

SUNDAY SCHOOL LESSON

LESSON IV, JULY 25, 1915.
OBEYING GOD.—MATTHEW 4: 18-22; JOHN 14: 22-24; JAMES 1: 22-27.

COMMENTARY:—Obedience and discipleship (Matt. 4: 18-22). Walking by the sea—Jesus had for a time carried on his Galilean ministry alone. He had labored much near this body of water, and for this and other parts of Galilee were to be gathered his twelve disciples. Saw two brethren—These were Simon and Andrew. They had become his followers more than a year before this time, had accompanied him for a season and then returned to their former occupation. Casting a net—This was not the same as the hauling-net mentioned in Matt. 13: 47. The casting-net was thrown by the fisherman, as he saw the fish in the water, to make the capture and bring his catch to land, while the hauling-net was placed in the water and left for some length of time that many fish might be entrapped by it. Fishers—A legitimate and worthy calling. "Christ does not call idle men to work in his vineyard." 19. Follow me—Jesus had need of them and they had need of him. The time had now come for them to be permanently with him as fellow workers, hence the authority with which he spoke. I will make you fishers of men—The expression meant to take alive. The fish were caught to die; men were to be caught to live. As these men had attained skill in catching fish, so they were to be taught to win men for the new kingdom. "The higher work comes to the disciples while they are faithfully performing their common daily tasks. It is to those who are faithful in the least that the call comes to higher duties." Peloubet. 20. Straightway—At once, immediately. Left their nets—Luke says, "They forsook all" (5: 11). Their nets formed their means of gaining a livelihood. 21. Other two brethren—There were two sets of brothers among the disciples. These also had been his followers, and were prominent among the apostles. James and John were the sons of Zebedee and Salome (compare Matt. 27: 56 and Mark 15: 40). Mending their nets—This was a humble yet necessary calling. All necessary work is honorable. 22. Left the ship and their father—The sacrifice as expressed here is greater than that mentioned in the case of Peter and Andrew. The feelings of Zebedee are not described, but we can imagine what they were when the separation took place. Here was a recognition of Christ's authority.

11. Obeying from love (John 14: 22-24). 22. Judas... Iscariot—There were several persons by the name of Judas mentioned in the New Testament. John makes it clear that this Judas was not the one who betrayed our Lord. He is identified with Lebbaeus, or Thaddaeus. Judas Iscariot is not recorded as asking Jesus any question of deep spiritual significance such as the only which follows. How is it—What is come to pass?—R. V. Judas has in mind the statement of Jesus in the preceding verse, "I will love him, and will manifest myself to him." Will manifest myself—Judas' idea, which was held also by the other disciples, was that when the proper time came Jesus would show himself King by some glorious manifestation before all the world. Not unto the world—Judas' mind was not fully enlightened in regard to spiritual truths, else he would not have asked this question. The manifestation of which Jesus spoke was not one of royalty and earthly splendor, but one that had to do with the spiritual life of his true followers. 23. If a man love me, he will keep my words—Jesus here states a universal truth. Every one that loves the Lord Jesus will obey him. He recognizes his authority and knows that he should obey, but he obeys out of pure love for his Master. My Father will love him—Because the believer loves and obeys the Son, the Father will recognize him and will love him. We will make our abode with him—The intimate relation which exists between the Father and the Son is here seen, and the blessed experience of the indwelling Lord is set forth. The Father and the Son come into the obedient, trusting soul to abide. There is a permanency of Christian experience for those who love and obey the Lord. This inward abiding of the Lord in the soul is the manifestation which is clear to the one in whom he dwells, but is not apparent in any such way to others. 24.



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loveth me not keepeth not my saying
—Jesus stated this great truth positively and then stated it negatively in order to make the thought impressive to Judas.

III. Hearing and obeying (James 1: 22-27). 22. Doers of the word, and not hearers only—It is an important step toward righteousness to know what is right, but if one stops there and does not advance to the doing of what is right, his hearing, or knowing, the right does not amount to very much. There are multitudes in Christian lands who know they ought to give themselves to God and serve Him, but they fail to obey fully. Deceiving your own selves—They who know God's will and do not obey are in reality trying to cheat themselves. They vainly imagine that it will in some way be well with them, but have no true basis for hope. 23. Beholding his natural face in a glass—A striking illustration is here introduced. The man beholds or contemplates in a mirror his own face. He sees himself and at the time has an idea of how he looks. He has seen his image thus reflected again and again, but it is not clearly and permanently fixed in his mind. 24. Straightway forgetteth—We do not retain in memory our own spiritual character and moral destiny in the word, as in a glass, may pass away and retain no true impression.

