

Nurses Wanted

Class of probationers beginning May 1st: applications desired; three years' course; post-graduate in Western and other general hospitals; probationers are given \$13.00 per month, with uniform, board and laundry.

TORONTO HOSPITAL FOR INSANE TRAINING SCHOOL 999 Queen Street West. Toronto Apply, Miss V. West, Head Nurse.

SUNDAY SCHOOL LESSON

LESSON IV. April 23, 1918. Jesus Rebukes Selfishness—Temperance Lesson.—Marks 9: 30-50.

Commentary.—I. Jesus foretells his death (vs. 30-32). Shortly after the transfiguration and the healing of the demon-possessed boy, which took place in Caesarea Philippi, Jesus and His disciples went through parts of Galilee on their way to Capernaum. The language of the narrative indicates that they went over unfrequented roads, so that the presence of Jesus would not be disclosed. He took occasion to tell his disciples again about the death which he must soon suffer. He had declared this truth previously (Matt. 16: 21), and now they were "ceeding sorry" (Matt. 17: 23) by the repetition of the announcement. The Son of man was to become, for the time being, subject to the power of sinful men, to suffer death at their hands; but though it would be granted to them to accomplish his death, they could not prevent his rising again from the dead. They still failed to understand him, for they were unable to reconcile Christ's purpose to establish a kingdom with the idea of his death. Their minds were only partially enlightened with respect to spiritual things, and their inability to comprehend the announcements which he had already made caused them to fear to pursue the subject further.

11. Greatness and service (vs. 32-37). He came to Capernaum—This town, which was on the north-west shore of the Sea of Galilee, had been the home of Jesus. He had been away from Capernaum for several months, being in the house—it is probable that it was Peter's house, disputed among yourselves by the way.—On the way from Caesarea Philippi the disciples had probably fallen behind Jesus, and were earnestly discussing some subject. Our Lord knew what they had said, but he wished to secure an acknowledgment from them. 33. He held their peace—They were ashamed to tell Jesus, for it would be a confession of a wrong disposition on their part, who should be the greatest.—They called to mind perhaps the preference given on Hermon to Peter and the sons of Zebedee, and now disputed, who should be the greatest in the Messianic kingdom, which they fondly believed was about to be specifically set up. Jesus saw the urgent necessity of rebuking the self-seeking disposition of his followers. 35. He sat down—He assumed the attitude of Oriental teachers, called the twelve—that he might give them a much-needed lesson, if any man desire to be first... servant of all.—Such a desire is opposed to the spirit of Christ, and is utterly out of harmony with a spirit of humility. The greatest in the kingdom of Christ are those who render the most devoted service to him and to their fellow-men.

38. He took a child—Matthew says, "Jesus called a little child unto Him" (18: 2). At the house was probably

Peter's, the child may have been his. Set him in the midst—Jesus placed the child before the disciples to illustrate the truth He was declaring. 37. Whosoever shall receive one of such children in My name—Matthew records other words of our Lord: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (18: 3). The necessity of a humble teachable, submissive spirit is urged. The self-seeking spirit is out of harmony with the spirit of the gospel. Jesus both exalts childhood and shows the need of having the childlike spirit. Receive Him—One who possesses the humble, childlike spirit receives Jesus. Receive Him, but Him that sent Me.—Not only does he receive Jesus, but in receiving Him he receives the Father. This expression shows the oneness of Christ with the Father.

