



LESSON II—OCTOBER 13, 1912.

Clean and Unclean.—Mark 7: 1-13.

Commentary.—I. Scribes and Pharisees criticize Jesus (vs. 1-5). 1. Then came together—Not long after the work of healing the sick in Capernaum determined opposition to Jesus manifested itself. As Jesus did not attend the Passover feast, his enemies were disappointed at not being able to apprehend him there. The Pharisees of Galilee and the Scribes and Pharisees of Jerusalem (Matt. 15: 1) joined in their criticism of Jesus and his disciples. It seems likely that those who came from Jerusalem were officially or semi-officially appointed to attempt to find cause against him. 2. saw some of his disciples eat bread—The Pharisees and Scribes, in their persistent purpose to find occasion against Jesus, had evidently been secretly watching him and his disciples, and had seen them preparing to eat with defiled, unwashed hands. Reference is not made to soiled hands, but to hands that were, according to the traditions of the elders, ceremonially unclean. The traditions spoken of required that the Jews before eating must have water poured upon their hands, and in such a way that the arms above the wrists must not become wet. found fault—Jesus and his disciples had violated no law of Moses. They had simply disregarded requirements which the Jews had imposed upon themselves. 3. Except they wash their hands off, eat not—Their argument was, that because the custom had the sanction of the Pharisees and of the Jews generally, therefore the disciples were doing wrong in not conforming to it. The Jews of later times related with intense admiration how the Rabbi Akiba, when imprisoned and furnished with only sufficient water to maintain life, preferred to die of starvation rather than eat without the proper washings.—Buxtorf, holding the tradition of the elders—The Jews had an oral law, which they pretended was handed down from Moses by verbal tradition. Extravagant were the praises lavished by the Pharisees upon these traditions. "The written is water, said they; but the interpretation, and that which is added to it is wine." "If the scribes say higher right, than the law, they are to be obeyed, not the law, but the scribes." Thus the foundations of morality are undermined.—Whedon. 4. the market—The market-place was the place of concourse, and hence was where trade was carried on. It would be like the modern bazaar in the East, except they wash, they eat not—They might have come in contact with something that would make them ceremonially unclean, hence the requirement to wash or bathe. received to hold—Many other ceremonies were made obligatory by the traditions, the washing of cups, etc.—The law given by Moses prescribed certain ceremonies of purification, but the traditions required almost numberless ceremonies, tables (ouches upon which persons reclined at meals, are meant. 5. why walk not they worship Me—How comes it, asked them, that a teacher, who claims a higher right, than the law, can quietly permit his disciples to neglect a custom imposed by our wise forefathers, and so carefully observed by every pious Israelite.—Geikie. If. The reply of Jesus (vs. 6-13). 6. He answered—In the answer which Jesus gave He showed the utter emptiness and the shallowness of the religion which was merely ceremonial, and unmade at that. Esau's prophesy—The prophesy in Isa. 29: 13, which clearly depicted the scribes and Pharisees of Christ's time. Hypocrites—In calling His accusers hypocrites He declared that they were deceivers. Honoreth Me with their lips—Their religion was wholly external. They observed forms and ceremonies, but there was no inward piety. 7. In vain do they worship Me—Their very prayers offered in that spirit are a mockery and an abomination to God.—Whedon. Their professed worship was not true worship. Teaching for doctrines the commandments of men—The scribes and Pharisees of Christ's time were the successors and imitators of those of whom Isaiah spoke. They had more regard for the traditions of the elders than for the word of God. 8. Laying aside—Neglecting, casting aside. The commandment of God (vs. 13) cautioning ancient Israel over and over to observe and honor the law and to teach it to their children. That law was to be held sacred, but the Jews had nullified it, and made the traditions the important element in their religion. 9. Full well—Perfectly, fittingly. In keeping with their religious policy. They contended that the tradition was the all-important thing and they thought-fully practised their belief. 10. Moses said—Jesus proceeds to present a striking illustration of the cause they were pursuing. Honor thy father and thy mother—A part of the fifth commandment. See Exod. 20: 12. Whoso curseth father or mother—He that speaketh evil of father or mother." R. V. Let him die the death. See Exod. 21: 17. These quotations show the regard in which God designed parents to be held by their children. 11. But ye say—Again the word of God is rejected and the tradition accepted. Corban—A gift or a consecrated thing. According to the traditions of the elders, anything, whether service or property, that one desired to be relieved of the duty of aiding or providing for his parents, he simply pronounced the word Corban upon his possessions, and they could not be used for the purpose of caring for those whom the commandment declares he should honor. This was a specific instance in which the law had been superseded by tradition. 12. Suffer him no more to do ought for his father or his mother—Not necessarily that they actively forbade it, but their teachings virtually permitted him to neglect his father and mother altogether. This is the comment of our Lord, not the language of the Pharisees. Schaff. 13. Of none effect—The scribes and Pharisees had accused Jesus of disregarding the traditions of men. Jesus most emphatically showed his accusers that they were guilty of open and flagrant violations of the law of God. The word was made of none effect by the very ones who ought to have guarded it most sacredly. Their wicked, selfish hearts led

