

CHRISTIAN WORSHIP. Print John 4: 1-10, 19-24.

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Commentary.—The nature of worship (Matt. 6: 5, 6: John 4: 1.10, 19-24).

Matt. 6: 5, 6: Jesus gives us clearly to understand that prayer is an act of worship and shows us the character of true prayer. No religious exercise that is performed ostentatiously can be regarded as worship. There was no benefit to the Ptharisees from their standing in the streets praying with a view to being seen by others. True prayer is communion between the soul and God. Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

John 4: 1. When therefore the Lord knew—Jesus knew without being told, but John spoke of Jesus as one man would speak of another. More disciples than John—The Pharisees were disnleased with John's

More disciples than John-The Phar More disciples than John—The Phar-isees were displeased with John's preaching of Jesus, hence their op-position to him was great. 2. But his disciples—Jesus gave himself to teaching and preaching, and com-mitted the work of baptizing to his disciples. disciples. 3. Departed again ito Galilee—Jesus was finishing his first Judean ministry, and now withdrew to Galilee where the opposition of the Pharisees would not be as tive and influential as in Judea. Must needs go through Samaria— This was the direct route from Judea into Galilee, however the Jews usually crossed the Jordan into Peres and, going northward, recrossed the Jordan to avoid passing through the land of the Samaritans with whom they had nothing in common. 5. Samar it—The name given to the region ly ing between Judea and Galilee. Sy char-A town between Mount Eba and Mount Gerizim, forty miles north of Jerusalem on the direct route form Jerusalem to Nazareth. The more ancient name of the place was Shechem and the modern name is Nablus. Jacob gave to his son Joseph manus. Jacob gave to his son Joseph.

—This parcel of ground had an interesting history. Jacob bought it of Hamor and gave it to Joseph, and the bones of Joseph were buried there, after having been brought up from Egypt by the children of Israel on their journey from the land of their enslavement to their own Canaan. 6. Jacob's well was there Canaan. 6. JECOU S WOLL WELL STATE OF THE PRINCIPLE OF TH son to doubt its being the one by which Jesus sat. Weary with his journey—It was noon, and Jesus with his disciples had probably been walk-

ing since early morning. Jesus rested there while his disciples were gone to the town to buy food (v. S.) 7. There cometh a woman of Samaria-The task of carrying water in the east rests largely upon the women The usual time for drawing water was in the early morning or in the evening.

At noon there would be few coming and going, hence the woman was alone there to receive the instruction of Jesus. This woman lived in one of the villages close by, undoubtedly Sychar, in the district called Samaria She was a Samaritan and not a Jew Give me to drink—Jesus was thirsty and he made this request because she had the utensils necessary for draw This request would very naturally open the way for the marvellous dis course on the living water, which h delievered to this one woman, 8. Unto the city—The present city, Nablus, is a mile and a half from the well. The ancient Sychar may have extended much further to the east. Meed—Articles of food. How is it that thou, being a Jew, etc.—The Jews claimed for themselves to be God's peculiar people and considered all others as of small value. They had Jerusalem and the temple and they accepted the law and the prophets, including the Old Testament writings as their sacred scriptures. The Samaritans held that Mount Gerlzim was their religious centre and they held the writings of Moses to be only inspired scrip-tures. The Samaritans retain their identity still, and are objects of contempt to the Jews. 10. If thou knewest the gift of God—Jesus does not, at declare to the woman of Samaria his Messiahship, but gradually pre pares her mind for the reception of the great truth.