III. John's Report and Jesus' Answer (vs. 35-50). 38. John answered—The conversation between Christ and His disciples continued, but the subject was changed. It may be that the words, "In my name," which Jesus had just used, reminded John of what he had said and his fellow disciples had recently done. Master—John recognized Jesus as the great Teacher. Casting out devils in Thy name—The life and works of Jesus were having a great influence. There were some who had come to have great faith in Him, although they were able to exercise the faith that subdued and cast out evil spirits, but it was done in the name of Jesus. It is evident that the exorcism was real and not pretended. We forbid Him—The disciples believed they were doing right in commanding those who were using Jesus' name in this way, to refrain from it. They fancied that loyalty to the Master demanded that course, because he followeth not us.—The disciples' loyalty, as they regarded it, was of the nature of bigotry. There is significance in John's saying, "Followeth not us," instead of using the words, "Followeth not thee." The language conveys to us the idea of a strong party spirit among the disciples. Jesus would soon give them a broadened vision of Himself and His work. 39. Forbid him not—If you meet him again, let him go on quietly in the work in which God owns him. If he were not of God, the demons would not be subject to him, and his work could not prosper. A spirit of bigotry has little countenance from those passages.—Clarke. If really good work is being done, we are to bid the workers Godspeed, rather than seek to hinder them or try to discredit their work. Through prejudice and narrowness the Jewish leaders had sought to discredit the mission of Jesus, and their prejudice had grown into intolerant opposition and hatred. Lightly speak evil of Me—The very fact that one could perform a miracle in the name of Jesus is proof that the worker was a sincere believer in Jesus, and hence would have no disposition or motive to speak slightingly of Him.

40. Not against us is on our part—We are either on the Lord's side or arrayed against Him. There is no middle ground. There is no such thing as being neutral so far as our attitude toward Jesus Christ is concerned. 41. Whosoever shall give—in My name—One who should confer this favor on a follower of Jesus in His name would receive a reward. That being true, how more would he be esteemed who should, in the name of Jesus, perform the miracle of casting out evil spirits. It was thought of as the natural thing to do in the dry, hot climate of Palestine to offer water to the thirsty. Though in itself insignificant, it would not escape the divine notice when done to a disciple in the name of Jesus. In these words Jesus showed His followers that they should have encouraged those who were casting out devils in his name instead of opposing them. 42. Shall offend—Such cause to stumble. It is better, The Saviour uses strong language to express the culpability of those who put anything in the way of believers in him. Jesus would make this lesson most emphatic. His followers are commissioned to be helpful to others in letting them into the good way and do all in their power to keep them in it. The millstone mentioned here is not the one that could be turned by hand, but the one that is turned by an animal. The act of punishment that is here referred to was practised by the Greeks, Romans, Syrians and Phoenicians. 43-48. In these verses Jesus shows how important it is that everything that would become a hindrance to one in the way of life must be put away. Anything as dear to us as even the hand, the foot or the eye must be given up if it would cause us to stumble. We may cling to the things that lead us astray and go down to eternal ruin, but this is not the reasonable thing for us to do. It is far better to sacrifice some of the things that the world calls good, but which are hindrances to spiritual advancement, than to be cast into eternal punishment. The words of Jesus show plainly that the torment of the wicked is unending. 49, 50. Fire and salt are mentioned in the same connection. Salt is used as a preservative, since it destroys the action of that which would produce corruption, and fire is used as an emblem of saving or preserving order. Fire destroys that which is perishable and renders the imperishable more valuable. The excellence of salt in domestic uses is everywhere recognized.

QUESTIONS.—What revelation did Jesus make to His disciples after the transfiguration? What subject had the disciples been discussing on the way from Caesarea Philippi? What course did Jesus take to rebuke them? What had the disciples done to one who was casting out devils in Jesus' name? How did Jesus regard their act? From what are all Christians called upon to separate themselves? What are the properties of salt? What is it to have salt in one's self?

PRACTICAL SURVEY

Topic—Failure of selfishness. I. Unholy ambition. II. Uncharitable judgment. III. Presumptuous authority.

I. Unholy ambition. A serious fault was displayed among the chosen disciples, which called for the Master's interference and reprimand. Though he suffered them to end their contest, he called them to account. Unholy ambition was their fault, and the true greatness his lesson. The

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The CONSUMERS ASSOCIATION, Windsor, Ont.

Master's words were a gracious revelation of his mind and disposition, as well as an instructive lesson for his disciples. They revealed his gracious heart, his compassionate purpose and his widely extended love. Unveiling the future to his disciples, Jesus designed to open their minds to the spiritual nature of his kingdom, and to dispel many of their preconceived notions and expectations. The unfolding of his purposes occasioned fear, because they were incompletely apprehended. Such a prospect seemed inconsistent with the view they were forming of his Messianic character and glory, and with the expectations they were cherishing of his speedily approaching kingdom. They all expected to occupy posts of dignity and power in his kingdom.

