

Sunday School.

LESSON VII.—MAY 14, 1911.

Isaiah's Vision and Call to Service.—Home Missionary Lesson.—Isa. 6: 1-13.

Commentary.—I. Isaiah's Vision (vs. 1-4). 1. In the year that King Uzziah died—This apparently marks the date of Isaiah's introduction into the prophetic office, and he was relating his own religious experiences. I saw also the Lord.—The earthly king (Uzziah) has passed away, and now Isaiah sees the true king in his glory.—Cam. Bible. The vision occurred that the temple in Jerusalem. Isaiah saw more than the material temple and its appointments. He looked into the most holy place, the veil being withdrawn, and with his spiritual eyes he saw the Lord in his majesty, sitting upon a throne.—An attitude of authority, high and lifted up.—The throne is here referred to, his train filled the temple.—The folds of his garments, resplendent in glory, filled the whole space. 2. Above him.—"Above him."—R. V. stood the seraphims.—The seraphim (probably "fiery beings") are mentioned nowhere else in the scripture as angelic beings. Their function in this vision is purely symbolical. They are the attendants of Jehovah's court or the ministers of the invisible sanctuary; they reflect the glory of God, and by their presence and actions suggest newer and fuller conceptions of his ineffable majesty. Twin.—The first pair of wings was used to veil their faces, for even they were unable to look upon the glorious face of God. The second pair alone was used in flight, and the third, or lowest pair, covered the entire lower part of the body, including the feet, "a practise usual in the presence of Eastern monarchs, in token of reverence."

3. One cried unto another.—If there were more than two they were arranged in two rows on opposite sides of the throne, and some began the ascription of honor to God and others responded. Holy, holy, holy.—Repeated for emphasis, but some think it was three times to symbolize the Trinity. The word holy expresses the essence of the divine nature, and "those positive attributes of God which constitute true divinity, and call for the religious emotions of awe, reverence and adoration." It calls out the infinite purity of God in contrast to man's moral corruption. "In God is found the final degree of exalted, limitless, inexhaustible excellence in the whole universe."—Robinson. Isaiah is full of his glory.—One translation is "The fullness of the whole earth is his glory." There may be a prophecy of the final and complete triumph of the gospel. 4. The posts of the door moved.—"The foundations of the earth shook."—R. V. The voices of the seraphim struck the chord of the foundations of the thresholds, and they were set in vibration, filled with smoke.—Some regard this as meaning that the intense burning upon them filled the place with smoke. Some regard this as meaning that the intense burning upon the altar filled the holy place with smoke; others that it was the incense of praise, kindled on the altar of incense by the seraphim songs."—Still others think it was the reaction of Jehovah's nature against sin, and that it answered to the prophet's consciousness of his own moral impurity.

II. A vision of sin and its removal (vs. 5-7). 5. Woe is me.—At sight of this display of divine holiness the prophet is dismayed. The fire of purity, he fears, will not cleanse, but consume him, conscious as he is of impurity.—Whedon. Unto me.—Helpless and almost despairing of unclean lips.—The defilement of his moral nature found expression through his lips. The angelic beings had sung the praises of Jehovah, but the prophet's impurity forbade his joining with them. A people of unclean lips.—Not only was there impurity within him, but there was defilement from contact with the people among whom he dwelt. Isaiah had a vision of the divine glory, and through it, saw his own sinfulness as well as that of others. Mine eyes have seen the King.—He felt both his impurity and the danger that it entailed, having beheld the King (Judg. 6: 22, 23). 6. Then flew.—Isaiah's cry of need brought a quick response. A live coal brought a quick response. A live coal brought a quick response. A live coal brought a quick response.

