

## SUNDAY SCHOOL LESSON

Lesson III, July 20th, 1915.  
Print Matt. 26: 26-30. I. Cor., 11: 23-26.

Commentary.—I. The Lord's Supper instituted (Matt. 26: 26-30). 26. As they were eating—This was on Thursday evening. Jesus had closed His work of teaching on the preceding Tuesday evening, had rested on Wednesday and on Thursday evening Jesus and His disciples were eating the Passover meal in a room in Jerusalem. The feast of the Passover was observed yearly in commemoration of the deliverance of the children of Israel from Egyptian bondage and the preserving of their first-born from the destruction that came upon the first-born of the Egyptians. The blood of the Passover lamb, sprinkled upon the lintels and door posts of the Israelites' houses, meant life to the people and was a fitting type of Christ, whose blood was to be shed for the salvation of mankind. Took bread—This was at the close of the Passover meal. The bread was in the form of a thin round loaf, or cake, and was unleavened, as no leavened bread was used in the Passover feast. Blessed it—Jesus prayed that in the use to be made of it, it would be effective. Brake it—Jesus broke the bread that He might divide it among His disciples, and the breaking of the bread typified the wounding and bruising of Christ's body on the cross. Gave it to the disciples—All the disciples were to share in the ordinance that Christ was instituting. This is My body—This is a common expression for, "This represents My body." The disciples were to take the bread and eat it in token of their partaking of the spiritual benefits that would come to them through the death of their Master. 27. Took the cup. The cup contained the expressed juice of the grape, which had been used during the Passover feast. Gave thanks—The Greek word is that from which our word Eucharist is derived. The Lord's Supper thus becomes to us a thank-offering. Drink ye all of it—The disciples were to take the cup and drink from it in token of their partaking of the spiritual benefits that would come to them through the death of their Master. 28. My blood of the new testament—"My blood of the covenant"—R. V. The wine was to represent the blood of Christ that would shortly flow on the cross. Jesus entered into a coven-



## THINK A MINUTE

WHAT is your doctor's first question? Why does he suspect constipation? Because 90% of his patients are suffering from ailments caused directly or indirectly by the action of poisons formed in a sluggish intestinal tract.

These body poisons are absorbed by the blood and carried all over the body until the weakest organ, unable to withstand the poisonous contact, becomes infected and refuses to act properly. Unfortunately it is usually not until then that the doctor is consulted and asked to treat the diseased organ.

The surest way of purifying the blood and preventing the formation of these destructive body poisons is to prevent stagnation of food waste in the intestinal tract—to prevent constipation.

Constipation is not a matter to be taken lightly or neglected. Nor is it either sufficient or safe to take castor oil, pills, salts, mineral waters, etc., in order to "force" bowel action. Such action does not cure constipation, it makes constipation a habit.

Nujol is entirely different from drugs as it does not force or irritate the bowels. Nujol prevents stagnation by softening the food waste and encouraging the intestinal muscles to act naturally, thus removing the cause of constipation and self-poisoning. It is absolutely harmless and pleasant to take.

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For Constipation



ant to save all who would come to the Father through Him. The title of the New Testament comes from this passage. Shed for many—For all mankind the blood of Christ was shed (Heb. 2: 9). For the remission of sins—It had been said, "Without shedding of blood is no remission." Heb. 9: 22; Lev. 17: 11). The blood of Christ was to be shed that all who repent and believe in Jesus might be saved. "The blood of the Old Testament was shed for a few. It confirmed a covenant made with Israel (Exod. 24: 8). The atonement was only for Israel (Lev. 16: 24); but Jesus Christ is a propitiation for the sins of the world (1 John 2: 2). 29. Will not drink henceforth of this fruit—Jesus gave His disciples notice that this was His last meal with them and that He would soon go to the Father. When I drink it new—Jesus was here referring to the partaking of the joys and glories of the heavenly state which were to be participated in by all who should savingly believe in Him. He pointed to the fact of a resurrection and of a blissful reunion in the Father's glory. In my Father's kingdom—This expression is used to denote heaven. "The thought of the meeting again is brought in to brighten the gloom of the leave-taking."—Expositor's Greek Testament. 30. When they had sung an hymn—The Passover feast was concluded by singing what was called the Hallel, Psa. 113-118. This is the only instance of which we have record of our Lord's being engaged in singing. It was before this song, while Jesus and the eleven were in the upper room, that Jesus recorded John 14-17. Went out into the Mount of Olives—The Mount of Olives is eastward from Jerusalem across the valley of Kidron. He knew what awaited Him, that He would be betrayed by Judas Iscariot into the hands of His enemies. He would pass through Gethsemane and would pray there where He had often prayed before.