Great Removal Sale

Commenced Oct. 1, 1912

OUR new building will soon be completed when we will be in a position to carry hundreds of pianos and organs on our floors and will not be compelled to sacrifice them for want of space. We have, however, some 75 instruments which we want to dispose of and offer

THE CHANCE OF A LIFETIME

Space will not permit us to tell you all about them, but below we give you a partial list. If you do not see what you want write us at once. WE HAVE IT. Don't delay. This sale may only last 1 week.

- THEORNTON ORGAN**—Low top, walnut case; 10 stops \$10.00
- DOMINION ORGAN**—Half high top, walnut case, 6 stops \$17.00
- BELL ORGAN**—High top, 8 stops, couplers, knee swells, etc. \$22.50
- THOMAS ORGAN**—Walnut case, high top, 9 stops, knee swells and couplers \$25.00
- UXBRIDGE ORGAN**—Fancy walnut case, high top, 4 sets reeds, Vox Humana couplers \$27.50
- HAMILTON ORGAN**—High top, fancy walnut case, with large mirror, 11 stops, couplers and knee swells \$30.00
- DOMINION ORGAN**—6 octave, high top, walnut case, 10 stops including Vox Humana couplers and knee swells \$40.00
- BELL ORGAN**—Piano case, 6 octaves, 11 stops, fancy mirror; regular \$125 \$65.00
- BELL ORGAN**—6 octaves, piano case, French burl walnut, 11 stops, 6 sets reeds, used only 3 months; was \$140, now \$90.00

PIANOS

- Mead Square**—Beautiful mahogany case, 6 octave, good tone, only \$50.00
- Collard & Collard**—Mahogany case, 6 octave, octagon legs, fine practice piano \$60.00
- Stoddard Square**—Rosewood case, 6 1/2 octave, octagon legs, full plate; regular \$100, for \$65.00
- Dunham Square**—Ebony case, full octave, overstrung bass, metal plate, an excellent practice piano \$78.00
- Weber Square**—Ebonized case, full octave, overstrung, fancy carved legs. This tone in an upright piano would be worth \$300; our price \$96.00
- Herald Square**—Rosewood case, 7 1/3 octaves, overstrung bass, serpentine front and fancy carvings; a beautiful piano at a cheap price \$105
- Heintzman & Co.**—Ebonized case, full octave, overstrung bass; has all the tone of the Grand pianos now being sold by Canada's greatest piano firm \$125
- Weber Upright**—Colonial design, 7 octaves, fancy rosewood case, beautiful tone \$165
- Haines Bros. Upright**—Cabinet Grand size, full octave, with metal plate; has been put in A-1 condition and is offered at \$200
- Dominion Upright**—Walnut case, Colonial design, full octave, overstrung bass, repeating action; original \$450, now \$225

SPECIAL

One carload, 16 Weber Upright Pianos have been forwarded just one month too soon for us. These are direct from the factory.

DESCRIPTION

New improved scale. Full iron plate. Double veneered in handsome figured mahogany, burl walnut and mission designs. Exquisitely hand-carved Pilasters and Trusses. Full-length swinging music desk. Three pedals. Sustaining pedal. Rolling fall, continuous hinges throughout. Trichord Overstrung scale. Elastic repeating action. Ivory keys. 7 1-3 octaves. Patent noiseless pedal action.