19. I perceive that thou art a pro What Jesus told her regarding her family histor yconviuced her that he was a prophet. 20. Our fathers— The Samaritans. Worshipped in this mountain-In Mount Gerizim. say-She recognized Jesus as a mem ber of the Jewish race, hence opposed to the Samaritans in religion. Jerus-alem—The Jewish religious centre Where men ought to worship-The of men to worship God is recog-d. 21. Neither in this mountain nor yet at Jerusalem—The time was at hand when locality did not affect genuine worship. This was deter mined by the condition of the heart and its attitude toward God. 22. Ye worship ye know not what—This was a serious arraignment of the Samaritan religion, yet Jesus knew whereof he spoke. The people did not know rightly the true God. Salvation is of the eJws—Jews, the promised Messiah, was spoken of as coming through the Jewish people. 23. Shall worship the Father in spirit and in truth -No account shall be taken of Mount Gerizim or of Jerusalem, but true worship shall proceed directly from the heart of the worshipper to God him-Father seeketh such-As the spirit of the devout worshipper thirst-

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GEO. Y. CHOWN, Registr

eth after God so God's spirit thirsteth een atter God, so God's spirit thirsteth after, and seeks through the earth for the true-devout spirit.—Whedon: 24. God is a Spirit. In his very nature God is absolutely spirit. There is nothing material about him; and that which comes to him from us as acceptable worship must come from the

spiritual nature.
II. Worship a duty (Heb. 10. 19-25). II. Worship a duty (Heb. 10. 19-25). The apostle in addressing the Hebrews impresses them with the exalted privilege which is theirs of coming to God through Jesus Christ. The way of approach has been fully and freely opened, and Jesus is the great High Priest. He exhorts them to come near in full assurance of faith, having received the cleansing of the heart provided in the atonement, and having put away all outward uncleanness.

III. Worship in heaven (Rev. 7. 9-12. Worship does not belong to this world alone. With us it has its bebeginning here, but it will have its continuance and its perfection in continuance and its perfection in glory. John the Revelator had a vision glory. John the Revelator had a vision of a great multitude that no man could number, from all nations, standing before the throne. They were arrayed in white robes and had palms in their hands. The robes were tokens of purity and the palms, of victory. They fell on their faces before the throne and worshiped God.

and worshiped God.

Questions — What does Jesus say about how to pray? What is true worship? Whom did Jesus address at Jacob's well? Why was Jesus thought to be a prophet? What was the sacred place of the Samaritans? How does place of the Samartans: how does Jesus say true worship is to be ren-dered? What exhortation did the apostle give to the Hebrews regard-ing worship? Whom did John in his vision see before the throne of God? What ascription did they give to God? PRACTICAL SURVEY.

Topic.—The nature and value of true worship.

I. Christian worship. II. Its nature. III. Its value.

I. Christian worship. Christian worship is the highest form of religious devotion known or possible to mankind. It is to be sharply distinguished both in essence and expres-sion from all forms of false worship or pagan devotion. It is also to be distinguished from the preceding and divinely disclosed system of ceremonal worship which it completes and supersedes. Christian worship is religious homage to the living and true God, revealing Himself in Christ, declaring Himself in scripture, and embraced by Christian faith. It properly includes advantion assistant of includes adoration, ascription of praise, thanksgiving and petition. (Rev. 7. 11, 12; Exod. 34. 8; 2 Chron. 29: 30). It is always an acknowledgment of superior excellence and authority, and hence is impossible to Delty. It remains solely a prerogative of intelligent creaturehood and was designed to be universal. There can be but one proper object of worship (Matt. 4. 10; Rev. 19: 10). To render religious homage to any creature un-der any pretext whatever, is idolatry, and contravenes the first injunction of the decalogue.

II. Its nature. It is a Christian

axiom that worship must correspond with the essence and character of Deity. Hence Christian worship is a sincere and purely spiritual, act. is not worskipped with the work of men's hands "as though he needed any thing" (Acts 17:25). It does not consist in place or posture, though reverential posture aids in devotion of spirit (John 4: 23, 24). It may be inspired and assisted by appropriate services and symbols, but is dissevered from them. These are of value only in the measure in which they assist and express the spiritual frame. Anything in place or performance which attracts attention to itself, hinders worship and frustrates the end for which it was designed. Anything which secularizes the place of religious assembly tends to destroy the reverence inseparable from true worship. Worships is properly and scripturally both private and public. Ne-glect of the former tends to decline in the latter. The decline of church attendance argues ill for present con-