II. The Lord's supper a memorial (1 Cor. 11: 20-34). 20-22. Certain evils had grown up in the church at Corinth. There seems to have been divisions among the members. When they gathered to enjoy the love-feast, they divided up into sets, or cliques, some bringing with them a bountiful supply of food and others who were poor, had little or nothing, hence some were "drunken" and others were hungry. This service or exercise then became an occasion of revelry rather than a means of grace, and the apostle was strong in his condemnation of the course that was taken. The love feast was different from the Lord's Supper. The custom seems to have prevailed of having a meal and at its close to celebrate the Lord's supper. 23. For I have received of the Lord—Paul indicates to us that the risen Lord made known to him directly the history of the institution of the Lord's Supper, and he gives it here. We thus have his account, in addition to those given by the writers of the Gospels. Which also I delivered unto you—The language here shows that Paul had given to the Corinthian church the account of the Lord's Supper as he had received it from the Lord. The same night—it was after the Passover feast had been eaten that Jesus instituted the Lord's Supper. In which he was betrayed—Jesus and the eleven went out into the garden of Gethsemane where Jesus prayed, and after prayer Judas Iscariot appeared with Jewish leaders and soldiers and betrayed Jesus with a kiss. Took bread—The description which the apostle Paul gives of all the institution of the Lord's Supper is in full agreement with that given by Matthew. 24. This do in remembrance of me—We note that the word remembrance here used means the act of recollection, and also that which enables one to recollect. It is used also in the sense of a memorial. Emphasis is thus placed upon the fact that the Lord's Supper is a memorial. By it we are reminded of the efficacy of the atonement of Christ, and we are to remember with gratitude the sacrifice that was made for us. In thus remembering the death of Christ our faith should grasp firmly the benefits which flow to us from his death. 25. When he had supped—Jesus took part himself in this sacred rite. As part as ye drink it—The Lord's Supper was to be frequently observed in some periods of the church it has been celebrated daily. No directions are given in this observance, but it should be observed at regular intervals. 26. Ye do shew the Lord's death—Christians in partaking of the Lord's Supper declare their faith in Jesus Christ, and in the atonement he made. Their faith is quickened and strengthened by observing it truly and a sermon is preached to the world upon the efficacy of the atonement. They who engage in this ordinance signify their separation from the world and declare that they have confidence that the blood of Christ cleanses from sin. Till he come—This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11). This ordinance was instituted by our Lord during the period that he was on earth at his first coming and is to be observed until he shall come again. It is coming again to receive the church, his bride, and we are exhorted to faithfulness in watching for his coming.

27-34. The apostle sends forth a warning against partaking of the sacrament of the Lord's Supper unworthily. They who engage in this ordinance with irreverence, without faith in Christ are "guilty of the body and blood of Christ." They thus slight or insult against the Lord. Hence every one should carefully examine his spirit before approaching the Lord's table and see that he is coming reverently and trustfully. Paul attributes the weakness and sickness of many of the church of the Corinthians to the fact that they have sinned against the body and blood of Christ in partaking of the sacrament of the Lord's Supper unworthily. Neither the love-feast nor the Lord's Supper should be made an occasion for the gratification of the desire for food and drink.

