

SUNDAY SCHOOL LESSON

LESSON II January 14, 1917
John the Baptist and Jesus.—John 1: 19-34.

COMMENTARY.—I. John the Baptist's testimony concerning himself (vs. 19-28). 19. The record.—The witness or testimony. John—He is called John the Baptist because of his mission as the forerunner of Jesus. An important part of his work was to preach repentance and to baptize. His title, the Baptist, distinguishes him from the apostle John. He was the son of Zacharias and Elizabeth, and a relative of Jesus (Luke 1: 35, 36). Sent priests and Levites from Jerusalem.—The report of the preaching of John the Baptist had become widespread, and when it reached Jerusalem, the Jews, who constituted the religious authority in Palestine, were aroused and curious to know whether the Messiah had come. Priests, who performed the religious rites about the temple, and Levites, whose duties there were secular, were sent out to make inquiry of John the Baptist and report the findings of the Jewish leaders. Who art thou?—The records do not show whether this delegation was hostile to Jesus or was seeking honesty for the truth. The preaching of John the Baptist was in severe denunciation of the sins of the leaders of the Jews, and it is not unlikely that those who asked him, "Who art thou?" were prepared to bring him to account before the Sanhedrin if they could make out a case against him. His answer, however, gave them no basis for an accusation. 20-22. He told them frankly and positively that he was not the Messiah. He had no disposition to pass himself off for what he was not in reality. Pursuing their investigation further they asked him if he was Elijah or "that prophet" who was foretold in Deut. 18: 15, and he answered in the negative. Having ascertained nothing from their questioning thus far, they asked him plainly who he was. They must have been struck with his rugged, manly and fearless bearing. He was a child of the wilderness, clad in coarse garments and feeding upon the simple food that the desert afforded. He was bold from a consciousness that he was fulfilling the mission to which God had called him.

23. I am the voice.... In the wilderness—John the Baptist was not in doubt as to his mission. His conviction was clear, and he had the necessary faith and courage to do the work assigned him and to give a clear and definite answer to his questioners. He called himself the "voice" because he was bearing a divinely-inspired message to the world. He was fulfilling the prophecy uttered hundreds of years before (Isa. 40: 3-5). Make straight the way of the Lord—John the Baptist was the forerunner, or herald, of the coming Christ. He was six months older than Jesus, and commenced his mission of preaching and baptizing six months before Jesus began his public ministry. In ancient times it was the custom to prepare the road in advance of the approach of a king or other high official. Mountains were graded down and valleys were filled up, that a good road might accommodate and please the approach. In dignity, John was preaching righteousness, and the truths he uttered cut straight across many of the practices of the Jewish leaders, and uncovered their hypocrisy. Equals.—The Greek form of the Hebrew word, "Pharisees"—The Pharisees were the most powerful sect of the Jews. They arose originally as a reform movement in the nation, and were known as separatists. They were orthodox, holding tenaciously to the teachings of Moses. However, they had become corrupt and were no longer true to their name. They were almost the embodiment of pride and arrogance. They were professedly religious, but at heart they were wicked.

25. Why baptizest thou then?—Baptism was practiced among the Jews in the case of proselytes who were received into the pale of Judaism, but John was baptizing Jews as if they were not already people of God. Since John the Baptist had declared that he was neither the Christ nor a prophet, those who were sent to question him wondered upon what authority he was administering this rite. "As his prediction that they all considered as belonging to the forerunner of Christ, they might have understood why he did it; but they were blind, and manifested, as all sinners do, a remarkable slowness in understanding the plainest cases in religion."—Barnes. 26. I baptize with water.—The Baptist does not answer the question of the Pharisees directly. He had given them an answer to their inquiry by declaring that he was the forerunner of Christ; but he tells them that baptism with water was a symbol of the true baptism—that was later to be administered (Matt. 3: 11). There standeth one among you—There standeth one among you—John the Baptist was somewhere in the assembly that had gathered to hear the wilderness preacher, but he did not manifest himself until the next day. He was undistinguished in the crowd. 27. Coming after me.—John's ministry began half a year before that of Jesus. Is preferred before me.—Although John was the greatest prophet up to this time, yet he took no honor to himself. He was a great ministry, but he realized his littleness compared with him whose herald he was. Whose shoes I am not worthy to untie.—This is a most striking comparison. It was the duty of the lowest servant to remove the sandals from his master's feet; but John the Baptist felt that Jesus was so exalted in his nature that he was not worthy to perform even this lowest service. 28. Bethabara.—The exact location of this place is not known. This much is certain, that it was on the east bank of the Jordan, somewhere between the Sea of Galilee and the Dead Sea. It was probably within ten or twelve miles from where the river flows into the latter sea.