25. But whose looketh into the perfect law of liberty—The figure is that of a man stooping down and earnestly beholding an object, and in this case that object is the word of God. By looking steadfastly into it one grasps a true idea of his spiritual condition. With the aid of the Holy Spirit he comes to know what the needs of his soul are. Continueth therein—Does not turn away, but continues to look into the "perfect" law of liberty. Not a forgetful hearer, but a doer—He studies the law of God to know what he should do and goes forward to do it. Shall be blessed in his doing (R. V.) There is a blessing in knowing what one should do, but the great blessing is in doing it. 26. Religious—Strict in the observance of religious rites and ceremonies. One who has upon him a profession of religion. Bridleth not his tongue—The tongue needs to be brought under control. By the tongue one is likely to express the condition of the heart. An unbridled tongue shows that the heart is not right. This man's religion is vain—No amount of observance of religious ceremony will avail if the heart is unchanged by divine grace. 27. Pure religion—True religion, unmingled with the corruption of empty ceremonialism, is pure religion. It has its place in the heart, and has its outward works. To visit, etc.—One may be destitute of works, relieving the distresses of orphans and widows and other works of charity, but one who has pure religion will as a natural consequence be engaged in works of

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mercy and charity. Keep himself unspotted from the world. He who enjoys pure religion keeps himself, through the grace of God, from the spirit of the world.

Questions.—What did Jesus tell Peter and Andrew to do? What did He promise to make of them? How promptly did they obey? What did James and John do when Jesus called them? What question did Judas ask Jesus? What is the connection between love and obedience? What is the difference between hearing God's word and doing what it requires?

PRACTICAL SURVEY.

Topic.—Obedience: To whom? Why? How?

I. Obedience.

II. To whom?

III. Why?

IV. How?

I. Obedience. Obedience is an act performed or abstained from in submission to authority. The obligation is always proportioned to the authority which imposes it; and the demerit of disobedience must be measured by the same standard.

II. To whom? The above principle being true, obedience to God must forever remain the first duty of man, and disobedience both the fundamental and supreme transgression. In the nature of things, God's requirements must be inclusive, paramount and permanent. Nothing can be excepted, and no excuse accepted. Duty to God must embrace all other obligations. It must be first considered; must be the basis of decision, and cannot be remitted even by the authority which imposes it. All other duties root themselves here; and nothing can be politically, industrially, socially, personally right which contravenes this supreme principle. No sacrifice or service can be accepted in lieu of obedience. Saul degraded his character, and lost his crown by an attempted substitution (1 Sam. 15: 11-23).

III. Why? God's requirements are always right. Creatorship establishes an original title. Creative rights must be inclusive and permanent. They cannot be surrendered without dishonor to their source, nor disregarded without destruction to the subject. The interests and responsibilities are mutual. That which wrongs the Creator, dishonors and destroys the creature. "He that sinneth against me wrongeth his own soul." The law written in the word of God, and in our constitution read alike. To disobey one is to dishonor the other. God possesses redemptive rights. The for-

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future of human privileges and possibilities was absolute, and the price of redemption was immense. Measureless sacrifice was necessary that the vast interests might be secured. No surrender of righteousness was possible, but the Creator stooped to the level of suffering that he might deliver "the whole creation," which "groaneth and travaileth in pain together." Delty took upon himself the work of atonement. He that was Lord of all became servant of all. A redeemed and restored estate imposes enlarged obligations. Obedience secures the highest well-being. God makes no arbitrary demands. His law expresses not only authority, but necessity. Every requirement roots itself in the constitution of things.

IV. How? Willingly. True obedience is even more a matter of the spirit than of the act. Reluctance robs us of the reward. Wholeheartedness alone yields the joys of service. "If ye be willing and obedient, ye shall eat the good of the land." Love is the inspiration to true obedience. It renders the service of sonship. It knows no hard things, and transforms duty into delight, and obligation into privilege. God cares more about the disposition his creatures cherish than about any service they can render. Love always gives its best; "makes princely gain of piteous loss," and enriches itself by sacrifice. Obey constantly. Obligation is always present, and the response must be constant.

W. H. C.

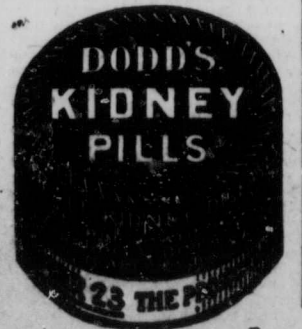
Relieves Asthma at Once.—If you could read the thousands of unsolicited letters received by the makers from grateful users, you, too, would realize the remarkable curing powers of Dr. J. D. Kellogg's Asthma Remedy. All cases, in infant and chronic, are benefited by this great family remedy, and many of them are cured. Why suffer or experiment with worthless preparations when the genuine Kellogg's can be purchased everywhere.