7. The fire was the agency of purification. The fire had come from the altar where the atoning sacrifice had been offered, and hence was efficacious. "As earthly fire burns away external impurity, so the heavenly fire burns away the defilement of sin, first from the lips, but through them from the whole man."—Dillmann. The sin of his whole nature had seemed to him to be concentrated in his lips. This hath touched thy lips.—The efficacy of the altar had been conveyed to Isaiah. His lips were touched, not simply that his impurity might be taken away, but also that he might be empowered to bear with effectiveness the message given to him.

III. The call (vs. 8). 8. Heard the voice of the Lord.—Isaiah had seen the glory of the Lord and had heard the voices of the seraphim, but he had not yet heard the voice of the Lord. Whom shall I send.—A great inquiry which Jehovah is ever making; namely, for preachers and missionaries to a dying world.—Whedon. Who will go.—The divine will and the human will must coincide. God has in his mind those whom He desires to send, and it remains for them to be willing to go. The Lord still reserves to Himself the prerogative of particularly calling men and women to preach the gospel and to work as missionaries. For us.—The plural may be used to denote the divine mission, or it may include the hosts of heaven, Jehovah and His attendants. Here, it is said to be "the man who a few minutes before was 'wounded' and 'dying' had just been ready to respond to the divine call, who had just beheld the presence of Jehovah, dare to speak to Him, and to undertake a mission for Him."

IV. The Commission (vs. 9-13). 9. Go, and tell this people.—With the call to go comes a commission. There were those to whom Isaiah had been offered, and he was called to be a home missionary for he was sent with a message to his own people, hear ye, indeed, but understand not.—The Lord directed the prophet to declare the truth to the people even through the hardness of their hearts; they would not accept. "Light enough to give in revelation to guide those sincerely seeking to know, in order that they may see, God's will; darkness enough to leave to darkness the wilfully blind."—J. F. A. B. To make the heart,

etc. The truth revealed to Isaiah is that the unbelief of his countrymen amounts to an incapacity for divine things, which can only be intensified by the further disclosure of the truth of God.—Cam. Bible. When the heart is hardened resolutely against God's truth, the presentation of that truth has the effect to still further harden the heart. God does not make the heart fat, nor the ear heavy. The attitude of the man or woman toward the truth determines whether there shall be a perception of the truth and a reception of it. convert.—"Turn again."—R. V.

11. How long.—Isaiah had no disposition to shun the mission given him. He desired to know how long this condition would continue, until the land be utterly desolate.—Until the kingdom of Judah should be taken into captivity by Nebuchadnezzar one hundred fifty years later. God's policy toward his people was to deal with them in mercy, sending them to constrain them to faith and obedience, but determined opposition to his plan could but bring dire calamity in the end. 12. removed men far away.—Into Babylon, "and the forsaken place be many in the midst of the land" (R. V.). 13. a tenth.—Only one in ten of the inhabitants of Judah would be allowed to remain. "The captain of the guard left of the poor of the land to be vine-dressers and husbandmen" (2 Kings 25: 12). as a tell tree.—A terebinth, or turpentine tree, elusive in its nature, when they cast their leaves.—The Revised Version expresses the thought more clearly. When the tree is cut down there is vitality in the roots and stump sufficient to cause new shoots to spring up, so the holy seed is the stock thereof (R. V.).—The ruined Israel contains the indestructible germs of the kingdom of God.—Cam. Bible.

1. A vision of God's holiness. Visions of himself are the means which the great God has ever employed to restore man. Every man's course is shaped by the view that he forms of the supreme Ruler. A personal contact with God will ever leave its mark on the soul. The source of all inspiration for Isaiah lay in the profound conception that the heart of the Infinite and Eternal is holiness, and such a vast conception has vast unfoldings. Holiness was the attribute upon which the seraphim dwelt, and they were filled with the holiness adored. Their message was important because it was clearly a message for Isaiah's own heart, the message that was intended to be the keynote of his own teaching. The fuller and richer the conception of God, the nobler and stronger will be the religious life. It was not until the earthly king was taken away that Isaiah saw the King of kings, "high and lifted up," a limited interest replaced by a larger one, a local monarch stepping aside to reveal the universe.