ditions and is not assuring for a fu-III. Its value. Worship is a rever-ential acknowledgement of the excel-cences, attributes and authority of cences attributes and authority of the university of the universit moral relationships of the universe. It is always the proper attitude of created beings and only moral dis-loyalty withholds it. The higher the estate and the fuller the disclosures of divine glory, the more profound the reverence displayed and the worship rendered displayed and the worship rendered (Esa. 6: 2, 3). It is the na-tural impulse of unfallen and regen-erate beings. Only devils and unregenerate men refuse it. True worship inspires to uprightness, and strength ens moral purpose. It nourishes the spirit, as food the body. Carlyle says, "No greater calamity can befall a nation than the loss of worship. It consoles the spirit, and deepens fellowship with God's people. Their union with one another is second only to their union with God, and associa tion in this holy exercise creates strong and imperishable bonds fires of divine love are fanned by the

Hoax—He has a thick head. Joan—Still, he has a thin head of hair Hoax—Nevertheless, you can't rely on him through thich and thin,

breath of worship."



BEES, FRUIT AND HENS GOOD COMBINATION.

(By Myra Kelsey Cox, Practical Poultrywoman.)

An old lady, whose name must have been Mrs. Commonsense, gave a demonstration in economics when she declined to take all her eggs to market in one basket. Though this principle may not apply to every businesses. principle may not apply to every business with equal appropriateness, its force must have been felt by poultry-growers during the past few years of difficulties. When the poultryman began to be oppressed by scarcity of feeds and high prices, by advancing cost of labor and equipment, he was lucky indeed if he had other irons in the fire. the fire.

It is almost impossible to render exact expense accounts of fowls on farms. Such live-stock maintains a thrifty existence on dropped waste grains, not precisely as scavengers, but as a feathered salvage corps. In the yard devoted to poultry circumstances are less benign. A rigid, impartial account of disbursements rereals only too often a narrowing margin of profit. Besides room and range add to the food resources of farm flocks, an asset not easily computed, and yet a need to be met in rationing a pen.

Among minor occupations which may be associated with poultry-raising advantageously and without interference, are bee-keeping and fruit-raising. Their combination makes

profitable trio.
Orchards, family or commercial, are always desirable. The work involved is seasonable rather than continuous. The cultivation requisite to the quick growth and healthy development of fruit trees makes the young orchard with its oft-turned soil the ideal run for poultry. The period of growth preceding its coming into bearing is one of non-return for investment in every respect unless it is used for poultry. In the case of apple or nut trees, that period is extended. Long before, it has become impracticable to plant it in vegetables. As the trees spread in foliage, they ford a shade much appreciated

poultry in sultry days. POULTRY IN ORCHARDS .

On the other hand, fowls are inde fatigable insect hunters, with profit to themselves and to the trees. Besides, they fertilize the soil, stimulat ng tree-growth. Temporal crops, such as buckwheat, scarlet clover in fall, rye or wheat (the last two not permitted to form grain) may be planted between rows, furnishing green food through several months in old orchards, the permanent sod is excellent pasture and popular as runs for all fowls, geese, hens, tur-keys, ducks and guineas. At one time is it detrimental. When fruit falls in great quantities, it becomes menace even to chickens of robust digestion, and death to more delicate fowls, such as turkeys and guineas.

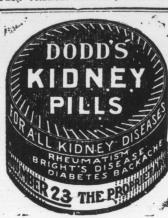
The grounds of the new-set orchard may readily be divided into chicken yards. Movable colony houses may be stationed conveniently and wire runs built. Orchard situations are al ways healthful because they are welldrained and usually more or less shielded

The labor employed about the poul try plant is sufficient to share the work incidental to fruit growing. This is usually heaviest at certain seasons such as spraying and pruning in spring or fall, and cultivation, which is not continuous. When fruit-bear profitable, the picking and marketing usually can be accomplished with labor already employed.

For the person of placid tempera ment and the taste, the ancient and honorable business of beekeeping forms a third source of income with minimum of labor and expense. few hives of superior bees tucked away in a protected spot among the trees, mean many pounds of honey, not alone for family use, but for sale. THE BUSY BEE.