QUESTIONS.—Describe the nature and purpose of the Jewish Passover. Describe the institution of the Lord's



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ONTARIO

Supper. When did Jesus institute the Lord's Supper? For what purpose was Christ's blood shed? How long is this ordinance to be observed? Where did Jesus go after this supper? What is meant by eating and drinking unworthily?

### PRACTICAL SURVEY.

Topic.—Communion with Christ and with one another.

I. Communion with Christ.

II. Communion with Christians.

I. Communion with Christ. The Lord's Supper is originally and distinctively a Christian institution. It is the second of the sacraments received by the Christian church and is of equal authority with baptism, from which it differs in that it is to be repeated on frequent occasions. Both belong only to the children of God. It was instituted by Christ himself and had no typical predecessor in the ceremonial dispensation, and has no symbolic representative in any other system of religious service. In its original significance the term Eucharist appropriately means the giving of thanks, which on the part of Jesus accompanied the setting apart of each of the elements used in its administration. We have four accounts of its establishment; in the first three gospels, and in Paul's first letter to the Corinthian church, whose knowledge was derived, as he emphatically tells us, by a special revelation to himself (1 Cor. 11: 23-25). As a religious service it looks in two directions: backward to the cross, and forward to his second coming. "Ye do shew the Lord's death till he come." The Lord's Supper is first a memorial service. Jesus shrank from forgetfulness and to perpetuate the remembrance of himself, inseparable from his work, established this "visible gospel." Nothing can kindle glowing love like the stirring of the memory of great sacrifice endured in service rendered. By the very terms and limitations of its establishment Jesus gave his disciples assurance, and kindled anticipation of his return. The sacrament is a declaration of faith in the value and virtue of redemption. We can not behold, much less receive, the emblems of Christ's death without remembering our own moral need and the vicarious significance of his death on the cross. Its purpose is to quicken faith and kindle love. The Old Testament foreshadowed the principle when the prophet, turning from the rites of Mosiac ceremonialism, cried from "the watch-tower of vision," "The just shall live by his faith." Jesus echoed the same truth when he declared, "Except ye eat the flesh of the Son of man... ye have no life." Nothing is more evident than that the communion was instituted to keep ever before us the fact that the partaking of food is not more necessary to the physical than simple faith is to the spiritual life.

II. Communion with Christians. The cross is the center of communion. Here converge all human interests and hopes. Here God's people confess a common need and kindle a common hope. The Lord's Supper is a symbol of Christian brotherhood. The communion which it represents is of the spirit and not of the act. Love for Christ will imply and embrace love for his followers. The symbolic significance is not in the vessel, but in its contents, consecrated by Christ's act of blessing as an abiding emblem of atoning blood. There is no transubstantiation, but a divinely estab-

lished symbolism. This is exclusively a service for Christians or sincere, trusting penitents. To eat and drink "unworthily," "not discerning the Lord's body," is blasphemy.

W. H. C.

### Source of Timber Shifted.

Shipbuilders in Maine are bringing timber for supplying their yards from Oregon. This, a few years ago, would have been regarded as another instance of carrying coals to Newcastle. Time was when Maine had timber enough for its own purposes and to spare. There is, perhaps, no occasion for alarm at the present time, but would it not be well, even now, for Maine to begin thinking of conserving soil of the Aroostook? To have to go out of the state for timber is sad, but to have to look elsewhere for potatoes would be terrible.—Christian Science Monitor.



DR. ANNA HOWARD SHAW.  
Honorary President of the National American Woman Suffrage Association, who died at her home in Koylan, Pa., on Wednesday night. She was 71 years old.