DIMENSIONS

Height, 6 ft. 6 ins. Width, 5 ft. 1 1/2 ins. Depth, 2 ft. 3 ins.

Regular \$400.00 Now \$300 ON EASY TERMS

Every used instrument has been overhauled by our own workmen and is guaranteed. We have many more instruments that will be ready for shipment next week. Tell us what you want and we will try to satisfy you.

A small payment down and a little each month is all that is required to own one of these great bargains.

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them to substitute something they liked for the law which was displeasing to them. III. The source of moral defilement (vs. 14-23). Jesus had been speaking in the hearing of the people directly to the scribes and Pharisees, whom he had apparently silenced. He then turned to the people and addressed them upon the subject of moral pollution. The parable of what defiles one, which he spoke to the people, and the explanation which he made to his disciples show conclusively that sin has its seat in the heart. The vital part of religion is not that which

by "unwashed hands" What are the traditions of the elders? From what prophet does Jesus quote? What was wrong in the religious life of the Pharisees and scribes? How did the Jews make void the fifth commandment? What does one's duty to his parent include? What is the source of one's defilement? How does the accused in this lesson become the accuser? PRACTICAL SURVEY. Topic.—Pharisaism. I. Opposed Christ's standard of piety. The charge of the Pharisees implied that Jesus and his disciples were a company of defiled sinners. They accused Jesus of installing into the minds of his disciples erroneous and dangerous principles. They were small masters in the presence of the great Master, and false teachers calling upon the Judge and Saviour of the world, to rebuke his disciples. Had those Pharisees and scribes journeyed from Jerusalem to Galilee to be taught, their zeal would have been commendable, and to go so far to oppose Christ, and to attempt to check the progress of the gospel was wicked. The interference of the Pharisees and scribes served to bring out their religious belief, which consisted mainly of external observances. It put dishonor upon the sacred scriptures and made light of the moral law. It is characteristic of a false religion to exalt the traditions of men above the commandments of God. It was the duty of those learned and religious leaders to expose the law and to enforce it, but under pretense of using that power they violated that law and dissolved its bonds. No moral duty is more clearly expressed in the Bible than that of obeying, honoring, and ministering to parents. What Isaiah said of the hypocrites of his day was applicable to the Pharisees and scribes. Their sin was an unwarranted usurpation of authority to weaken the obligation of a divine law. Careless of the Pharisaism substituted washing with water for purity of heart; the tradition of the elders, for the commands of God; the worship of the lips, for the worship of the heart; and withal, a subtle evasion of filial duty. Jesus rebuked those false leaders for imposing on the people commandments of their own or traditions of their fathers, as of equal obligation with the precepts of the law. Men's actions were the things they took into account and not the individual, conduct instead of character. God was not pleased nor were they profited by their devotions. As hypocrites, they performed small duties to the neglect of great ones. They paid the tithe of mint to a fraction, but robbed God of his glory by their self-righteousness. They ignored the great principles of true religion, faith, love and reverence. It is the subtle artifice of the great enemy of souls to make the word of God of none effect by substituting man's devices. Jesus had the scriptures to be the sole rule of faith, thus making them exclusive authority over the judgment and conscience.

II. Interpreted by Christ as hypocrisy. Having rebuked the Pharisees, Jesus addressed the people, and laid down a great general principle, which related to daily practice and personal duty. It was designed to rectify a great mistake into which they had been led by their elders. His discourse on this occasion was evidently intended to prepare the minds of the people for the total abolition of all ceremonial rites, and to bring the standard of piety to the being and doing what God commands. True religion, faith, love and reverence. It is the subtle artifice of the great enemy of souls to make the word of God of none effect by substituting man's devices. Jesus had the scriptures to be the sole rule of faith, thus making them exclusive authority over the judgment and conscience.

corn in the corn belt districts is that the circumference at one-third the distance from the butt should be three-fourths of the length. After selecting as many good ears as there is time for, they should be stored in a dry place and protected from excessive cold. In the North, the seed should be put in the attic near a chimney so as not to be damaged by severe freezing weather. While the corn germ is dormant, it is not dead, and is liable to injury at any time. It is the unusual conditions in climate that make the forestalls. If the corn matures properly on the stalk, before frost and there is no wet spell before gathering, it is possible to select seed at this time. However, you do not know that this will be the case, and hired help may gather the corn from the stalks or it may be husked with a shredder. But if the seed is gathered from the stalk as soon as mature and carefully put away, you are certain of good seed. Seed that when planted under proper conditions will produce good, strong, healthy, vigorous plants.