During the depressed period of the with wheat at 60 cents and corn at 25 cents, a small farmer of my ac quaintance managed a good living from well-tended orchard and his hives, which together exceeded the total re turns from his other products. That farmer is now dead, but his son in-law continues the business of fruit and honey as an important source of in-A stimulating sight are the rows and rows of hives in a spring orchard with their myriads of winged

workers. These active creatures accumulate remarkable stores of honey when a rich territory is adjacent. The pro-duct is always in demand, only needing harvesting once or twice a year. Except at special reasons they require little care. For this reason, consorts most readily with sing and poultry-keeping. poultry-keeping. reciprocal. The fruit-raising Their relations are reciprocal.



more poultry, the better fertilized the soil and fewer insect pests. The more blossoms, the more fruit. The more bees, the more fruit from fertilized

a crop for the amateur without practi-cal knowledge. The beginner would do well to confine his efforts to one or two hives. It is dear experience to invest in a large number of hives and have at the end of the season no honey, and hives devitalized by too much swarming or no stores for

THE FINISHING TOUCH

In Which the Schoolroom Ro mancer Takes the Count.

Every schoolroom has its romancer The other day the teacher in a primary grade noticed one of her small boys sitting at his desk holding one hand tightly over his left eye. "Why, Eddie," she said, "what is

the matter?"

He disclosed, a badly swollen eye.

"A horse kicked me," he replied.
"No, no. Eddie," the teacher objected, "a horse didn't kick you." "He was a wild horse," the boy stolidly persisted. "When he kicked me he jumped over a house and rar

away."
"Eddie, if a horse had kicked you in the head he would have knocked out your brains."

"Sure he would, teacher; but I was walking by the time with a man. And when that horse kicked me the man put out his hand—so—and pushed his toots back—so—and else he would kicked my brains out, like yo said, teacher.

The teacher shook her head. The romancer was perpared at all points.

It remained for the practical boy of the class to relieve the situation.
"I guess it was maybe th' horse kicked Eddie mit his tail, teacher," he

confidently suggested.

Whereupon the romancer, his castle of imagination overwhelmed by jeering doubt, collapsed and then owned up that he had bumped his eye by a the sidewalk.-Cleveland Plain

Manslaughter in Second Degree

Cutting corns with a razor is dan-gerous and useless. The only rem-edy is Putnam's Corn Extractor, which removes corns and warts in one day. Because painless and safe use only "Putnam's," 25c, per bottle



LIFE'S TESTS.

If never a sorrow came to us, and If every hope were realised, and every

dream came true; If only joy were found on earth, and no one ever sighed, And never a friend proved false to u and never a loved one died,

never a burden bore us down soul sick and weary, too, We'd yearn for tests to prove our worth and tasks for us to do

O God, my heart is fixed. The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall

I be afraid? Thou wilt keep him n perfect peace whose mind is stayed on Thee; cause he trusteth in Thee .- He shall not be afraid of evil things; his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his

enemies What time I am afraid, I will trust in thee. In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle he shall hide me; he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea,
will sing praises unto the Lord

The god of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffer ed awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever.

NOBODY'S CONCERN. (Layman, in Sheffield, Eng., Independent.)

There are just now a number things that are exercising the minds of all people interested in the religious life of the country; matters that everybody hopes something else take in hand or give a lease that other may follow. Nobody wants the responsibility, although nobody wholly satisfied with things as they and so we drift on, leaving Church matters for "Dilly" and "Dally" to look wise about and do nothing. This matters for "Dilly" policy, however, is daily becoming looked on with disfavor, and men and women are bestirring themselves to find ways and means to make Church life more a matter of real concern to the nation than it has been of late years. The task is a tremendous one; but the leaven of dissatisfaction with old conditions is working stead-ily among all classes, and attempts are being made to infuse a wider spirit of true religion into the nation; a religion that shall be a seven-days-a week practical Christianity, in the right of which the authority of Christ shall be admitted in business as

Should Read Mrs. Monyhar.'
Letter Published by
Her Permission.

