

WEDNESDAY SCHOOL LESSON

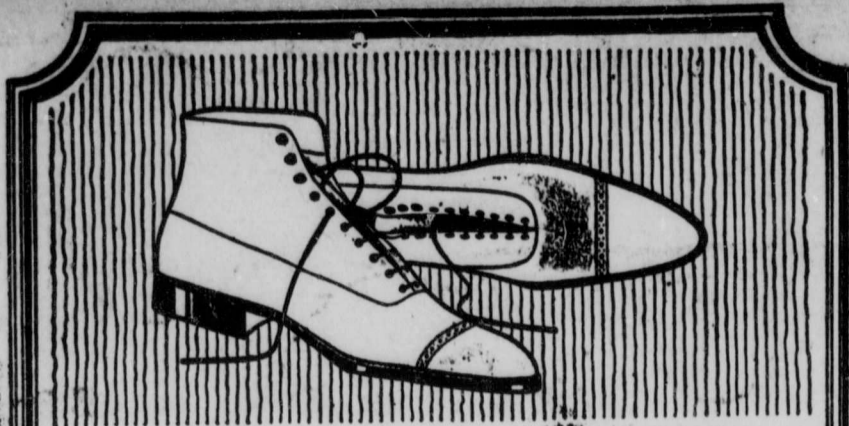
LESSON XII. September 22, 1918
Fruits of the Christian life.—Matt. 25: 14-30; 5: 1-12.

COMMENTARY.—I. Rewards for well-doing (25: 14-30), 14-19. The parable of the talents was spoken by our Lord during the last day of his public teaching. It was on the Tuesday before his trial and crucifixion. The great lesson which it emphasizes is that of faithfulness. This quality is illustrated in the conduct of two servants to whom the master, who was going into a far country, committed his property to be used for him while he was gone. To the first servant he committed five talents, or a sum variously estimated from five thousand dollars to ten thousand dollars, if the silver talent is meant or many times that sum if the talent intended was gold, for the talent was of Jewish weight. To a second servant was entrusted two talents and to a third servant one talent. The first two servants made use of their respective sums, but the third hid his money away in the earth. After a long absence the master returned and called upon his servants for an accounting of what he had entrusted to them. The talents here represent whatever of ability, time or property we have. These are entrusted to us to be used for God's glory, and we shall be brought to give an account to God for the use we have made of them. The day when the servants were called upon to render up their accounts to the master. 20. He that had received five talents came—The master began with the one who had received the largest sum. I have gained, five—He had no hesitation in presenting his report, for he had been faithful to his trust. The talents had doubled and he was a better servant than when his master left him. The Christian acknowledges that gifts and opportunities come from God, but the improvement and increase only come through a consecrated, trustful use of them. 21. Well done—He received the master's approval. Faithful—He had his master's interests at heart, hence he was diligent in his absence. A few things—The absence of his lord was a testing time to show how he would look after his master's interests. Ruler over many things—His ability had increased by use, and this fact together with his faithfulness assured him a place of greater responsibility and usefulness. Enter thou—The faithful servant was admitted to the master's palace and became partaker of his joys. He enjoyed the master's confidence and fellowship. Three rewards are mentioned: 1. Approval. 2. Enlarged power and authority. 3. Participation in the master's joys. In a spiritual sense these all belong to the Christian in this life, but in a larger sense in the world to come. 22. Thou deliverest unto me two talents—The servant was not responsible for the bestowment of the talents, but he was responsible for their faithful employment. His ability was less and the talents were less in number, but his faithfulness was just as great as that of the servant that received the master's palace and became partaker of his joys. 3. Into the joy of thy lord—Whatever this may mean, the servant was to share the joys of his master. He was to partake of the choice fruits of his own faithfulness. 24-30. The lesson of the rewards of faithfulness is made emphatic by the consideration of the treatment accorded the servant who failed to make use of the talent entrusted to him.