### NO CURE, NO PAY.

FREE I want every Man, Woman and Child who is suffering with BRONCHITIS, COUGHS, COLDS, BRONCHIAL ASTHMA, HOARSENESS, to test the marvelous HEALING POWER OF BUCKLEY'S WHITE BRONCHITIS MIXTURE, by getting one bottle from your Druggist, and use it for five days. If you do not find it the best you have ever used, take it back and get your money. If your Druggist does not sell it, phone Main 34 I'll see you get it. Take no substitute, nothing in the world like it, ten times more powerful than any known Cough cure. Backed up by hundreds of testimonials from people right at your door who have been cured, and will only be too pleased to furnish same on application. 50c is the trifling price that stands between your health and happiness. You have everything to gain and nothing to lose. Made only by W. K. Buckley, Chemist, 97 Dundas St. East, Toronto. 50c extra for mailing. 3 bottles mailed free for \$1.75.

## Names of a Decade

Famous Writers Born Between 1809 and 1819.

In the intellectual sphere it will be found that most of the great names of the Victorian Age are those of men and women born in the ten years between 1809 and 1819. Carlyle, Macaulay, Disraeli, J. S. Mill are all a little earlier, and Herbert Spencer, Matthew Arnold, Millais, George Meredith a little later. But the calendar of those ten years is worth recounting.

In 1808 Darwin, Gladstone, Tennyson. 1811, Thackeray. 1812, Dickens, Robert Browning. 1816, Charlotte Bronte. 1819, (the birth year of Queen Victoria herself) George Eliot, Charles Kingsley, Ruskin. I have included Disraeli and Glad-

stone not because, but in spite, of their being politicians.

At the Queen's accession the eldest of these was twenty-eight and the youngest eighteen. That year (1837)—the opening scene of the Victorian drama—fitly heralded the future; for in it were given to the English world two immortal works, opposite as the poles in character, but each disclosing for the first time the real genius of its author: Dickens' "Pickwick Papers" and Carlyle's "French Revolution." During the decade which followed our literature was enriched by "Vanity Fair," "Jane Eyre," the first volume of "Modern Painters," and the first two volumes of Macaulay's "History of England."

Sir Edward Clarke has recently produced an interesting autobiography. I will not go through his catalogue, which every one should read and study; but I will take two or three years as samples, sometimes omitting one or two of Sir E. Clarke's specimens, and sometimes adding one or two, for which he has not found a place.

"Take," first 1850—the year of "Pendennis," "In Memoriam," and "Christmas Eve and Easter Day." Or again, 1855, with "Maud," "Men and Women," "The Virginians," Macaulay's third and fourth volumes, and Herbert Spencer's "Psychology." Or, lastly, 1859, with the "Idylls of the King," "Adam Bede," "The Tale of Two Cities," "The Ordinal of Richard Feverel," "Edward Fitzgibbon's 'Rabbiat,' and (in some ways the most epoch-making of them all) Darwin's "Origin of Species." Even this marvelous and almost unexampled array gives an inadequate idea of the resources of Victorian genius when the age was at its zenith. For, within the same ten years, we have the first published poems of Matthew Arnold and William Morris, Ruskin's "Stones of Venice," the first novel of Anthony Trollope, Mrs. Gaskell's "Cranford," Mill's "Liberty," and the best work of Charles Kingsley. The stream, if never afterward quite so full and strong, did not dry up; it was for years later being constantly re-enforced and vitalized by new tributaries, down to the very confines of the Victorian Age.

The wind blows where it lists, and no theory of causation with which I am acquainted—whether of heredity, or imaginable antecedents—can adequately account for these indisputable facts. It is right, moreover, to record; that the Victorian public, the men in the street at whom Matthew Arnold gibed, the subscribers to the circulating libraries, which then went far to make or unmake the fortunes of an author, were neither unappreciative, nor exclusive in their appreciations. It is true that the two greatest of the women writers of the age—Charlotte Bronte and George Eliot—were, at the outset of their careers, roughly handled by the orthodox and fashionable critics. In the case of another pair of the most gifted authors of the time, Robert Browning and George Meredith, each of whom had to wait before he could make good his claims to pass, from the worship of a coterie, into the recognized Pantheon, the fault lay, perhaps, as much with the perversity of the writer as with the dullness of the public.—From Mr. Asquith's Romanes lecture, "Some Aspects of the Victorian Age."