II. His introduction of Christ (vs. 29-34). 29. The next day.—The day after

the deputation of Jews from Jerusalem visited John the Baptist, seeth Jesus coming unto him.—John knew who Jesus was, for his baptism had already taken place. He beheld the Lamb of God—John did not introduce Jesus as a king to rule Israel in splendor, but as a sacrifice to die for the sins of the world. To the Jewish mind, the idea of a lamb was familiar. They knew the prophecy of Isaiah, which shows the Messiah as a lamb brought to the slaughter. They knew of the Passover feast, at which a lamb was slain and eaten commemorating the deliverance of the Israelites from Egyptian bondage, and they were familiar with the daily sacrifices at the temple, which took away the sin of the world.—Provision is thus made for the removal of sin from the heart and life of every believer in Jesus. These words of John the Baptist are a declaration of the fact and efficacy of the atonement that was to be made. The statement makes possible the destruction of sin (1 John 3: 8). 30. This is he.—This was the Christ of whom John had spoken the day before. He was before me—John the Baptist had lived only about thirty years, but Jesus had always existed. 31. I knew him not.—Although John was related to Jesus, he may not have been personally acquainted with him. Whether he was or not, it is certain that he did not know him in his exalted nature, office and mission until his appearing at Jordan for baptism should be made manifest.—The twofold mission of John the Baptist was to preach repentance, and to point out the Messiah, to Israel.—To the Jews.

III. His testimony concerning the descent of the Spirit (vs. 32-34). 32. bore record.—Was a witness. I saw the Spirit descending.—This took place at the baptism of Jesus some time before this (Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21, 22). 33. the same unto me.—There was no uncertainty in John's testimony. He knew that God had sent him to baptize with water, and he knew that he was divinely instructed how to recognize Jesus when he came, baptizing with the Holy Ghost.—John's baptism was outward; the baptism of the Holy Spirit is inward, and is purifying in its effect. It gives victory over sin, and imparts spiritual power. 34. This is the Son of God.—At Christ's baptism this declaration was made from heaven (Matt. 3: 17). John here bears testimony to this great fact.

Questions.—By whom and for what purpose were priests and Levites sent to John the Baptist? What answers did John give to the questions? What was the two-fold mission of John the Baptist? What was John's estimate of himself in comparison with Jesus? Give reasons why Jesus is called the Lamb of God. How did John recognize the Christ? What is it to be baptized with the Holy Ghost? What great witness was given that Jesus was the Son of God?

PRACTICAL SURVEY.