II. Blessings promised (5: 1-12). 1. 2. During the second year of Christ's earthly ministry he organized his kingdom by choosing twelve disciples and laying before them the principles upon which that kingdom is founded. These great truths are set forth in the Sermon on the Mount, which was delivered to his disciples and the multitudes in Galilee, probably on the Horns of Hattin, three miles west of the Sea of Galilee. 3. Blessed—The word happy is too weak to express the thought here. Blessed implies a joy that is spiritual, whose source is divine, "produced by God's sunshine in the soul." Poor in spirit—The spirit is the immortal nature in man; and especially the moral part where with a man is religious and receives and communes with the divine Spirit.—Whom. The poor in spirit are those who realize their need and feel their spiritual poverty. They are penitent and hence are in a condition to receive the promised blessing. Those who are proud and self-satisfied are far from being poor in spirit. Those who humble themselves and repent of their sins are candidates for the blessing attached to this condition.



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tion. Kingdom of heaven—There is a sharp contrast between temporal poverty and the possession of the kingdom of heaven. Christ comes into the heart and sets up his kingdom, which is "righteousness, and peace, and joy in the Holy Ghost," and reigns there himself. 4. Mourn—Here is expressed a want, a longing. They mourn because they have sinned. This does not refer to worldly or temporal sorrow. It does not mean mourning for lost health, wealth or friends, but godly sorrow that "worketh repentance not to be repented of." Comforted—The Lord comforts by speaking the words of pardon and peace to their hearts. True joy is frequently the fruit of sorrow. This promise is positive, "shall be" comforted, 5. Meek—"Of gentle and long-suffering disposition; of peaceable temper; submissive, compliant, yielding." When this due composure of mind has reference to God, it is termed "resignation"; when it is exerted toward men it is "mildness and gentleness"; when we consider it with regard to ourselves we style it "patience."—Wesley. Inherit the earth—The land; an expression frequently used by the prophets to signify the land of Canaan. Under this figure our Lord promises the abundance of spiritual good provided for in the gospel. The Canaan for perfect rest and joy and peace is the inheritance of those who are truly meek. 6. Hunger and thirst—These strong expressions set forth the longing of the soul for spiritual good.

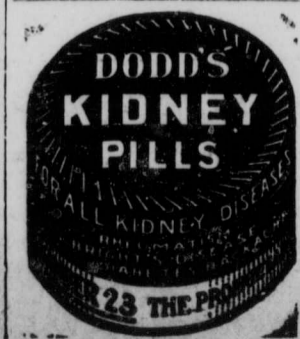
7. Blessed are the merciful—Those who feel for the woes and distresses of others, whether friends or enemies, and open their hearts for their relief. "The merciful," says Erasmus, "are those who weep over the calamities of others, who feed the hungry and clothe the naked, admonish those in error and pardon the offending." Obtain mercy—He shall be dealt with in mercy by God and man. The exercise of mercy brings its own reward. "It blesseth him that gives, and him that takes." There is genuine satisfaction in being merciful to others, and God and our fellow men repay us in addition by being compassionate toward us. We are able by nature to extend mercy to others, though this ability is greatly enhanced by grace. 8. Blessed are the pure in heart—Paul says, "Now the end of the commandment is charity out of a pure heart" (1 Tim. 1: 5). The purpose of the gospel is to make the heart pure. To be more in heart is to have all sin removed, and John says, "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). Man cannot make his heart pure, but God can. Shall see God—Only those who hearts are pure have correct spiritual eyesight. The pure in heart are like God, hence they

are able to discern him. They see him in his word, in his providence, in their hearts. They see him because they desire him above every other object. 9. Blessed are the peace-makers—The peacemaker is one who is peaceable himself and seeks to promote peace wherever his influence extends. Jesus is the great example of this class. He came to bring peace to earth, yet he was always opposed to unrighteousness, and severely denounced hypocrisy and other forms of sin. Children of God—God is spoken of in the Bible as the God of peace. Those who "follow peace with all men" (Heb. 12: 14) are like him and are called his children. They become such by being born of the Spirit and adopted into the family of God. 10. Persecuted for righteousness' sake—Pursued, cruelly hounded, because they maintain and practise righteous principles. They seek to make the world better and are hated by evil-doers. Theirs—They have the same blessing that is pronounced upon the poor in spirit in verse 3. 11, 12. A blessing is also promised to God's people when they are reviled, or slandered for Jesus' sake. They are exhorted to rejoice and be glad, for this was the treatment accorded to the Old Testament prophets.