Improvements. Baker's cinnamon buns, always so unlike "the kind mother used to bake," may be made almost to pass for those, by buttering, rolling in a bit of cinnamon mixed with sugar, and browning for just a few minutes in the oven. The bakers' cinnamon buns are never brown enough anyhow, so this will not make them overdone.

Apple sauce served with a dressing of ice cold orange juice is delicious. When compelled to serve berries without cream, try a little marshmallow- whip instead. It is really almost as good, perhaps quite so. It can be made at home or bought, and has the advantage of keeping indefinitely. It has proved a boon to many a housewife, when the cream has gone sour, or when a pudding or other dessert seems untempting, and requires a little extra touch to make it just right.

Grow spear-mint in your garden, and make a perfect summer drink, by crushing a few leaves of it in a glass and adding a little lemon juice, sugar and ice cold water. Without the lemon juice it will be insipid.

Home-made baked beans in 20 minutes—well you would think they were home-made anyhow! But they are really only ordinary, bought, canned ones, removed from the can to an earthen dish, a few strips of bacon laid on the top, and a little black molasses mixed with the beans—then the whole baked for a little while till brown. They have quite the home-made flavor. Even a Bostonian might be fooled!

### Linked France and Scotland.

The small border, or treasure, which surrounds the arms of Scotland in the British coat of arms is the emblem of preservation of protection. A legend states that the border was given to Achaus, king of the Scots, by Charlemagne as a pledge that the French lilies should defend the Scottish lion. The significance of this lies in the design of the border, which is composed of fleur-de-lis.

### SATISFIED.

"Betsy," he whispered, as they sat together on the fence surrounding Mrs. Pilligan's pigsty, "how beautiful he be! I think of it, Betsy! When we are married we will have a pig of our own. Think of that, Betsy!"

"I am," she whispered, a note of resentment in her voice, "what do I care for pigs? I shan't want a pig when I've got you. Then all was silent once more, save for the musical frolics of zephyrs already mentioned."

Talk often but never long. In that case if you do not please, at least you are sure not to tire your hearers.—Chesterfield.

### Wood's Phosphodine.

The Great English Remedy. Tones and invigorates the whole nervous system, makes new blood in old veins, cures nervous debility, mental and brain worry, despondency, loss of energy, palpitation of the heart, poor memory, indigestion, etc. One will please, six will cure. Sold by all druggists or mailed in plain package on receipt of price. New York, N. Y. (Graham's) MEDICINE CO., TORONTO, ONT. (Graham's) MEDICINE CO.

## MARKET REPORTS

### TORONTO MARKETS.

#### FARMERS' MARKET.

Butter, choice dairy	0.50	0.55
do., creamery	0.40	0.45
Margarine, lb.	0.37	0.40
Eggs, new laid, doz.	0.50	0.55
Cheese, lb.	0.40	0.45
Turkey, lb.	0.50	0.55
Fowl, lb.	0.45	0.50
Chickens, roasting	0.15	0.20
Strawberries, box	0.15	0.20
Watermelons, each	1.10	1.25
Asparagus, 3 bunches	0.15	0.20
Beans, new, qt.	0.05	0.10
Beets, bunch	0.05	0.10
Carrots, new, bunch	0.05	0.10
Cabbage, new, each	0.05	0.10
Cucumbers, each	0.05	0.10
Lettuce, 3 bchs for	0.10	0.15
Onions, imp. box	5.25	5.50
do., imp. lb.	0.15	0.20
Do., green, bunch	0.05	0.10
Parsley, bunch	0.10	0.15
Potatoes, bag	1.75	2.00
do., new, pack	0.05	0.10

#### MEATS WHOLESALE.

Beef, forequarters	15.00	17.00
do., hindquarters	20.00	22.00
Carcasses, choice	21.00	23.00
do., medium	19.00	21.00
do., common	18.00	20.00
Veal, choice	25.00	27.00
do., common	18.00	20.00
Heavy hogs	29.00	31.00
Shop hogs	29.00	31.00
Mutton, light	19.00	21.00
Lamb	20.00	22.00
Spring lamb, choice	0.35	0.40