Topic.—Witness-bearing.
I. Concerning John's office and work.
II. Concerning Christ and his power.
I. Concerning John's office and work. Witness-bearing is a fundamental idea in Christianity. It marks a distinct place for human instrumentality in the promotion of Christ's kingdom. The claim by John the Baptist was very remarkable. He affirmed himself to be the fulfillment of prophecy. To him was given to utter by human lips, the thoughts of the divine mind. He was therefore a divinely-appointed herald. His only ambition was to occupy his own place and to work out his own mission in life. He did not aspire to a place for which God had not designed him. He felt that the work he had to perform entirely conformed to the importance of his office and in his message. He knew who he was as well as who he was not. It was not for him to be thinking of himself and what he might possibly be, but of his work, to fulfill his mission, to bear his testimony. He was willing to say something about himself only that he might introduce the great subject of his mission, the coming Messiah. He could not have given a better account of himself. He was a herald with a divine message, and he had a voice to publish it. His position was unique. He had strong individuality and transparent honesty. His ministry was such as to deserve and demand inquiry. He paraded as much of the majesty of the coming King, that it was natural to suspect that he might be the King himself. His work and its results would naturally come formally before the Sanhedrin. Their deputation was the result of their professional dealing with the matter. In John they recognized a natural leader, a man who met the traditional conception of what the Messiah was to be. From varying motives the Jews turned anxiously toward every person of distinction and influence who arose among the people. The query put to John by the leaders of the Jewish church at Jerusalem was natural and proper. It gave evidence of the interest which John's mission was exciting in the land. It gave John an opportunity of both declaring himself and of witnessing to his Master. His first duty was to give an unequivocal answer to their inquiry, which, according to the letter of the law, they were justified in making.

II. Concerning Christ and His power. John refused the honor the Jews were ready to give him. His honor consisted in the proclamation of his Master's glory. He not only declared the Messiahship, but he declared distinctly who was the Christ. He stood as a great, powerful, popular man, swaying a nation, and yet at the very crisis of victory he obliterated himself in favor of another. He exemplified the grandeur of self-mastery. He possessed the best qualifications for a witness to Christ, humility and courage. In the voice of John could be heard the need of the world, and the will of God. His first notes were stern and terrible as he came in contact with hypocrisy, infidelity and the vices of the age. Toward the closing of his ministry his voice grew more tender and mellow as he uttered the words, the climax of his ministry, "Behold the Lamb of God." John pointed to Jesus as a person standing among them whom they knew not, though they professed to be waiting for his manifestation. In taking on

man's nature Christ so covered his glory with the veil of His flesh that He could not be known from other men without divine revelation and evidence from God. John referred to divine inspiration as the source of his knowledge. John's sermon was effectual for soul winning. He was summoning men in God's name to a higher life of righteousness and faith. He bade men get ready for Christ's coming and for the work of grace which He was to accomplish. To behold the Lamb of God, embraced the transformation of the heart and the effect of the whole heart to the object on which it looked, a look which drew after it the entire desire of the soul. The herald and forerunner of Christ perfectly comprehended his own relation to his Master and felt it a dignity to occupy a position of inferiority in respect to Him. Christ was to be offered as the world's sacrifice that all might be saved.—T.R.A.

SUNDAY AT HOME

THE SHADOWS.

In the shadows,
Deep and darkening,
God's eye watcheth
O'er his own;

Through the shadows,
To us hearken,
God's voice speaketh
From his throne;

Speaketh, saying,
"I will never
Leave my loved ones
Alone."

Trust in Him, when
Storm-clouds lower,
When the noonday
Sun is bright;

Hear Him saying,
"I am leading,
Ever leading,
To the light."

YOUR FATHER KNOWETH.

Consider the ravens, for they neither sow nor reap. Consider the lilies, how they grow; they toil not, they spin not. Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. Your Father knoweth that ye have need of these things.

Having food and raiment let us be therewith content. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows. The cares of this world and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

THE GOSPEL SHIP.

A ship is a wonderful thing; she is compactly built; economy of space has been wonderfully studied out. The captain and crew are close together. The quarter deck joins the main deck. On board ship is order—every man to his station, every rope in its place. On board ship is control; vigilance is there; there is no drift, no confusion; if you see a ship acting strangely, you say the crew are drunk or dead. On board ship there must be obedience, prompt, efficient, intelligent. On board ship the men look into a large heaven; they are not bounded by factory walls or even mountains; the whole expanse of heaven is theirs. They sail on a wide sea, they look till they touch heaven. That is called the horizon. They are often buried in a large grave, and the stormy petrel sings the solitary requiem. How small is the God of the seaman; how large is the God of the landman. On board ship we learn self-command, self-discipline. The eye of the sailor is trained to long-distance exercises. Apply these things to the gospel ship, and what have we? We have the commander near. He wants no sleep; He is never weary. His smile is life. His kiss is in the light, his gladness in the wind, his voice is in the storm. He blends the rainbow, blanches the foam, makes the sea to reflect his glory. He moulds the stars, forms their curves, controls their course. May I speak to Him and He to me? May I study, admire, appropriate? May I commune as friend with friend? Yes. "He declareth unto men his thought." On board ship there are novel scenes every day. Every day is fresh and new; so in the presence of the Master every smile is fresh, full of beauty and power. The reason is He is ever full, He makes no discoveries, is never surprised, never at a loss. The hour, and the man, and the place, and the wind and weather are set with wonderful precision.

