

SUNDAY SCHOOL LESSON

Lesson 1. Oct. 6, 1918.
Abram Leaving Home—Genesis 12: 1-9.

Commentary.—I. The call of Abram (v. 1). The Lord had said unto Abram—"Jehovah said unto Abram."—R. V. Abram was living in Haran when this call came, the family having removed hither from Ur of the Chaldees (Gen. 11: 31). The latter place was near the Euphrates River and about one hundred and twenty miles north of the Persian Gulf. It is evident from Acts 7: 2, 3, that the Lord called Abram while he was yet in Ur, and he called him the second time while he was in Haran. Chaldees was an unfavorable place to establish the true religion, inasmuch as the people were given over to excessive worldliness and idolatry. In removing from Ur, Terah and his family journeyed northward and westward about five hundred miles and settled in Haran. Get thee out of thy country—The place where he dwelt, Haran, was not suited to the purpose that God had in mind, hence he told Abram to move forward. The land in which he had dwelt was one of the most fertile portions of all western Asia, and he was to go into a country with which he was unacquainted. His early associations were to be abandoned and he was to go forth to form new associations and to inhabit a region that should become the most historic of all the countries on the face of the earth. He was seventy-five years old when this migration took place.

II. The promise to Abram (vs. 2, 3). 2. I will make of thee a great nation.—The promise that God gave to Abram was greater than could well be comprehended, yet by its repetition he came to know that he was to become the head of the Lord's chosen people. The name Abram means "exalted father," and was later changed to Abraham, which means "father of a multitude." The promise here given was eight times repeated to Abram and to his descendants, six times to himself and once to Isaac and once to Jacob, and was literally fulfilled. The promise to him was comprehensive, and God would see to it that seeming difficulties in the way should be removed. Though he was childless and was to be torn from his kindred and placed in a strange land, what God had promised would come to pass. In this promise seven different blessings are included, and a seven-fold blessing is all-inclusive, since seven is a number denoting perfection. I will bless thee—"No earthly goods can be so great as the blessing of God. Others are single, individual good things, but he that hath God's blessing has the source of all good; not a cupful from the river of life, but the river itself with its ceaseless flow. God himself is the best of all good gifts to man." Make thy name great—It was a great sacrifice that Abram was called upon to make, but it would not be without its compensations. His name would be great, even though he should break away from kindred and country and go into a strange land. He who called him out was greater than all of earthly greatness. Thou shalt be a blessing—"Be thou a blessing."—R. V. The blessing was not intended to centre in Abram and end there. He was to be blessed that he might become a blessing to others. His devotion, his integrity and his faith would be made a blessing to those who should meet him. 3. I will bless them that bless thee—Here is blessing promised on an enlarged scale. Not only was Abram to be blessed, but those who were helpful and favorable to Abram would be blessed also. God counted as friends to himself those who were friends to his servant Abram. Curse him that curseth thee—God had called Abram to honor, exaltation and service, and would protect him in his position and mission. He would be counted God's enemy who was an enemy to Abram. "The good man is not alone; touch him and you touch God." In these shall all families of the earth be blessed—This is the climax of the blessings promised. More excellent than to become a great nation, to have a great name, to be blessed and to be a blessing, would it be that from him should spring a godly nation to bless the nations of the world, and that from his posterity should arise the Messiah, the Christ of Bethlehem, who should be the world's Redeemer. Through Abram's posterity was to come also the Bible, God's book to the world. That book was to be carefully preserved from change and from loss, and to be a blessing to the world from generation to generation.

III. Abram's Obedience (vs. 4-6). 4. Abram departed, as the Lord had spoken—Abram obeyed God because he believed him. He understood that it was Jehovah that called him, and his faith triumphed over every objection that his reason might urge against obeying the command. Lot went with him—Lot was the son of Haran, Abram's deceased brother. Abram exercised a sort of parental care over his nephew. The direction in which they travelled was south-westerly. 5. Abram took . . . all—He did not start out on a trial trip, but, following the command of God, he went to occupy the land which the Lord had chosen for him. He therefore took his family, his flocks and herds which he had accumulated in Haran, and his retinue of servants. We do not know how much he had in Ur of the Chaldees and had to leave, nor how great were his possessions in Haran, but we know that in

Canaan he became a man of wealth and influence. He had a body of servants so large that he could muster three hundred eighteen fighting men when he went out to rescue Lot, went forth to go into the land of Canaan, etc.—This is a striking form of expression. Under divine direction Abram started for Canaan, and he determined nothing to interfere with his purpose. One succeeds in entering upon the fullness of spiritual blessing only by perseveringly continuing in the way that leads to it. Abram showed admirable determination and courage. 6. through the land—Southward through Canaan. Sichem—Elsewhere called Shechem. "The name, meaning shoulder, was probably given to the locality from its being the watershed between the Jordan and the Mediterranean."—Terry. It was situated between Mount Ebal and Mount Gerizim. The place is now called Nablus, unto the plain of Moreh—"Oak of Moreh."—R. V.