2. A vision of sin and its removal. Isaiah's vision taught him that sin is a great penalty for national greatness and growth, but God. This was a critical time for the young king, when King Uzziah died. His death was either due to be reborn. God had put out the secondary light that Isaiah might see the eternal light. The vision of the glory of God which he saw before him, the filling him with reverence, humility and fear. He recognized the divine life as being everywhere.

3. A vision of personal depravity. When there is no vision of excellence, a vision of God's holiness created in Isaiah a sense of his own unworthiness, and gave him a sense of his own defects and vileness. Until then the blot and blemishes of his soul seemed small, but under the light of heaven, with God's eye resting upon him, every spot of sin within him, every defiling stain seemed an insult inflicted on the holiness of God. Both personally and as a representative of the Jewish nation, Isaiah was convicted of sin. To prevent him from sinking into despair, divine consolation was given. The sense of remission of sin was as real as the sense of sin itself. The sin recognized and repented of was burned away. This vision was an anticipation of the incarnation of our Lord, Isaiah was purged from his iniquity that he might proclaim the love, the sacrifice which takes away iniquity. Isaiah's attitude of worship brought to

him a vision and revelation which had an immediate and transforming effect on his whole life. Special preparation is necessary for a special work of grace whether it be in the individual heart or in the church, and the blessed results of his work will be largely proportioned to the character and degree of the preparation. Isaiah's preparation resulted in his great commission as God's prophet.

4. A vision of the world's need. Isaiah mentioned his own sin first, and then the sin of his people. He who has not been humbled under a sense of his own unworthiness before God has no preparation to carry God's truth to others. It was when Isaiah felt the exceeding sinfulness of sin that the burden of his people's sins weighed upon his heart. It was in that very experience that his preparation for his great work began. Those who go into the work of the Lord are not humbled under a sense of his own unworthiness, but under a sense of his own unworthiness, but under a sense of his own unworthiness, but under a sense of his own unworthiness.

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A Remarkable Record of Itching, Burning, Disfiguring Eruptions, Successfully Treated.

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W. H. White, 312 E. Cabot St., Philadelphia: Knee to ankle a mass of eruption. Suffering simply indescribable for six long years. Had tried every kind of blood-purifying health was undermined from lack of sleep. Cuticura Remedies cured it without a mark.

Mrs. Wm. Hunt, 269 Belmont Ave., Newark, N. J.: Eczema of the face, neck, and chest, torturing eczema. Agency was beyond words. Hair on neck with a dread-burning itch. Itching eruption spread from hands to body. Literally tore his skin off in straits. Doctors and nurses failed to do anything. Soap, Ointment and Pills stopped itching quickly and cured in three weeks.

Mrs. Kate Brougham, 200 Dewey St., Huntington, N. Y.: Fine skin on baby and soon turned to watery, crusty eczema. Face, head and body. She was a fearful sight and all attempts to cure failed. Cuticura Soap, Cuticura Ointment and Cuticura Pills stopped itching quickly and cured in three weeks.

G. J. Dance, 27 New Bond and healthy. England: Tortured for five years with bad skin disease. Cuticura Soap, Cuticura Ointment and Cuticura Pills stopped itching quickly and cured in three weeks.

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MARKET REPORTS

TORONTO MARKETS.

Table with 2 columns: Commodity and Price. Includes items like Dressed hogs, Butter, Eggs, Spring chickens, Turkeys, Apples, Cabbage, Onions, Potatoes, Beef, Pork, Mutton, Veal, Lamb.

THE SEED MARKET.

Table with 2 columns: Commodity and Price. Includes items like Red clover, White clover, Alfalfa, Lucerne, Timothy, Ryegrass, Oats, Barley, Wheat, Corn.

HIDES AND TALLOW.