The gospel ship is not a stranger to ports of call. What strange ship is this in the bay? The royal standard flies at the main, the dove of peace is blazoned on the banner at the fore. What salutation is that I hear? What invitation? What welcome? O joy! The gospel ship has been sailing. Bound for Canada's peaceful shore, All who wish to sail to glory, Come and welcome, rich and poor.

H. T. Miller.

His Own Dog.

Wilkinson was near the exploding point when his neighbor met him in the street. "That man Potter," he burst out, "has more cheek than anybody I ever met." "Why, what has he done?" asked the neighbor. "He came over to my house last night and borrowed a gun to kill a dog that kept him awake at night." "Well, what of that?" "What of that?" shouted Wilkinson. "It was my dog."—New York Times.

FARM GARDEN

BERRY PATCH IN FALL AND WINTER.

In regard to adaptation to soils, blackberries and raspberries are nearly as cosmopolitan as strawberries. But the best results with raspberries are obtained in deep, moderately sandy loams, or clay loams containing an abundance of humus; blackberries are often at their best when the soil is slightly heavier. The soil should not be too wet, as this condition is apt to increase the amount of winter injury.

There is no particular brand of fertilizer best adapted to either raspberries or blackberries, under all conditions. The kind of plant food needed must be governed by the kind already in the soil, and also on the physical condition of the soil. In some soils there is a lack of nitrogen; in others a lack of potash, or phosphoric acid; and in many there is a deficiency in humus, which not only supplies plant food, but is a great help in holding moisture. For supplying humus, stable manure and cover crops are available. In making applications of nitrogenous fertilizers care must be used, or the resulting growth will not mature, and cause severe winter injury. It would appear desirable in some cases to avoid the use of stable manure, and use instead commercial fertilizers. Where needed, wood ashes, muriate of potash, acid phosphate, etc., are valuable. The best way to ascertain what is needed, and the amount, is to leave check rows for comparison.

PREPARATION OF LAND.

Unlike strawberries, raspberries and blackberries occupy the soil for a number of years. It is therefore important that the preparation be very thorough. Where the land is too wet, it should be underdrained. If for one or two years preceding hosiery crops have been used, there will be fewer weeds to fight. The land should be well plowed and thoroughly fitted to receive the plants.

Plant mainly only those kinds that appear to succeed in the immediate locality, testing newer ones in a small way. The varieties best suited for one set of conditions may be failures elsewhere.

Red raspberries are usually propagated by transplanting the numerous suckers which come up freely around the original hills. Black raspberries are increased by rooting the tips of the nearly mature canes in late August or early September. The ends of the canes are covered lightly with earth, and by late fall a large mass of fibrous roots will be formed with a well developed crown. Varieties of purple raspberries are hybrids, produced by crossing red and black raspberries, and some of them may be propagated either by using suckers or by rooting the tips of the canes. Black raspberries do not sucker as freely as the red raspberries. These suckers have but few fibrous roots, and as a rule do not make such good plants as those started from cuttings of the blackberry roots.

The roots may be dug in the fall, cut into two or three foot lengths, stratified over winter and sown in nursery rows in the spring, and most excellent plants are usually secured after a season's growth. Only strong, healthy plants should be selected, and it is frequently an advantage to select these from a young plantation rather than from an old bed of plants, which may have deteriorated in vigor and may be infested with various insects and diseases.