A NEW ARMLET FOR RETURNED MEN.

The display of this badge will indicate that the wearer has artificial limbs or is otherwise so wounded as to need public assistance. Just distributed by the Imperial Army it will soon make its appearance in Canada.

Great griefs are the medicine for our lesser sorrows.—Shakespeare.



Denials.

I deny that life is necessarily a tragedy. I affirm that to any brave, simple and honest soul life is always a success.

I deny that any fraud or wrong ever profits the doer. I affirm that the laws of cosmic goodness, the so-called moral laws, are just as accurate as the laws of matter and force.

I deny that death ends all. I affirm that I and that love shall survive death. I deny that fear ever did any permanent good. I affirm that the first virtue for every soul is courage.

I deny that the world is getting worse. I affirm that all success of wrong is only apparent, and that the only things that grow are goodness, health and truth; so that every century humanity is better than the preceding.

I deny that money, force or authority ever helped the truth or helped the people. I affirm that only noble living, honest thinking and loving doing have ever advanced the coming of the kingdom of God.

I can prove none of these statements. But I stake my soul on them.—Dr. Frank Crane, in Farm Life.

Corn's case much suffering, but Holloway's Corn Cure offers a speedy, safe and satisfactory relief.

And He Proved It.

Pat had received an urgent invitation from his brother to be present at his wedding. Accordingly, he asked for and obtained 48 hours' leave.

A week, however, passed, and Pat had not returned to the barracks. On the ninth day he returned, but in a very sorry plight. His face was covered with sticking plaster, one arm hung in a sling and he limped badly. He was brought at once before the C.O.

"Why, Pat, what's the matter?" he asked.

"Well, sir, it was like this," he began. "When I reached my brother's house I saw a man standing at the door dressed in a white waistcoat, and I says, 'Who may you be?' Says he, 'I'm the best man.' And begorra he was, too, sir."

WHEN YOUR COLOR FADES

When a girl—or a woman—finds her color fading, when her cheeks and lips grow pale, and she gets short of breath easily and her heart palpitates after slight exertion, or under the least excitement, it means that she is suffering from anaemia—thin, watery blood. Headache and backache frequently accompany this condition, and nervousness is often present.

The remedy for this condition is to build up the blood, and for this purpose there is no medicine can equal Dr. Williams' Pink Pills. They build up and renew the blood, bring brightness to the eyes, color to the cheeks, and a general feeling of renewed health and energy. The only other treatment needed is plenty of sunlight, moderate exercise, and good, plain food. The girl or woman who gives this treatment a fair trial will soon find herself enjoying perfect health.

You can get Dr. Williams' Pink Pills from any dealer in medicines, or by mail post paid at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

Death Record of a Monster Wave.

The greatest waves—apart from the true earthquake wave—are those caused by tornadoes or circular storms. In such a storm the barometer may be lower by three inches in the center of the storm than at its edge.

The consequence of this tremendous reduction of pressure is that the sea in the vortex rises high above the usual level and in this way are produced waves of appalling size and height. It was a wave of this type which, in the dreadful tornado of 1874, swept upon the mouth of the Ganges and drove in over an area the size of Devonshire. By marks upon the trees it was ascertained that this great wall of salt water rolled in forty-five feet high. The damage done was appalling and more than 100,000 unfortunate natives were drowned.—London Times.

OFTEN.

(London Opinion.)
Visitor—Have you ever been bitten by a mule?
Bowler—Haw! If I say mister, the longest time I ever went without getting bitten was a week I was in the hospital.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Products	
Butter, choice, dairy	\$0.45
Do, creamery	0.43
Margarine, 1b.	0.35
Eggs, new laid, doz.	0.32
Cheese, 1b.	0.30
Do, fancy, 1b.	0.30
Dressed poultry	0.37
Turkeys, 1b.	0.37
Fowl, 1b.	0.30
Spring chickens	0.30
Roasters, 1b.	0.35
Ducklings, 1b.	0.35
Fruits	
Strawberries, box	0.25
Raspberries, bkt.	0.25
Blackberries, 6-qt.	1.25
Do, red, 6-qt.	0.75
Raspberries, box	0.20
Cherries, sour, 6-qt. bkt.	0.80
Do, sweet, 6-qt. bkt.	1.10
Vegetables	
Asparagus, Can., bunch	0.10
Beans, small measure	0.05
Beets, new, bunch	0.05
Carrots, new, bunch	0.15
Cucumbers, each	0.15
Cabbage, each	0.10
Cauliflower, each	0.25
Celery, 2 bunches	0.25
Lettuce, 2 for	0.05
Onions, Bermuda, case	2.50
Do, green, bunch	0.05
Parsley, bunch	0.50
Peas, bkt.	0.10
Potatoes, bag	2.25
Do, new, per cwt.	0.09
Radishes, 2 bunches	0.10
Rhubarb, 3 for	0.10
Sage, bunch	0.05
Savory, bunch	0.05
Spinach, peck	0.25
Tomatoes, 1b.	0.15
Watercress, 1 bunch	0.15

MEATS—WHOLESALE.