Mitchell, Ind. "Lydis E. Pinkham's Vegetable Compound belved me so much during the time I was looking forward to the coming of my little one that I am recommending it to other expectant mothers. Before other expectant mothers. Before taking it, somedays I suffered with neuralgia so badly that I thought I could not live, but after taking three bottles of Lydia E. Pinkham's Vegetable Compound I was entirely relieved of neuralgia, I had gained in strength and was able to go around and do all y housework. My baby when seven onths old weighed 19 pounds and I feel the read of the south good."—Mrs. PEARL MONYHAN, itchell, Ind.

never had any medicine do me so much good."—Mrs. PEARL MONYHAN, Mitchell, Ind.
Good health during maternity as a most important factor to both mother and child, and many letters have been received by the Lydia E. Pinkham Medicine Co., Lym, Mass., telling of health restored during this trying period by the use of Lydia E. Pinkham's Vegentable Compound.

as in private life. The religion of the rich man who grinds his employees down, or charges the public exorbitant prices for his goods, and then tries to salve his conscience by making a gift of a few or many thousands of pounds to charity or to his church, is not a credit either to himself or to th Church to which he belongs. ands will probably be found to eulogise him in the same breath as "a piliar of the Church" and "a smart business man." Perhaps one of these days we may see a closer connection between business and religion, a connection tion that may mean more honest dealings in all ways; but I am afraid there is too little of the altruistic, sprit about for such a hope to be realised vet awhile.

This new age upon which the world is now entering will see many changes in religious as well as social conditions, and it is due to a great extent to the lessons forced upon us by the war. In the strain and turmoil of body and mind created by the terrible conditions under which they lived men became less concerned with dogmas and ceremonies and more tolerant and broadminded in their outlook upon religion. They found that the religion that gave ease and rest to their minds and souis was not a rite, their minds and souls was not a race, a thing for Sundays only, but something to be lived day by day; small wonder then that, in, returning to more normal conditions of life, they feel that there aer many things in the Church which do not appeal to them
now. They want something that
means real spiritual life and refreshment to them, and the churches will
have too meet this need or they will their hold on the ueople. Beyond doubt the leaders of the churches are recognising this fact, and are begin-ning to consider how best to deal with the changed circumstances of the day. To bring about a change in the re-

ligious life of the world in accordance with the needs of the time is not an easy task, but the occasion bringe for man or men needed for it. The remarks, made by the Rev. James Watkin, of Chesterfield, the President of the Primitive Methodist Conference at Grimsby, the other day, apply to other denominations equally with his own: "The world," he said, "had alown: own: "The world," he said, had always advanced over the bridge of the bodies of those who counted not their lives dear to them if they could save the race. What sort of men were needed for the new age? The men needed were men of intelligence view, men with a revived sense human brotherhood, and men who could preserve the spontaneity and freedom of spiritual life. The Church was not so great as it ought to be; it was anaemic; there was not sufficient red blood in it, and they could not have a healthy Church whose veins were exnausted of good red blood." At the same time it should be borne in were exhausted of good red blood.' the same time it should be borne in mind that Christianity is not in the first place a new social order, but a new spiritual life. As Professor David Smith puts it: "The Church's concern is not the reconstruction of society, but the regeneration of humanity, and in proportion as the latter is achieved the former inevitably eventuates. It was brought home some what rudely to the Apostles that their primary office was not to feed the poor, but to nourish the believers in the love of Christ, and send them forth to translate their affection into practical brotherhood. The Church practical brotherhood. is not at home; she is the maker and

sanctifier of homes. FLOSSIE'S RINGS. "Flossle accepts more rings from men han any giri I know."
"I don't understand."
"She is e telephone operator."—Pearson's Weekly.

THE GOODS, ALL RIGHT First Gossip—Don't tell a soul, but I saw a whole barrel of whiskey delivered to the Topeleys' this afternoon in broad daylight. ond Gossip-How'd you know it was whiskey?
First Gossip—Why, Topeley himself
helped the delivery man handle it with
care.—Buffalo Express.