II. Uncharitable judgment. The name spirit which led to the disputing and prompted the disciples to forbid others from working miracles. Jesus proved his superiority to human infirmity by permitting and encouraging service which his disciples would have forbidden. Jesus taught them that in the conquest of evil, every one's best interests are advanced; that the law of kindness for his sake, is of all things, the most likely to remove prejudice against Christianity and to bring together those whose interests are separate; that toward all who do not oppose Christ, should be an attitude of hopeful and trustful encouragement, since all personal efforts and public movements for extending truth and increasing righteousness in the world are really parts of Christ's work and are dependent upon his power. Jesus admonished his disciples to be more strict with themselves and more charitable with others. He would thus inculcate in them a lowliness of mind, diligent industry, willing self-sacrificing service for the common good. He emphasized the difference between ambition and the desire for excellence.

III. Presumptuous authority. The rebuke of the disciples to those bringing the children to Jesus, arose in a measure from ignorance of the children's need. While they forbade them out of zeal for Christ, they really misrepresented him and wronged the children. It was a revelation when Jesus said, "Of such is the kingdom of heaven." He raised child life to

its rightful place and threw the shield of his protection around it. It was an indication of his willingness to receive children, a declaration as to the duty of bringing them to him, a declaration of the sin of withholding them. Jesus was the first great teacher of men who exhibited a genuine sympathy for childhood, and taught that there are elements in childhood which should be preserved in manhood. His love and their worth, his care and their need, their rights and parental duty were all brought to view in his words, "Suffer the little children to come."

A Pill for All Seasons—Winter and summer, in any latitude, whether in torrid zone or Arctic temperature, Parmalee's Vegetable Pills can be depended upon to do their work. The dyspeptic will find them a friend always and should carry them with him everywhere. They are made to withstand any climate and are warranted to keep their freshness and strength. They do not grow stale, a quality not possessed in many pills now on the market.

Pidgin English.

The word pidgin, or pidgeon, as connected with English, is a Chinaman's poor attempt to pronounce the word business. Brewer gives it—business, bigdiness, bigden and pigeon. Pigeon English, therefore, means a mixture of English, Chinese and Portuguese, and is used in all parts of the far east as a means of communication between the natives, and the foreigners. During nearly half a century, and especially since the opening of many ports to Europeans, business relations have developed to such vast proportions and reached into so many channels that some universally understood means of communication became absolutely necessary, and pidgin or pigeon English was the natural result. Its acquirement in the coast ports, at all events, is a matter of importance both with traders and with natives, who seek situations in foreign employ, and it has become popular as a medium of communication.—Exchange.

Do not care how many, but whom you please.—Syrus.

INTENTIONS VS. BAYONETS.

(Chicago Tribune.) Every fresh battalion, every fresh man, is a Godsend, but the total combatants are millions, and America after a year of preparation, America, the richest nation in the world, with the greatest industrial organization in the world, and over a hundred millions of alert and vital people, contributes only a hundred thousand soldiers, without higher organization, not finally trained, protected by borrowed guns and by the aeroplanes of our Allies.

We have disappointed expectations, and our tardiness is a serious factor in the crisis now confronting our allies. Good intentions have not stopped the German bayonets. Programmes and promises are not worth a single shell in the ranks of the enemy. Men are fighting at this moment with set teeth and powder-blackened faces, pounding hearts and aching sinews, fighting and dying for every inch of ground in a hell of steel.

Wars are disfigurements that disappear when treated with Holloway's Corn Cure.

SUNDAY AT HOME

CREEDS. Give me creeds—That live in deeds—Deeds that show the heart is true. Words are fair And free as air, And may prove the thought of you. That is the thought To the end with action strong Never yet Has cured regret Or unloosed the grip of wrong.