IV. Abram's Devotion to God (vs. 7-9). 7. the Lord appeared unto Abram—We are not told in what way the Lord appeared. The purpose of his appearing was to give an additional promise to Abram. The land, although now occupied by another people, was to be the inheritance of Abram's posterity. It was another test of Abram's faith, yet he never doubted or faltered. He built an altar in token of his acknowledgment of the true God, of his dependence upon him, of his faith in him and of his gratitude to him. 8. removed from thence—he went southward to a point about twelve miles north of where Jerusalem later was built. It has been suggested that he moved at this time that he might be farther from the Canaanites, whose influence was not wholesome religiously upon his family and attendants. Hal—It was at this place, called Ai, that Joshua and his army met their first repulse upon entering Canaan (Josh. 7: 2). There he builded an altar—The religious devotion of Abram is seen in his building an altar at each place where he stopped. 9. Abram journeyed—His manner of life as a keeper of herds and flocks demanded that he move from place to place in order to secure pasturage. He and his followers dwelt in tents. It was, therefore, comparatively easy to fold their tents and pass on to a region where pasturage and water were procurable.

Questions—Who was Abram? In what way was Lot related to him? What was his native country? What call came to him? To what place did Abram first go after leaving the land of his birth? What led Abram to heed God's call? What sevenfold promise was made to Abram? What was his first stopping place in Canaan? His second? What did he build at each place? What was Abram's occupa-

tion? In what respects is Abram an example to us? What does the name Abram mean?

PRACTICAL SURVEY.

Topic.—Heeding the call to a life of service.

- I. The call of Abram.
- II. The confidence of Abram.
- III. The covenant with Abram.

I. The call of Abram. The history of Abram is the training of a great life for a great work, and reveals the blessedness of unquestioning obedience to divine leadings, and unwavering faith in the divine promises. With the call of Abram commenced the visible processes of the infinite plan of human redemption. It was the initial act in the long preparation of a great nation to whom "perisheth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and of whom a truth to be committed to this honored people was 'the Lord our God is one Lord;' and the first necessity was the separation of the appointed progenitor of the chosen nation from the contaminations of long-continued idolatry. It was the first application of the permanent law of national existence, and the only means of preserving undimmed the great truths whose radiance became effulgent in the 'glory as of the only begotten of the Father.' The call was to world-wide and race-including service. The condition was the solitude of unreserved self-surrender.

II. The confidence of Abram. The source and secret of all true obedience is faith. "By faith Abraham, when he was called, obeyed." "He went out, not knowing whither he went." Faith transmuteth the invisible into the actual. It is "the substance of things hoped for, the evidence of things not seen." Abram's obedience placed him in the long roll-call of its heroes. Confidence in one's guide obviates the necessity of outlook. As its vision dims, the necessity of visible supports increases. Faith refuses as well as chooses. Moses rejected royalty, and chose reproach, counting it "greater riches than the treasures in Egypt." It is the permanent basis of acceptance, the ground of righteousness, and the condition of acceptable service. Faith made Abram the "friend of God," and wrought the miracle which changed him from "high father," to the "father of many nations." Paul strove to attain unto the "righteousness which is by faith," which pharisaic exactness completely missed.

III. The covenant with Abram. Divine commands are always associated with divine promises. God never leaves His people without something upon which to rely. "The world has never been left without great promise singing in its wondering and troubled heart." The end may be hidden, but the assurances are great. "In these

shall all families of the earth be blessed," is the redeeming promise of Eden renewed, and the Christian covenant anticipated. "To Abraham and his seed were the promises made." "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." This covenant spans human history and overarches the ceremonial dispensation, which was "added . . . till the seed should come to whom the promise was made." To Abram it brought personal greatness: "I will bless thee and make thy name great." To him came national fatherhood, ancestorship of the Messiah, and in all the unknown path, divine guidance and protection. God's returns always exceed his requirements. W. H. C.