Improvement in the average quality of our horses rests with the mare owners and the sooner they come to realize and appreciate the value of, and to demand the services of, good, sound, pure-bred stallions, the more certainly and rapidly will the general average of our horses be improved. It is the intensified inheritance resulting from many generations of breeding best to the best, using no outcrosses, and always with the same ideal and purpose in mind, that enables the "pure-bred" to stamp his characters upon his off-springs. The "grade" with two, three or four topcrosses lacks this intensified inheritance of characters and his diversified inheritance tends to preclude his use as a sire. These are facts, not theories. Practical illustrations may be seen on every hand if we will simply allow ourselves to see them. As an illustration, at a recent farm sale, colts rising three, uniform in quality, ready to do considerable work the coming season, sold at an average of \$76 a head. Colts rising two, averaged \$46. The sires of these colts were ordinary grade stallions whose service fees ranged from \$6 to \$9. Weanlings from the same mares but from a very excellent, pure-bred stallion standing for \$15, sold at \$101, this being \$25 per head more than rising three-year-olds brought, due entirely to the influence of a good, sound, pure-bred sire. The services of a grade or scrub stallion is expensive even if given free of charge. On the other hand, do not breed to a stallion simply because he happens to be registered.

HEREDITARY UNSOUNDNESS. Beware of stallions that are hereditarily unsound, for it is just as unprofitable to raise unsound horses as it is to raise scrub horses. You may ask what is meant when certain unsoundness are designated as hereditary. It means that such unsoundness are due primarily to a weakness of the part involved and that this weakness may be in the form of one or all of the following conditions: poor conformation, poor quality of tissue, or an indeterminate quantity of tissue. These weaknesses are physical characteristics, and as such, are transmitted to the offspring. As such an offspring develops toward maturity and is required to do the ordinary work that a horse free from these weaknesses should do without disturbances of function or structure of any part, then the evidences of these weaknesses begin to appear in the form of one or more of the various hereditary unsoundness. Hence it is not the unsoundness itself that is transmitted, but rather the cause in the form of a weakness. Seek and patronize the stallion in which there is combined soundness, good individuality and good breeding. Never accept any one of these qualities alone; all three must be combined to insure success. The good, sound, pure-bred stallion is a public benefactor; the scrub stallion is a public nuisance.—C. W. McCampbell, Kansas.

STOP! READ! AND CONSIDER!! NEVER FAILS TO CURE!! 368 Broadway, Winnipeg, Man. June 6th, 1912. Messrs. The Sanol Manufacturing Co. Gentlemen—For some years past I had suffered with my kidneys. About eight months ago I had acute inflammation of these organs, when I was ordered by the medical man attending me, I received considerable relief, but after a few weeks the trouble started again, and as then that I decided to try Sanol, of which I had both read and heard. After taking two bottles I felt very much better, and my condition rapidly improved. When I had taken the contents of eight bottles I felt better than I had done for some years, for my kidney trouble had entirely left me. It is now about three months since I finished with the medicine and I am enjoying the best of health. I intend to visit you in the course of a few days to make arrangements for sending eight or ten bottles to my brother in England, who is anxious to benefit by your wonderful remedy. I am, gentlemen, Yours truly, Henry Waag Hamilton, Ont., Aug. 17th, 1912. The Sanol Manufacturing Co., Winnipeg, Man.