PLACING THE BLAME. PLACING THE BLAME.
Tallor—The postal service is in a
wretched condition.
Friend—Never noticed it.
Tallor—Well, I have During last month
I posted one hundred and eighty statements of accounts, with requests for immediate payment, and, so far as I can
learn, not more than two of my customers received their letters."

It is a man's errors that make him really lovable.-Goethe.

FARMERS: MAR	CET.	
Dairy Produce-	1000	
Butter, choice dairy \$	0 55	\$ 0. C
Do., Creamery		0 6
Eggs, new 12.u, coz	0 60	0 6
Dressed Poultry—		
Turkeys, lb	0 50	0 5
Fowl, lb	1	0 4
Chickens, roasting	4000	0 5
Live Youltry-	re la la	24
Chickens, lb	0 35	0 4
Roosters, lb	0 25	0 3
Fowl, 1b	0 35	
FRUIT AND VEGET		
WHOLESALE		CIE,
WHOLESALE	Se,	-1

Fruits (Canadian)— herries, sour, 6-qt. bskt. 0 75 Cherries, sour, 6-qt. bskt. 0 75
Do., 11-qts ... 1 35
Gooseberries, 6-qts. ... 0 90
Do., 11-qts. ... 1 75
Red currants, 6-qts. ... 0 76 Do., 11-qts. Do., boxes Raspberries Blackberries Blueberries 0 30

Do., new, 2a ungraded 4 50
Peppers, green, bskt. 1 25
Peas, 11-qt. 0 75
Tomatoes, dom., bskt. 2 00 MEATS-WHOLESALE Beef forequarters\$15 00 Do., hindquarters ... 28 00 \$17 00 30 00 23 00 21 00 Carcasses, choice ... 21 00
Do., medium 19 00
Do., common 18 00 19 00 28 00 22 00 00 00 30 00 29 00 22 00 31 00 Veal, choice 26 00 Do., common 18 00

38 per 1b. Toronto Cattle Markets

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Caives	10 00	10 00
OTHER MA	RKE	rs
WINNIPEG MA	ARKET	
Wheat— October	Open.	Close.
October	\$2.24%	\$2.24%
Degember	2.21%	2.21%
Oats-		
July	.94	.921/2
October	.881/2	87%
December	.84%	.85%
Barley-		
July	1.30%	1.301/2
October	1.24	1,2314
December	1.19	
Flax—		
July		6.06
October	5.73	5.76
		-

MINNEAPOLIS GRAINS Minneapolis — Grain unchanged. Barley, \$1.13 to \$1.22; rye, No. 2, \$1.57%; bran, \$39.50; flax, \$6.07 to \$6.10.

DULUTH LINSEED Duluth-Linseed on track, \$6.14; arrive, \$6.10; July, \$6.13 bid; Sept., bid; Oct., \$5.96 asked; Sov., \$5.91; Dec., \$5.80 bid.

The Wife's Salary.

The whole trouble in the domestic service of the wife (writes a London Daily Mail correspondent) is that it has not been recognized. rector intends to be recongnized in the future "If I come home, John, what is my

"Your salary?"

"Yes. You see I am valued at £3 per week by the Government. My keep will cost you at a very moderate estimate £1 a week, so £2 will competition in an ofpensate me for not working in an of-

Little conversations like this are going on all over the country. Men are finding to their surprise that their wives want wages.

CATHOLICISM IN U. S.

There are 17,549,324 Catholics in the United States, an increase of 133,021 since last year and of 8,471,459 since 1894, according to the 1919 Official Catholic Directory just issued under the copyright of P. J. Kennedy & Sons. Of the forty-eight states New York heads the list with 3,089,266.

Last year's increase is the smallest recorded in years and the publishers attribute this to the unsettled conditions due to the war and to the fact that a number of diocese wers unable to take a census during 1918. Joseph H. Meier, who has compiled the directory for the last fourteen wears, be-lieves the real total of Catholics in the United States is nearer 19,500,000

Prohibition seems to work almost as effectively as a keep-off-the-grass

Cook's Cotton Root Compound.



TORONTO, ONT. ("..... " "Indegr.)