Questions.—When was the parable of the talents spoken? How were the talents distributed? What can be said as to the money value of the talents? What did the master expect of his servants? What did the master do upon his return? What did the talents represent? What is the teaching of the parable? Upon what class of people does the Lord pronounce blessings?

PRACTICAL SURVEY.

Topic.—How Christ Blesses His Followers on Earth and in Heaven.
I. Christ the source of blessing.
II. Earthly blessings.
III. Heavenly benedictions.



1. Christ the source of blessing. There is no Christianity apart from Christ. It can not be perpetual, either as a system of religious faith, or as a personal experience, apart from his vital, immanent presence. The gospel presents not a theory or creed, but a living person as the object of faith and affection. His indwelling is as essential to its continuance, as the spirit is to the preservation and activities of physical life. Christ only accounts for Christianity, and Christianity is the only interpretation of Christ. "In him dwelleth all the fulness of the Godhead bodily," first, for the purpose of revelation; second, for the purpose of communication. "The only begotten Son... he hath declared him." Christ has revealed the fatherhood of God. Sin forfeited are relationship, and the term is unknown under the law. It belongs to the vocabulary of redemption. Christ is the only medium of approach to God, and as the High Priest of our Christian profession, transforms by his atonement and intercession, the thrones of justice into the throne of grace. We come unto God by him.

11. Earthly blessings. Godliness has a two-fold promise: "the life that now is;" "that which is to come." In the greatest sermon ever preached, Jesus makes the birds and flowers the silent witnesses to divine care for the temporal needs of his followers, and tells us that to seek "first the kingdom of God, and his righteousness," is the surest way of securing needed blessings. All human efforts are but failures without his cooperation. We may will, but can not execute apart from divine permission.

"Except the Lord conduct the plan. The best concerted schemes are vain. And never can succeed." James sharply reproves independent planning. "Ye ought to say, If the Lord will, we shall live, and do this, or that." Spiritual blessings are embraced in moral restoration. "He restoreth my soul." The result of sin is threefold: derangement of moral relationships; enslavement of moral faculties; pollution of moral nature. Restoration involves also a threefold process: justification, which restores relationship; regeneration, which releases from moral bondage; sanctification, which purifies from moral pollution. The result is the "fruit of the Spirit" in heart and life.

111. Heavenly benedictions. The Bible tells us much, and yet little concerning the future state. Its silences are as significant as its statements. There is enough for assurance and comfort, but nothing to gratify curiosity. What the unfoldings will be is determined by the character and conduct of the present. There are no

gratuitous rewards of retributions. Heaven is both state and place; but is essentially the former. No place or conditions could produce it if the moral state were wanting. Three conditions must enter into its experience: completeness, congenitally, permanency. There will be the absence of all conditions resulting from the fall, and its effects. "There shall be no more curse." Hence, "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." W. H. C.

MARKET REPORTS

TORONTO MARKETS.

