sea, space, hear the angels. You can be all this because you are a spirit.

Oh, wonder! we can live in two worlds at once—we can do our duty here and live above it. On this island humility dwells with dignity, majesty with meekness, exaltation through humility is the law of spiritual life.

"O peace—O holy rest, O balmy breath of love!"

O heart, divinest, best!

Thy depth I probe!

I ask this gift of thee—

A life all hilly-fair,

And fragrant as the place

Where seraphs are."

KINSHIP.

Ah, not so blest are they, who stand

An envied throng,

Within the bulwarks of success,

Aloof and strong—

As they, who, fighting heavy odds,

Their comfort find

In sacrifice that brings them near

All humankind.

—Charlotte Becker.

CHRIST THE IMAGE OF GOD.

The glory of the Lord shall be revealed, and all flesh shall see it: together.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

He that hath seen Me hath seen the Father.—The brightness of His glory, and the express image of his person.—God was manifest in the flesh.

In whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature.—Whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.

As we have borne the image of the earth, we shall also bear the image of the heavenly.

ON BOARD.

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

To step on board a ship is an interesting act, it is distinct and definite. You leave the shore and go on an

other element, an element that turns wives into widows every day.

I may go on board as a sailor, that is industrial; I may go as a passenger, that is commercial; I may go as a prisoner, that is Governmental; I may go as a guest, that is glorious. "Come then and all thy house into the ark," said God to Noah. He went by invitation.

I once had a dream: "A stalwart swimmer hailed Noah one morning. 'Come out and have a swim.' Noah replied: 'The Lord shut me in and the latch is fastened on the outside, so I cannot come out, and a good thing, too.'"

An old sailor once gave his experience as follows: "It is a long time since I crossed the gangway, and came on board the Gospel Ship. You know there is always a gangway from the shore to the ship. I walked that gangway a free man, and the commander was there to welcome me. I saluted Him, and passed under the order of a subordinate officer to my duty. When I passed the gangway it was hauled ashore and soon there was a space between the shore and the ship—it gradually widened, and very soon we were in the open. It is many a year since, but I have never been off duty, and never been ashore, for the Commander gives no vacations, and there are no holidays, yet we are happy."

I do my trifling duties about the deck, and now and then I catch a smile from the face of the Commander, and this is my best reward. The orders come from the quarter deck, the responsibility rests with the Commander, and I and all my mates, with all that is on board, are going to arrive, that is sure and certain.

"One peculiarity about this ship is that he has no pumps. The cry will never be heard from the boatswain. 'All hands to the pumps; the ship has sprung a leak.' That will never be, the ship is water proof, fire proof, storm proof, Devil proof. No pirate will ever heave in sight and demand surrender. How safe, how easy, how sure, how sure to arrive!"

That was a pretty long experience for an old sailor to give at an experience meeting, but it was given with force and fire, and they all believed it.

Jonah went to Joppa to ask what ships were on the berth. He fixed on the ship going the longest trip, 2,600 miles; he did not go on land by invitation, and as a guest; he had to pay; those who come to God, come free; those who turn their back on God and run away, have to pay! They run fast and far, whom the devil drives. "Wherefore do ye spend money on that which is not bread?"

LITERARY.

(Baltimore American)

"How did you get away from the traffic cop who was after you for speeding? Did you fool him?"

"Well, not exactly, but we did manage to throw dust in his eyes."

We shouldn't accuse the taxidermist of making his money in a skin game.

Sillicus—I think it is right and natural to take a friendly interest in other people's affairs. Cynicus—Yes, provided you don't take a greater interest than they do themselves.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce—		
Butter, choice dairy	97 45	97 47
Eggs, new-laid, doz.	0 70	0 75
Cheese, lb.	0 00	0 20
Do, fancy, lb.	0 00	0 25
Dressed Poultry—		
Turkeys, lb.	0 30	0 33
Fowl, lb.	0 25	0 28
Spring chickens	0 30	0 35
Ducks, Spring, lb.	0 00	0 20
Geese, lb.	0 24	0 27
Fruits—		
Apples, bbl.	0 50	0 50
Do, bbl.	4 00	4 00
Vegetables—		
Beets, bag	0 00	0 20
Do, peas, doz.	0 10	0 20
Cauliflower, each	0 10	0 20
Carrots, peck	0 00	0 20
Celery, bag	0 00	0 20
Cabbages, each	0 05	0 10
Vegetable marrow, each	0 05	0 10
Onions, 75-lb. bag	0 25	0 30
Do, large bbl.	0 00	0 60
Do, pickling, bbl.	0 00	0 60
Potatoes, bag	0 10	0 20
Pumpkins, each	0 20	0 30
Parley, bunch	0 00	0 10
Peppers, red, doz.	0 00	0 20
Do, green, doz.	0 00	0 20
Sage, bunch	0 05	0 10
Spinach, peck	0 00	0 20
Squash, each	0 05	0 10
Sevory, bunch	0 00	0 10
Turnips, peck	0 00	0 10
Do, bag	0 00	0 70

MEATS—WHOLESALE.

Beef, forequarters, cwt.	17 00	17 00
Do, hindquarters, cwt.	16 00	16 00
Carcases, choice	16 00	16 00
Do, common	15 00	15 00
Veal, common, cwt.	14 00	14 00
Do, medium	13 00	13 00
Do, prime	20 00	20 00
Heavy Hogs	17 50	17 50
Shop hogs	15 00	15 00
Abattoir hogs	23 00	23 00
Mutton, heavy	12 00	12 00
Do, light	11 00	11 00
Lamb, Spring, lb.	0 24	0 26

SUGAR MARKET.

Wholesale quotations to the retail trade on Canadian refined sugar, Toronto delivery, in bulk October 31st, 1917.

Academy, granulated	100 lbs.	\$9.14
Redpath, granulated	100 lbs.	8.14
St. Lawrence, granulated	100 lbs.	9.14
Leonic, granulated	100 lbs.	9.14
No. 1 yellow	100 lbs.	8.64
No. 2 yellow	100 lbs.	8.14
No. 3 yellow	100 lbs.	8.14
(Granulated in 25-lb. bags, 15 cents over cwt. prices; 10-lb. bags, 20 cents over; 5-lb. cartons, 25 cents over, and 2-lb. cartons, 30 cents over.)		

*Atlantic quoted 10c lower.

TORONTO CATTLE MARKETS.

Ex. Bulls	9 00	
Butcher cattle, choice	10 50	
Butcher cattle, medium	8 50	
Butcher cattle, common	8 50	
Butcher cows, choice	8 50	
Butcher cows, medium	7 50	
Butcher cows, common	7 50	
Butcher bulls	7 50	
Feeding steers	8 50	
Stockers, choice	7 50	
Stockers, light	6 50	
Milkers, choice	10 00	
Springers, choice	10 00	
Sheep, ewes	11 00	
Lambs and culs	7 50	
Lambs	15 39	
Hogs fed and watered	17 59	
Calves	14 75	