Do not allow worms to sap the vitality of your children. If not attended to, worms may work irreparable harm to the constitution of the infant. The little sufferers cannot voice their ailment, but there are many signs by which mothers are made aware that a dose of Miller's Worm Powder is necessary. These powders act quickly and will expel worms from the system without any inconvenience to the child.

Driving Cattle.

An electrically charged rod for driving cattle is being introduced upon some of the ranches of western Texas. It is said to be specially suited for making rebellious cattle enter dipping vats, branding pens and other inclosures into to drive them. The rod is constructed with four dry batteries and a coil, and is equipped with a button by which the current may be turned on when it is desired to apply it to an animal.

Nova Scotia's Fish Army.

Nova Scotia is literally "the land of fish"—cod, herring, mackerel and the giant albacore or tuna. Nova Scotia is so much a land of fish, says a writer, that it produces over one-fourth the entire value of the entire Canadian catch, or \$9,166,851 worth. Every tiny haven around—the extensive Bluenose Land coast harbors fishing smacks galore, while Lunenburg, Canoe, Liverpool and Chester are home ports for hundreds of fleet-winged deep-sea banking schooners.

Hardy Tepary Bush Beans.

The cultivation of tepary beans is something new in the state of California. This legume came up from old Mexico and has been popular in New Mexico and Arizona for years. Because of its hardy habit, it is capable of standing extremes of temperature, but doing well under exceptionally arid conditions. It is a hardy bush bean with a high nutritive value.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Products—		
Butter, choice dairy	47	0 60
Do, creamery	50	0 50
Margarine, lb.	35	0 27
Eggs, new laid, doz.	38	0 40
Cheese, lb.	39	0 30
Do, fancy lb.	40	0 35
Dressed poultry—		
Turkeys, lb.	40	0 40
Fowl, lb.	34	0 36
Spring chickens	38	0 38
Roosters, lb.	25	0 25
Ducklings, lb.	35	0 35
Fruits—		
Apples, basket	30	0 60
Grapes, 6-qt. bkt.	50	0 50
Pears, 4-qt. bkt.	50	0 75
Do, 11-qt. bkt.	1 00	1 25
Peaches, 6-qt. bkt.	75	1 00
Do, 11-qt. bkt.	1 00	1 25
Plums, 11-qt. bkt.	1 00	1 35
Melons, basket	50	0 75
Do, each	0 05	0 15
Vegetables—		
Beans, small measure	20	0 20
Beets, new, dozen	25	0 25
Carrots, new, doz.	10	0 20
Corn, doz.	10	0 20
Cucumbers, basket	40	0 60
Cucumbers, doz.	25	0 10
Cabbage, each	10	0 10
Cauliflower, each	10	0 25
Celery, head	0 05	0 10
Egg plant, each	0 05	0 10
Gherkins, basket	1 00	2 00
Lettuce, head, bunch	0 05	0 10
Mushrooms, lb.	40	0 50
Onions, 75-lb. sack	2 00	2 25
Do, pickling	1 00	1 75
Do, green, bunch	0 05	0 10
Parsley, bunch	25	0 25
Pumpkins, each	10	0 25
Potatoes, new, bag	2 50	2 75
Radishes, 3 bunches	10	0 10
Rhubarb, 3 for	10	0 10
Sage, bunch	10	0 10
Savory, bunch	0 05	0 10
Squash, each	0 15	0 25
Tomatoes, basket	0 25	0 40
Veg. marrow, each	0 05	0 10

WHOLESALE MEATS.

Beef, forequarters, cwt.	16 00	17 00
do, hindquarters	24 00	26 00
do, common	21 00	23 00
Carcasses, choice	21 00	23 00
do, common	20 00	21 00
Veal, choice	23 00	24 00
do, medium	19 00	21 00
Heavy hogs	19 00	21 00
Shoe hogs	25 00	26 00
Mutton	19 00	24 00
Lamb	25 00	26 00
Spring lamb	26 00	27 00

SUGAR MARKET.

Wholesale quotations to the retail trade on Canadian refined, Toronto delivery: Acadia granulated, nominal 100 lbs. \$10.04. St. Lawrence granulated . . . 9.79. Redpath granulated . . . 100 lbs. 9.94. Lucite granulated . . . 100 lbs. 9.79. St. Lawrence yellow, No. 1 yellow, differential from granulated, 30c. No. 2 yellow, 40c. and No. 3 yellow, 50c. Atlantic yellow, No. 1 yellow, differential 20c; No. 2 yellow, 50c; No. 3 yellow, 60c. Acadia yellow, No. 1 yellow, differential 40c; No. 2 yellow, 50c; No. 3 yellow, 60c. Redpath yellows, No. 1 yellow, differential 40c; No. 2 yellow, 50c; No. 3 yellow, 60c.