Latest quotations are as follows: City Hides—No. 1 inspected steers and cows, 10c; No. 2 inspected steers and cows, 9c; No. 3 inspected steers, cows and bulls, 8c.

SUGAR MARKET.

Sugars are quoted in Toronto, in bags, per cwt., as follows: Extra granulated, Redpath's, \$4.70; Do. St. Lawrence, 4.65; Do. Acadia, 4.65; Imperial granulated, 4.55; Do. St. Lawrence, 4.55; No. 1, yellow, Redpath's, 4.50; Do. St. Lawrence, 4.40; Do. Acadia, 4.40.

GRAIN MARKET.

Toronto despatch.—The grain markets is strong on wheat, oats and corn, with limited offerings. There is practically no demand for barley, as the malsters are for the present filled up. The futures markets were included to ease off at the close yesterday, but opened steady at strong this morning. Winnipeg shows a firm cash situation. Bay port quotations firm at \$1.10 No. 1 Northern.

OTHER MARKETS.

WINNIPEG WHEAT MARKET. Close. Open. High. Low. Close. Wheat—July 95 1/2, 95 1/2, 96 1/2, 95 1/2, 95 1/2. Oats—July 35 1/2, 35 1/2, 35 1/2, 35 1/2, 35 1/2. Corn—July 35 1/2, 35 1/2, 35 1/2, 35 1/2, 35 1/2.

CHEESE MARKETS.

Belleville.—At the cheese board held here to-day there were offered 1,165 white and 50 colored, which sold at 11 1/2c and 11 1/4c.

LIVERPOOL PRODUCE.

Liverpool cable: Closing. Wheat—Spot dull. No. 2 western winter, no stock; futures steady; May 68 10 1/2-2d; July 68 10 7/8-1d; Oct. 68 9 3/4-1d. Flour—Winter patents, 27s 6d.

MONTREAL LIVE STOCK.

Montreal.—At the Canadian Cattle five 80c; Market offerings this morning were 625 cattle, 200 sheep and lambs, 750 pigs and 2,800 calves. There was no important change in the market for live stock.

WINCHESTER.

At the cheese board to-night 538 cheese were registered; 60 colored, balance white. Nearly all sold on board at 11 1/2c.

Vigorous Health

NA-DRU-CO TABLETS

tone up weak stomachs—supply the digestive juices which are lacking—ensure your food being properly converted into blood and sinew, red blood and active brain. 50c a box at your druggist's or from National Drug and Chemical Co. of Canada, Limited, Montreal.

Brooding Chicks Without Artificial Heat

After chicks are hatched, they must be cared for, and no poultryman can hope for success unless he learns how to raise to maturity a large percentage of those hatched. The more modern way of caring for newly hatched chicks is by use of the fireless brooder.

The system of caring for chicks has been most severely criticised, but any person I have heard talking against it has never given the method a day's trial or even an hour's thought. When on the other hand many poultrymen are so thoroughly convinced as to its practicability that they are adopting it.

The system of brooding without artificial heat is in my mind the most economical system known, either for the hobbyist or large breeder. The needed articles are home made and are only a covered wooden (4 ft. x 3 ft.) coop and a wire-mesh covered box. This piece of lagging is held over door hole by two of the clothes pins which hold the cotton cover in place.

When chicks are very young I give them a rest during the day and this extra run into night quarters is a good lesson. For water, we use a nice little fountain which hangs on a nail in a corner and can be taken out daily without any spilling by lifting a corner of the very flexible wire-covered frame.

When the chicks are a few weeks old, they are taken out of the brooder and placed in a wire-mesh covered box. This piece of lagging is held over door hole by two of the clothes pins which hold the cotton cover in place.

BRADSTREET'S TRADE REVIEW.

Montreal reports to Bradstreet's say the decided improvement in the weather there and at most other points in Canada has not been without effect upon general trade. Retail trade has picked up noticeably and there has been further improvement in the sorting business, although the volume in 1911 connection is hardly yet up to expectations.

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