SEED CORN. (By J. G. Haney, I. H. C. Service Bureau). Before another Bulletin is in the hands of the press, the "Frost will be on the pumpkin and the foliage (should corn) in the shock." So, the seed corn should be drying on a mouse-proofed shelf in the granary. There is but one essential requisite in such matters as selecting enough seed corn from the stalk for a seed patch, and that is for the individual who should select the ears to just take a sack and go out and select them at the proper time. Such matters are easily side-tracked for even the every day routine of farm work. Every farmer knows where his best corn is in the field. He also knows a good stalk and a good ear when he sees one, and he knows that like begets like. It takes only eight to ten ears of corn to plant an acre. Experience has shown many farmers, to their sorrow this year, that they should take more care in saving their seed. Every farmer who grows over thirty acres of corn should grow his seed in a patch at one side of the field. It is not necessary to gather enough seed from the field, early to plant your entire acre, though it would be best to do so, especially in the northern edge of the corn belt. But every farmer should spend a few hours at least gathering some of the best ears for a seed corn patch. By going into the field just as the husks begin to turn, it is easy to pick out good ears from the stalks that approach your ideal. Formerly the size of the ear was all that was considered, but now this is not so. Shelled corn is what feeds the mortgage lender, and sells on the market; hence, the ear must be largely corn. A good sized, substantial cob is necessary, but the grains must be deep and well formed, and as nearly as possible of uniform length from butt to tip of ear. The cob should also be of uniform diameter, which gives the ear the desired shape. A good rule for the size of an ear of



MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.	
Dressed hogs	\$12.25 \$12.75
Butter, dairy	0.28 0.32
Eggs, dozen	0.32 0.35
Chickens, lb.	0.18 0.20
Ducklings	0.16 0.19
Potatoes, bag	0.80 1.00
Apples, bbl.	2.00 3.00
Celery, dozen	0.30 0.35
Cabbage, dozen	0.30 0.40
Beef, forequarters	8.00 9.00
Do., hindquarters, cwt.	12.00 13.00
Do., choice sides, cwt.	10.00 11.00
Do., medium, cwt.	8.50 9.25
Do., common, cwt.	7.00 8.00
Mutton, light, cwt.	8.00 9.50
Veals, common, cwt.	7.50 9.00
Spring lambs	10.50 11.50

SUGAR MARKET.

Sugars are quoted in Toronto, in bags, per cwt., as follows: Extra granulated, St. Lawrence \$4.95 Do., Redpaths 4.95 Do., Acadia 4.90 Imperial, granulated 4.80 Beaver, granulated 4.80 No. 1, yellow 4.35 In barrels, 5c per cwt. more; car lots, 5c less.

LIVE STOCK.

Toronto dispatch: Receipts at the City Cattle Market this morning were larger than for some time past, and the rate at Union Stock Yards cattle market was all quiet in all lines. Trading was moderately quiet. Receipts—City Cattle Market: Sheep, 500; calves, 800; calves, 300; hogs, 70; cattle, 1,500. Union Stock Yards—720 cattle, 65 calves, 1,625 hogs, 100 sheep.

OTHER MARKETS.

WINNIPEG MARKET.

Open High. Low. Close.

Wheat—	
Dec.	85 1/2 85 1/2 85 85 1/2
May	90 1/2 90 1/2 90 90 1/2
Nov.	87 1/2 87 1/2 87 87 1/2
Oats—	37 1/2 37 1/2 37 1/2 37 1/2
October	37 1/2 37 1/2 37 1/2 37 1/2
November	35 1/2 35 1/2 35 1/2 35 1/2
December	33 1/2 33 1/2 33 1/2 33 1/2

MINNEAPOLIS GRAIN MARKET.

Minneapolis.—Close — Wheat, Dec. 88 1/2 to 93 3/8; cash, No. 1 hard, 95 5/8; No. 1 northern, 86 5/8 to 89 1/8; No. 2, do., 83 5/8 to 87 1/8. Corn—No. 3, yellow, 60c to 60 1/2c. Oats—No. 3 white, 30c to 30 1/2c. Rye—No. 2, 60c to 64c. Bran—\$10 to \$10. Flour—First patents, \$4.40 to \$4.60; second patents, \$4.20 to \$4.50; first clears, \$3.20 to \$3.50; second clears, \$3.20 to \$2.70.

DULUTH GRAIN MARKET.

Duluth.—Closing—Wheat, new, No. 1 hard, 80c; No. 1 northern, 88c; No. 2, do., 86c; Oct. 87 5/8 asked; Dec., 87 3/4 to 87 7/8; May, 92c to 93 1/8 bid.