Blackberries and red raspberries may be set either in the fall or in the early spring. When set in late October or early November, the rows should be plowed up, making a back furrow along each row of plants, which will afford a great protection against winter injury. The earth should be removed from the hills as soon as the ground is in working order in early spring. Such plants, as a rule, begin growth earlier than those set in the spring. They should be set as deep, or slightly deeper, than they were in the original beds. Black raspberry plants, and the purple kind roots from the cane tips, should be set in the spring instead of the fall, not covering the crown too deeply, and spreading the roots in a circle about the centre of the crown. It is an advantage to set the plants in the bottom of a shallow furrow, filling in as the plants develop. Under these conditions they withstand drought better, and the cane are not so easily blown over by the wind. The distance apart in rows and of plants depends on the system of cultivation, the varieties, the natural richness of the ground and the location. In general, the plants should not be crowded. Red raspberries may be set closer than black raspberries, and blackberries should be set the farthest apart. These distances may vary from 3 by 6 feet to 4 by 8 feet, depending on conditions.

SUBSEQUENT PATCH TREATMENT

The ground should be kept well cultivated and the plants hoed as occasion requires. In young plantations, if the plants have been set properly, cultivation may be given both ways, thus reducing the expense of keeping down the weeds. The cultivation should be shallow, as the roots lie near the surface. On heavy clay soils it may sometimes be desirable in some seasons to plow early in the spring, following with the cultivator till fruiting time. During the picking of the fruit there is little opportunity to cultivate, but the ground should be thoroughly stirred as soon as the harvest is over. If desirable a cover crop may be sown in late August or early September.

During the first two years it is not always necessary to give the land solely to the berry plants. Potatoes, cabbages, strawberries, etc., are often grown with advantage between the rows so that a considerable income from this source may be obtained before the berry plants fully occupy the ground.

Summer pruning is not generally practiced with red raspberries, but may often be done with advantage to black raspberries and blackberries. It

consists in pinching or cutting off the tender ends or tips of the new shoots at a height that may vary from 18 inches to 24 or even 30, the blackberries usually being pinched somewhat lower than the black raspberries. The result of this pruning is the formation of rather low, stocky plants, with numerous lateral branches which will not require a trellis. As the young plants do not all develop at the same time it is necessary to go over the plantation several times in order to pinch the growth at the proper height.

The canes growing one summer, bear fruit the next season and then die, while new canes develop each year for the succeeding year's crop. Frequently the canes which have fruited are allowed to remain until the following spring before removal, but better results are usually secured by cutting them out and burning as soon as the berry crop is harvested. By this method the insects and fungus diseases frequently infesting these canes may be destroyed and the young canes have more room to develop. Each spring the plants should be gone over, cutting off the weak ends of the canes and thinning out some of the smaller ones where the growth is too dense. From three to five canes per hill are usually preferable to a larger number.

FARM NEWS AND VIEWS.

Brood sows as often suffer from overfeeding as from underfeeding. An abundance of fat is the worst enemy of the litter. Sows that are to raise pigs should be taken away from the rest of the hogs and be fed a different ration. These excellent rations are: (1). One part high-grade tankage, 12 parts corn; (2). skim-milk or buttermilk and corn; using three parts of the milk to one part corn, (3). wheat and shorts. Whichever one of these rations is used, a rack containing alfalfa should be so placed that the sows have free access to hay at all times. In addition, the sow should be supplied with minerals. If it is a good plan to dump the wood and coal ashes in the lot where the sows run. A mixture composed of a basket of charcoal or fine coal, 5 pounds of salt, 5 pounds of air-slaked lime, and 2 pounds of sulphur will give good returns, if kept easily available.

Some dairies of 20 cows will often produce as much milk as others of 40 cows. There is something wrong with the 40 cow dairy.

ARMY SUPERSTITIONS.

Tommy Atkins Has Many, and Sticks to Them.