The joy of the Lord is your strength. Sing, O heavens; and be joyful, O earth; and break forth into singing O mountains, for the Lord hath comforted His people, and will have mercy upon His afflicted.—Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation.

The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him.—My soul shall be joyful in my God; for He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.—We joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—I will joy in the God of my salvation.

When I hold an egg in my hand, I

KEEP YOUR SHOES NEAT IN WHITE SHOE DRESSING LIQUID OF CARE For MEN'S WOMEN'S and CHILDREN'S SHOES

have one method of the Creator for propagating life. The whole bird is in that egg, toenails and tips of wings and heart and lungs. To try to add anything to that egg is to blight it, to take away any part is to destroy it. "Thou canst not add one cubit to this stature," nor to your own; it is not built as Noah built the ark, timber to timber, plank on plank; the spirit of man knows nothing of parts, or degrees or conditions; the spirit of man is a flat. "He speaks and it is done." He says to the exposed infant as He passes by, "Live." "He commands and it stands fast"; children grow in wisdom and stature; growth is a law of life; what is growth? It is a matter of furniture, tools and opportunities. I once called on a gentleman on the shores of Belfast Loch. He had a beautiful boat, and a beautiful winter time. He was fond of watching. Had a beautiful craft in her winter berth. He showed me into the drawing-room, and to it was a sail-loft; the only thing on it was the main sail of his yacht. He could not afford to furnish his drawing-room with all sorts of nic-nacks and pay the wages of his crew in summertime.

I learned a lesson here. Life largely consists of furniture, men love spacious apartments in their personality; the great thing to know is what to put in. One has a mainsail in order to go on pleasure trips in summer; others stow away rare riches, gems of righteousness, beautiful jewels of worth untold; and in the holiest spot is enshrined the scarcely known, the unnamable, the indescribable, the One who hides behind the thundercloud, and under the earthquake, and who breathes in the ear of souls, who band low in speechless adoration the ineffable message of undefinable Life! Wholeness suggests harmony; look to the heavens, listen to the music; they move in harmony, they differ in size and mission and drift; one star differs from another; yet they do not clash; they move in harmony, tremendous power drives them from the sun; another equal power binds them to the magnificent centre. Oh, the music; for ever singing as they shine, the hand that made us is Divine!

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MARKET REPORTS

TORONTO MARKETS.

Table with columns for Dairy Produce, Eggs, Poultry, etc. and prices.

MEATS—WHOLESALE.

Table with columns for Beef, Pork, Mutton, etc. and prices.

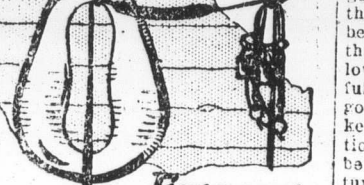
SUGAR MARKET.

Table with columns for St. Lawrence granulated, etc. and prices.

TORONTO CATTLE MARKETS.

Table with columns for Export cattle, Butcher cattle, etc. and prices.

Back Ache! NATURE gives warning of approaching disaster, and backache tells you that the kidneys are deranged. As soon as the kidneys fail poisons are left in the blood, which cause aches and pains, rheumatism and lumbago. The digestive system is interfered with, and there is gradual loss of flesh and harshness and dryness of the skin. There is often headache and dropsical swelling of the limbs. The most effective treatment is that which awakens the action of the liver and bowels, as well as the kidneys, for these organs work together in removing the poisonous impurities from the system. This is the reason why Dr. Chase's Kidney-Liver Pills are so successful in the treatment of diseases of the kidneys. This is why they frequently cure when ordinary kidney medicines fail. Just put this medicine to the test when you have backache, headache and other indications that these filtering and eliminating organs are sluggish in action, and see how quickly they respond. Prevention is always the wiser course. For this reason it is well to keep Dr. Chase's Kidney-Liver Pills at hand, and by regulating these organs forestall serious disease. Dr. Chase's Kidney-Liver Pills One pill a dose, 25 cents a box, all dealers, or Edmanison, Bates & Co., Ltd., Toronto. Do not be talked into accepting a substitute. Imitations only disappoint.



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