CHEESE MARKETS.

Brockville.—Business was dull on the Cheese Board to-day and the only sale registered was one of 205 colored at 13c, 2,650 colored and 1,650 white were registered and most of these sold on the street at 13c.

Kingston.—At the Cheese Board here to-day 492 boxes of white and 533 colored were boarded, and sold at 12 7/8 cents.

Brockville.—At to-day's Cheese Board meeting 4,300 boxes were registered. The highest bid of 12 cents, made by J. H. Cook, bought 205 boxes. The other buyers would not bid, and the salesmen refused to sell.

BUFFALO LIVE STOCK.

East Buffalo dispatch: Cattle receipts, 300 head; slow and steady. Veals—Receipts, 100 head; active and steady; \$4 to \$12.

Hogs—Receipts, 2,000 head; active and 15 to 25c higher; heavy and mixed, \$9.35 to \$9.50; yorkers, \$8.60 to \$9.40; pigs, \$8.40 to \$8.60; roughs, \$7.75 to \$8; steers, \$5.50 to \$7; dairies, \$6.75 to \$9.35; grassers, \$9 to \$9.50.

Sheep and lambs—Receipts, 6,000 head. Sheep, active and steady; lambs, fairly active and 10c higher. Lambs, \$4.50 to \$7.35; yearlings, \$5.25 to \$5.50; wethers, \$4.75 to \$5; sheep, mixed, \$3 to \$4.50.

LIVERPOOL PRODUCE.

Wheat—Spot steady, No. 3 Manitoba, 8s 3d, futures steady, Oct. 7s 5 3/4d, Dec. 7s 5 7/8d, March, 7s 4 1/2d.

Corn—Firm, American new skin dried, 7s 4 1/4d, futures, easy, Oct., 5s 1 1/4d, Dec., 5s 5 3/4d.

Flour—25s 3d. Hops—Pacific Coast, new crop, 25 3s to 25 15s.

Pork—Prime mess, western, 106s. Beef—Nominal.

Bacon—Cumberland cut, 26 to 30 lbs., 7 1/2 short ribs, 14 to 24 lbs., nominal, clear bellies, 14 to 16 lbs., 68s, long, clear middles, light, 28 to 34 lbs., 7 1/2, long clear middles, heavy, 35 to 40 lbs., 69s 6d, short clear backs, 65s 6d, shoulders, square, 11 to 13 lbs., 61s.

Lard—Prime western in tierces, 59s. American refined in pale, 59s 3d.

Cheese—Canadian finest white, new, 65s, do. colored, new 66s.

Tallow—Prime city, 32s 9d. Turpentine spirits, 30s 9d. Resin—16s 3d. Petroleum—95d.

LONDON WOOL SALES.

London.—The wool sales were continued to-day with offerings of 1,068 bales, principally cross breeds. The tone of the sale was strong, with full prices realized. American buyers purchased medium fine wools. Good merinos sold 5 to 7 1/2 per cent. higher than the July sales. Following is the day's sale in detail: New South Wales, 1,000 bales, secured 1s 10 1/2d, greasy, 1 1/2d to 1s 1 1/2d.

Queensland, 800 bales, secured, 1s 10 1/2d, greasy, 8d to 1s 10 1/2d.

West Australia, 800 bales, greasy, 10d to 11 1/2d.

New Zealand, 600 bales, secured, 1s 1 1/2d to 1s 11 1/2d, greasy, 1 1/2d to 1s 2d.

Capre of Good Hope and Natal 800 bales, secured, 1s 6d to 1s 9 1/2d, greasy, 9d to 9d.

Punta Arenas, 1,500 bales, greasy, 6d to 1s 4d.

SEPTEMBER FIRE LOSS.

Toronto, Oct. 7.—The Monetary Times' estimate of Canada's fire loss during September amounted to \$885,949, compared with August loss of \$1,164,760, and \$1,123,550, for the corresponding period last year. The following are the details:

Fires exceeding \$10,000	\$607,500
Small fires, \$101,151	
Estimates for unreported fires, 115,293	
Total	\$885,949