Of all the superstitions in the British army—and they are many—the most popular has to do with the jar that contains the ration of rum. German bullets, the men have it, swerve instinctively towards the nearest rum jar. A few stray shots have helped to strengthen the superstition, and the conviction holds firm that the man who carries the rum jar runs a double risk of being hit. Mascots and talismans hold an important place in the soldier's life. One man used to carry in his pack a rosary that he had picked up in one of the streets of Ypres. One day his leg was fractured in two places by a large piece of a trench mortar bomb, but in spite of his suffering he refused to be taken down to the dressing station until his rosary had been produced. "If I don't take it with me," he said, "I'd get hit again on the way down." Nearly every man at the front has a mascot of some sort—a rosary, a black cat, a German button, a lucky elephant, or a weird sign—which is supposed to keep him safe.

Their superstitions, too, are many in number. One man is convinced that he will be killed on a Friday; another man would rather waste a day—and therefore valuable—match than light three cigarettes; another will think himself lucky if he can see a cow as he marches up to the trenches; a fourth will face any danger, volunteer for any patrol, go through the worst attack without a quail, simply because he has "got a feeling that he will come through it all unhurt." And he generally does.



Not Her Fault.

Doris was rather backward in her studies. One day when her father was inquiring into her standing at school she admitted that she was lowest in her class.

"Why, Doris, I'm ashamed of you!" her mother exclaimed. "Why don't you study harder and try to get away from the foot of the class?" "It isn't my fault," Doris replied in tones of injured innocence. "The little girl who has always been at the foot has left school."—Exchange.

MARKET REPORTS

TORONTO MARKETS

WHOLESALE MEATS.		
Beef, forequarters, cwt.	\$12.50	\$12.50
Do., hindquarters, cwt.	13.00	13.00
Carcasses, choice	14.00	14.00
Do., common	10.00	10.00
Veals, common	10.00	10.00
Do., medium	9.00	9.00
Do., prime	17.00	17.00
Heavy hogs	11.50	11.50
Shop hogs	15.00	15.00
Abattoir hogs	15.00	15.00
Mutton, heavy	10.00	10.00
Do., light	14.00	14.00
Lamb, spring, lb.	15.00	15.00

SUGAR MARKET.		
Local wholesale quotations on Canadian refined sugar, Toronto delivery, in effect after December 28—		
St. Lawrence granulated	100 lbs.	\$7.58
St. Lawrence beaver	100 lbs.	7.48
Lantic granulated	100 lbs.	7.48
Blue Star granulated	100 lbs.	7.48
Recpath's granulated	100 lbs.	7.48
Royal Acadia granulated	100 lbs.	7.48
No. 1 yellow, all refiners	100 lbs.	7.18
Dark yellow	100 lbs.	6.98
10-lb. bags, 15 cents over granulated bags.		
20-lb. bags 10 cents over granulated bags.		
2 and 15-lb. cartons, 30 cents over granulated.		
100-lb. bags		

WINNIPEG QUOTATIONS.

Futures:—	Open.	High.	Low.	Close.
Wheat—	1.54	1.55 1/4	1.51	1.54
July	1.54 1/4	1.55 1/4	1.51 1/4	1.54 1/4
Oats—	0.59 1/2	0.59 1/2	0.59 1/2	0.59 1/2
May	0.59 1/2	0.59 1/2	0.59 1/2	0.59 1/2
Flax—	2.69	2.70 1/2	2.69	2.70 1/2

LIVE STOCK.		
Export cattle, choice	9.00	9.50
Butcher cattle, choice	8.50	9.00
Do, do, medium	7.00	7.50
Do, do, common	6.25	7.00
Butcher cows, choice	7.25	7.50
Do, do, medium	5.50	6.50
Do, do, canners	4.10	4.50
Do, bulls	5.00	5.50
Feeding steers	6.25	6.75
Stockers, choice	5.50	6.00
Do, light	4.50	5.25
Milkers, choice, each	60.00	59.00
Springers	60.00	59.00
Sheep, ewes	9.00	9.75
Hucks and culls	3.00	3.25
Lambs	8.00	13.75
Hogs, fed and watered	12.25	
Calves	5.00	12.50

OTHER MARKETS.