Toronto Cattle Markets.

The market was about steady in all lines, although trade was inclined to be rather slow. Hogs were unchanged, best bringing 19.75. Calves firmer. Good demand for heavy sheep. Export cattle, choice . . . 14.00 16.00. Export cattle, medium . . . 13.25 14.00. Export bulls . . . 9.75 10.50. Butcher cattle, choice . . . 11.00 12.00. Butcher cattle, medium . . . 9.50 10.50. Butcher cows, choice . . . 7.00 8.00. Butcher cows, medium . . . 5.50 6.50. Butcher cows, canners . . . 5.25 6.00. Butcher bulls . . . 7.25 8.00. Feeding steers . . . 8.75 10.50. Stockers, choice . . . 8.25 9.75. Stockers, light . . . 6.50 7.00. Milkers, choice . . . 7.50 10.00. Springers, choice . . . 8.00 13.00. Sheep, ewes . . . 14.25 15.25. Bucks and culls . . . 8.00 10.00. Lambs . . . 16.75 17.50. Hogs, fed and watered . . . 19.50 19.75. Hogs, f. o. b. . . . 18.75. Calves . . . 17.00 18.25.

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE. Fluctuations on the Winnipeg Grain Exchange yesterday were as follows:

	Open.	High.	Low.	Close.
Oats—				
Oct.	0.85 1/2	0.86 1/2	0.84	0.84 1/2
Dec.	x0.83	0.83 1/2	0.82 1/2	0.83 1/2
Flax—				
Oct.	3.91	3.98	3.90 1/2	3.90 1/2
Nov.	3.84	3.87	3.81 1/2	3.81 1/2
Dec.	3.77	3.78	3.76	3.76

X to 3 1/2 sold.

MINNEAPOLIS GRAINS.

Minneapolis—Cash wheat, No. 1 Northern, old \$2.22. Corn, No. 3 yellow, 11.55 to 11.58. Oats, No. 3 white, 69c to 70c. Flax, \$4.07 to \$4.11. Flour, unchanged. Bran, \$2.75.

DULUTH LINED.

Duluth, Minn.—Lined on track, \$4.15 1/2 to \$4.17 1/2; arrive, \$4.07; arrive in September, \$4.15 1/2; September, \$4.15 1/2 bid; October, \$4.07 asked; November, \$4.04 bid; December, \$4.01 bid.

CHEESE MARKET.

St. Paul, Que.—At to-day's dairy market 70 packages butter offered; sold at 45c. Six hundred and thirty-four boxes cheese boarded; all sold at 22 1/2-16c.

Self-Pity; Self-Praise.

Half the world is knaved by the beast Self Pity and the other half is bitten by the beast Self Praise. It is better to chain both these animals and go out free and unconcerned about self. All this concern about self is the misfortune which dogs the man who has not related himself to the one universal law.

Not Old Enough.

Alice was not greatly interested in the approaching Halloween party and when her older sisters tried to enthrall her with the subject she answered sadly: "Oh, what good is Halloween to me? I am not old enough to see my future husband's face in a mirror."

For Sprains and Bruises.—There is nothing better for sprains and contusions than Dr. Thomas' Electric Oil. It will reduce the swelling that follows a sprain, will cool the inflamed flesh and draw the pain as if by magic. It will take the ache out of a bruise and prevent the flesh from discoloring. It seems as if there was magic in it, so speedily does the injury disappear under treatment.

Correct style worn by well dressed young men in all localities. Lace boot—medium narrow recede toe, low heel—made in black, tan or patent calf. Price, \$7.00 to \$10.00.

Style—Plus Service at a Fair Price

THE style illustrated above is one that is largely preferred by Canadian business men—especially young men. It has the medium long vamp and narrow, somewhat pointed toe which gives the foot a slim and "dressy" appearance, without being extreme in style. Those who like this type of shoe will find it thoroughly satisfactory in fitting qualities and a comfortable easy shoe to walk in.

This style can be obtained in several grades of black and tan. The price range—\$7 to \$10—considering the present leather market, is extremely moderate.

Next spring a shoe of the same wearing qualities will cost from ten to twenty per cent more. It would cost more now except for the fact that the resources of this company enable us to cover our needs well in advance.

A.H.M. War-Time Selections offer special Service Value for Men, Women and Children. Ask your dealer for them.

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