Dairy Produce—	
Butter, choice dairy	0 45
Do., creamery	0 32
Margarine, lb.	0 35
Eggs, new laid, doz.	0 52
Cheese, lb.	0 35
Do., fancy, lb.	0 35
Dressed poultry—	
Turkeys, lb.	0 30
Fowl, lb.	0 25
Spring chickens	0 45
Roosters, lb.	0 23
Ducklings, lb.	0 35
Fruits—	
Apples, basket	0 25
Blueberries basket	1 50
Do., box	0 25
Lawton berries	0 40
Mushrooms, lb.	0 75
Pears, 6-qt. bkt.	0 50
Do., 11-qt. bkt.	0 50
Plums, 6-qt. bkt.	1 00
Do., 11-qt. bkt.	0 65
Peaches, 6-qt. bkt.	0 50
Do., 11-qt. bkt.	0 70
Melons, bkt.	1 00
Do., each	0 05
Vegetables—	
Beans, small measure	0 15
Beets, new dozen	0 25
Carrots, new doz.	0 25
Corn, doz.	0 40
Cucumbers, bkt.	0 75
Do., pickling bkt.	0 75
Cucumbers, doz.	0 10
Cabbage, each	0 10
Cauliflower, each	0 10
Celery, head	0 05
Egg plant, each	1 00
Gherkins, basket	0 65
Lettuce, head, bunch	2 00
Onions, 75-lb. sacks	0 04
Do., green bunch	0 10
Parley, bunch	0 15
Pumpkins, each	2 25
Potatoes, new bag	2 00
Radishes, 3 bunches	0 10
Rhubarb, 2 for	0 05
Sage, bunch	0 10
Savory, bunch	0 10
Squash, each	0 30
Tomatoes, basket	0 50
Veg. marrow, each	0 05

MEATS—WHOLESALE

Beef, forequarters	\$17 00	\$19 00
Do. hindquarters	25 00	28 00
Carcasses, choice	22 00	21 00
Do., common	13 00	15 00
Veal, common, cwt.	16 50	19 00
Do., medium	19 00	22 00
Do., prime	19 00	21 00
Heavy hogs, cwt.	25 50	28 00
Shop hogs	26 00	27 00
Abattoir hogs	26 00	27 00
Mutton, cwt.	27 00	28 00
Lamb, cwt.	27 00	28 00
Do., Spring, lb.	0 27	0 29

SUGAR MARKET

Toronto wholesalers quote on refined sugars, Toronto delivery, as follows:
Redpath granulated 100 lbs. 8 81
Do., No. 1 yellow 100 lbs. 8 81
Do., No. 2 yellow 100 lbs. 8 41
Do., No. 3 yellow 100 lbs. 8 31
St. Lawrence granulated 100 lbs. 9 09
Do., No. 1 yellow 100 lbs. 9 09
Do., No. 2 yellow 100 lbs. 8 89
Do., No. 3 yellow 100 lbs. 8 74
Atlantic granulated 100 lbs. 9 44
Do., No. 1 yellow 100 lbs. 9 34
Do., No. 2 yellow 100 lbs. 9 24
Do., No. 3 yellow 100 lbs. 9 24
Barrels—20-lb. cartons, 600 and 50 2lb. cartons, 70c over bag, Gunnies, 5-20, 40c; 10-10-lb., 50c over bags.

Toronto Cattle Markets.

The market was strong for good steers and for veal calves, but weaker for heavies. Hogs were 25 cents higher; bacon hogs were in good demand; heavy hogs, 230 to 250 pounds, were not in demand. Lambs were unsettled, the best bringing \$18. Sheep were steady.

Export cattle, choice	\$14 00	\$15 50
Do., medium	12 75	14 00
Export bulls	9 75	10 50
Butcher cattle, choice	10 50	11 50
Do., medium	9 50	10 50
Do., common	7 25	8 00
Butcher cows, choice	9 50	10 75
Do., medium	8 50	9 50
Do., canners	5 50	6 00
Butcher bulls	8 75	9 25
Feeding steers	8 25	8 50
Stockers, light	6 75	7 00
Stockers, choice	7 50	120 00
Milkers, choice	8 50	130 00
Springers, choice	14 00	15 00
Rucks and culls	8 00	10 00
Lambs	17 50	18 00
Hogs, fed and watered	19 50	19 75
Hogs, f.o.b.	18 50	
Calves	17 00	17 50

Mrs. Newlywed—I believe everything my husband tells me. Mrs. Oldtimer—How long have you been married? Mrs. Newlywed—Oh, I've been married ever since last Monday.

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