MINNEAPOLIS GRAIN MARKET.
Minneapolis, Jan. 2.—Wheat—May, \$1.50 1/2 to \$1.58 3/4; July, \$1.57 1/2 to \$1.58 3/4; No. 1 Northern, \$1.55 1/2 to \$1.58 3/4; No. 2 Northern, \$1.50 1/2 to \$1.57 1/2; Corn—No. 3 yellow, \$0.54 1/2 to \$0.55 1/2; Oats—No. 3 white, \$0.51 1/2 to \$0.52 1/2; Flour—Fancy patents, \$5.40; other grades unchanged. Bran, \$2.50 to \$2.55.

DULUTH GRAIN MARKET.
Duluth, Jan. 2.—Wheat—No. 1 hard, \$1.56 1/2 to \$1.58 3/4; No. 1 Northern, \$1.55 1/2 to \$1.58 3/4; No. 2 hard, \$1.53 1/2 to \$1.55 1/2; No. 2 Northern, \$1.50 1/2 to \$1.53 1/2; Corn—No. 3 yellow, \$0.54 1/2 to \$0.55 1/2; Oats—No. 3 white, \$0.51 1/2 to \$0.52 1/2; Flour—Fancy patents, \$5.40; other grades unchanged. Bran, \$2.50 to \$2.55.

CHICAGO LIVE STOCK.

Cattle, receipts 21,000.	
Market weak.	
Native best cattle	7.25
Western steer	6.00
Stockers and feeders	6.25
Cows and heifers	4.25
Calves	9.00
Hogs, receipts 47,000.	
Market slow, 5 to 10c lower.	
Light	8.00
Mixed	7.75
Heavy	8.50
Pigs	7.50
Bulk of sales \$2.50 to \$2.55.	
Sheep, receipts 16,000.	
Market strong.	
Wethers, native	9.15
Lambs, native	11.25

BUFFALO LIVE STOCK.

East Buffalo, Jan. 2.—Cattle, receipts 250; steady.
Veals, receipts 500; active, \$4.50 to \$5.00; heavy \$4.00 to \$4.50; yearlings \$3.50 to \$4.00; light \$3.00 to \$3.50; roughs \$2.50 to \$3.00; stags \$2.50 to \$3.00; green and lambs, receipts 1,000; active; lambs \$2.50 to \$3.00; yearlings \$2.50 to \$3.00; wethers \$2.50 to \$3.00; ewes \$4.50 to \$5.00; mixed sheep \$2.50 to \$3.00.

LIVERPOOL MARKETS.

No. 1 Manitoba, old, 18s 10d.
No. 2 Manitoba, old, 17s 10d.
No. 3 Manitoba, old, 17s 8d.
New, 17s 10d.
No. 1 Nor. Duluth, 17s 8d.
No. 2 hard winter, 17s 4d.
Corn, spot, firm; American mixed, new, 14s 10d.
Flour, winter patents, 47s.
Hops, in London (Pacific coast), 24 1/2 to 25 1/2.
Hams, short, cut, 14 to 15 pounds, 92s.
Bacon, Cumberland cut, 26 to 30 pounds, 88s.
Clear bellies, 14 to 16 pounds, 107s.
Long clear middles, light, 23 to 34 pounds, 99s.
Long clear middles, heavy, 35 to 40 pounds, 95s.
Short clear backs, 16 to 20 pounds, 98s.
Shoulders, square, 11 to 13 pounds, 93s.
Lard, prime western, in tierces, new, 92s; old, 93s.
Cheese, Canadian, finest white, new, 120s; colored, 122s.
Tallow, Australian, in London, 54s 3d.
Turpentine spirits, 54s.
Rosin, common, 23s 9d.
Petroleum, refined, 15 1/2d.
Luncheon oil, 54s 6d.
Cotton seed oil, hull refined, spot, 47s 9d.

Odd and Interesting Facts.

An Englishman has invented a device to enable aviators in flight to pick up messages from the ground by dropping a grapnel at the end of a line.

A submarine tender built for the Brazilian navy can admit an underwater boat into its hull and carry it or subject it to extreme water pressure to test it.