Beef, forequarters	\$15.00
Do, hindquarters	25.00
Carcasses, choice	23.00
Do, common	22.00
Veal, common, cwt.	13.00
Do, medium	15.50
Do, prime	23.50
Heavy hogs, cwt.	19.00
Shop hogs	25.00
Abattoir hogs	25.00
Mutton, cwt.	25.00
Lamb, cwt.	25.00
Do, Spring, 1b.	0.35

SUGAR MARKET.

Toronto wholesalers quoted on refined sugars, Toronto delivery, as follows:	
Royal Acadia granulated	100 lbs. \$9.28
Do, No. 1 yellow	100 lbs. 8.86
Do, No. 2 yellow	100 lbs. 8.76
Do, No. 3 yellow	100 lbs. 8.66
Redpath, granulated	100 lbs. 8.81
Do, No. 1 yellow	100 lbs. 8.41
Do, No. 2 yellow	100 lbs. 8.31
Do, No. 3 yellow	100 lbs. 8.21
St. Lawrence, granulated	100 lbs. 9.28
Do, No. 1 yellow	100 lbs. 8.96
Do, No. 2 yellow	100 lbs. 8.86
Do, No. 3 yellow	100 lbs. 8.76
Atlantic, granulated	100 lbs. 9.26
Do, No. 1 yellow	100 lbs. 8.96
Do, No. 2 yellow	100 lbs. 8.86
Do, No. 3 yellow	100 lbs. 8.76
Barrels—36 over bags	
Cases—20 5-lb. cartons, 60c, and 50 2-lb. cartons, 70c over bags	
Gunies, 5-20, 10-10-lb., 20c over bags	

TORONTO CATTLE MARKETS.

Receipts 66 cattle, 162 calves, 1881 hogs, and 384 sheep and lambs	
Export cattle, choice	\$12.75
Export cattle, medium	12.00
Export butch.	12.00
Butcher cattle, choice	11.50
Butcher cattle, medium	10.00
Butcher cattle, common	8.50
Butcher cows, choice	10.00
Butcher cows, medium	8.50
Butcher cows, canners	7.50
Butcher bulls	9.00
Feeding steers	9.25
Stockers, choice	8.50
Stockers, light	8.00
Milkers, choice	10.00
Springers, choice	8.00
Sheep, ewes	13.50
Bucks and culls	6.00
Lambs	20.00
Hogs, fed and watered	18.25
Hogs, f. o. b.	17.25
Calves	15.00

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Fluctuations on the Winnipeg Grain Exchange yesterday were as follows:	
Oats—	Open, High, Close.
July	0.95% 0.92 0.90% 0.91%
Oct.	0.95% 0.92 0.90% 0.91%
Flax—	
July	4.45 4.45 4.35 4.35
Oct.	4.45 4.45 4.35 4.35

MINNEAPOLIS GRAINS.

Minneapolis—Flour unchanged. Bran, \$24.45.	
Corn—No. 3 yellow, \$1.65 to \$1.75.	
Oats—No. 3 white, 75c to 76c.	

DULUTH LINED.

Duluth—Lined, on track, \$4.50 to \$4.55; arrive, \$4.50; July \$4.60 bid; September, \$4.55 bid; October, \$4.54 bid; November, \$4.51 asked.	
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BUFFALO LIVE STOCK.

East Buffalo report: Cattle, receipts 200; slow.	
Calves, receipts 300; slow and easier: \$7 to \$18.25; a few at \$18.60.	
Hogs, receipts 800; pigs, steady; others strong. Heavy, \$18.50 to \$18.75; mixed, 18.50 to \$18.95; yorkers and pigs, \$18.90 to \$19.00; roughs, \$16.00 to \$16.25; stags, \$10 to \$12.50.	
Sheep and lambs: receipts 200; easier for lambs and yearlings. Lambs, \$14 to \$18.50; yearlings, \$6 to \$16; wethers, \$13.50 to \$14; ewes, \$10 to \$13; mixed sheep, \$13 to \$13.50.	

Muggins—No use starting a war garden in that back yard of yours. Nothing would grow in such poor soil. Muggins—I don't know about that. Many a strong beard grows out of a weak chin.

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