#### OTHER MARKETS.

##### WINNIPEG OPTIONS.

Options on oats and barley at Winnipeg were:	Open.	High.	Low.	Close.
Oats	0.25%	0.25%	0.25%	0.25%
July	0.25%	0.25%	0.25%	0.25%
Oct.	0.25%	0.25%	0.25%	0.25%
Dec.	0.25%	0.25%	0.25%	0.25%

##### MINNEAPOLIS GRAINS.

Minneapolis—Four unchanged. Barley, \$1.06 to \$1.16. Rye, No. 2, \$1.14 to \$1.24. Bran, \$3.00. Flax, \$5.70 to \$5.75.	
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##### DULUTH LINKED.

Duluth—Linked-On track, \$5.75. Arrive \$5.75. July, \$5.75 bid; September, \$5.75 bid; October, \$5.55 bid; November, \$5.45 bid.

##### CHEESE MARKETS.

St. Paul, Que.—At the Dairy Board to-day 80 boxes butter sold to Gunn-Langlois at 55c, and 750 boxes of cheese were sold to George Hudson at 25c.

##### Going Ahead Too Fast.

The young detective was enthusiastic but inexperienced. Rushing into his chief's office in great excitement he cried: "I've found the assassin! I've got him cornered so that he can't escape!" The chief regarded him with withering scorn. "Allow me," he said, "to draw your attention to the fact that at present we are looking—not for the assassin, but for clues."—Judge.

##### Great Britain.

In 1707, on the union with Scotland, Great Britain became the official name of the British kingdom, and so constituted until the union with Ireland in 1801. Since Jan. 1, 1801, the official name of the kingdom, including England, Wales, Ireland and Scotland, and the neighboring smaller islands, is the United Kingdom of Great Britain and Ireland.

## A Frightful Death Suffocated by Asthma

The Dread of Such an Unhappy End Oppresses Every Sufferer.

Every sufferer from Asthma knows the terror, the abject fear that overcomes them when struggling for breath. The old-fashioned remedies may relieve, but never cure. Best results come from Catarrhazone, which cures Asthma after hope is abandoned. It's because Catarrhazone kills the asthma germ that it cures. Choking spells and labored breathing are relieved, suffocating sensations, loss of breath are cured. Every trace of asthma is driven from the system, and even old chronics experience immediate relief and lasting cure. Equally good for Bronchitis, throat trouble and Catarrh. The large one dollar outfit includes the inhaler and lasts two months, sold by all dealers or from the Catarrhazone Co., Kingston, Canada.

### Many Uses for Kapok.

Kapok is the name applied to the fibre found around the seed of the silk-cotton tree (Eriodendron anfractuosum). This tree is found in all tropical countries and is very abundant in Java, which furnishes a large part of the commercial supply. Kapok is imported into the United States in large quantities, principally from Java, and is used as filling for mattresses, pillows, cushions and life preservers of various kinds, and as an upholstery material.

### Lone Village Lonesome.

Skiddaw is the not inappropriate name of a village in England that has only a single inhabitant. The lone villager of Skiddaw complains because he cannot vote—there being no overseer to prepare the voters' list and no church or public building on which to "publish" one, as the law requires.

### A DEFINITION.

"Mother, what is propaganda?" asked a child quoted in Life. "Propaganda, child, is the bunch of compliments my father pays me on my old hat, when he knows I am thinking of a new one."

### HE WAS.

"Uncle, I wish you'd let me have a tinner. I expect to you as a near relative."

### Blouse News.

Hand-painted satins. Three-quarter sleeves. Overbushes of plain net. Softly rounded necks aplenty. Button-back models now and then. Basque models of sport wear. Blouses of tricotine made on sweat-er lines. Valenciennes and Duchesse combined in front panels.