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LESSON XI. March 17, 1918.

Jesus sending forth the twelve. Mark 6: 1-31,

Commentary .-- I. The gospel home (vs. 1-6). Jesus and his dis-ciples made their way to Nazareth, the early home of our Lord, he later having Capernaum the centre from which he prosecuted his labors. He had already been rejected at Nazareth (Luke 4: 16-30), and he was soon to experience a second rejection there. On the Sabbath he followed his usual custom of attending the synagogue services. He was generally given large liberty in speaking to the people on these occasions, and in Nazareth he began to tell the good news of the his acquaintances, and they were surprised at his utterances. They wondered that he should have the ability to speak as he did, and they could not understand how he had the power to preferry the many surgests which he perform the many miracles which he had wrought. They had known him simply as the carpenter, the son of simply as "the carpenter, the son of Mary, the brother of James, and Joses, and of Juda and Simon," and his sis-ters were residents of their village. Because they knew him thus, they seemed unable to know him in his superior powers, "and they were offended at him," or "caused to stumble." He repeated what he had previously 'A prophet is not without honor but in his own country, and among his own kin, and in his own house."

II. Sending the gospel abroad (vs. 7-13, 30, 31.). 7. the twelve—These were the twelve whom Jesus chose to be his personal companions and his apostles. There were twelve to cor-respond to the number of the tribes They had been called be fore the Sermon on the Mount was delivered, and had been under the influence and instruction of Jesus preparatory to going forth in his name They were men of widely differing capabilities and dispositions, but the Master empowered them to accomplish the work to which he appointed them began to send them forth by two and two—Jesus sent them out in compan-ies of two each in different directions ies of two each in different directions that they might cover a large amount of territory. Geikie says, "They were not to go alone. Each must have a companion to give counsel and help to each other in difficulties, and to cheer each other on the way." There is strength in companionship. When the Church of Antioch sent out the first prissionaries, they sent two together. missionaries they sent two together, Barnabas and Paul Jesus directed the six companies not to go into the ter-ritory of the Gentiles, but to the Jews, whom he has pleased to call "the lost sheep of the house of Israel." Salvation must first be offered to the children of Abraham. power over un-clean spirits—Jesus gave his disciples authority and power to do the mar-velous works which he had been do-ing for the relief of the afflicted. Ing for the relief of the statecat.

Their commission, as given more fully in Matt. 10: 7, 8, was, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. The apostles must not commercialize their mission and make it a means of financial gain. They were to show forth the spirit of the gospel as well as its power. S. take nothing for their journey—They were to depend upon the hospitality of those among whom they were to labor. Oriental hospitality is proverbial. It is said that a stranger might enter a village, and he would be the guest of the whole community. During his sojourn one after another of the villagers would invite him to cat with them. The apostles were to be taught a lesson of faith.

Their master had assured them that the workman was worthy of his liv-ing (Matt. 10: 10), and they were to trust him. save a staff only—Those who has staves should take them, but if any were without them, they should not provide themselves with them see Matt. 10: 10. The staff was indicative of their calling as travellers of their mission as shephads, caring for the lost sheep of the house of Israel. no scrip—The scrip was a small travelling bag in which might a small travelling begin which might be carried food or articles needful on a journey. 9. be shod with sandals— The sandals of the peasants of Galige-were simple pieces of publicabork, shap-ed to protect the bottoms of the feet and fastened on with thongs or strips of leather.

10. In what place soever ye enter in an house—Before entering a house in any place they were directed to in-quire who in it was worthy (Matt. 10; 11). They were seeking the lost and 11). They were seeking the lost and especially those who would be most susceptible to the gospel appeal. There -"Go not from house to house (Luke 10; 7). The apostles were warned against making their mission a round of eating and drinking and social visits. Their one business was (Luke 10: The apostles were cial visits. Their one business was spread the gospel. 11. Whosocver all not receive you—The twelve ust be forewarned. They must must be forewarned. They know that they and their labors would know that they are welcomed. Their not be everywhere welcomed. Their would be some who would reject the gospel and Christ's messengers. Shake off the dust under your feet, etc.— This would be a declaration that the gospel of the kingdom had been offered to the people and that they had r ed to the people and that they had re-jected it, hence the messengers had fulfilled their mission and the re-sponsibility was thrown back upon the people. Paul and Barnabus did this at Antioch in Pisidia (Acts 15: 51). "The Jewish maxim, that even the very dust of a heathen land brought defilement with it, added to the signi-ficance of this protest"— Elliout ficance of this protest."—Ellicott.

More tolerable for Sodom and Gomortha—The account of the overthrow of these cities is given in Gen. 19. The stiles and villages to which the

apostles were sent would surelye great spiritual light, much greater than that which came to the cities of the plain, hence their responsibility for rejecting would be proportionately greater and they must suffer severor punishment. In the day of judgment—The day of final reckoning when all the world shall be judged.

12. And they went—Read the accounts in Matt. 10; 1-42 and Luke 9: 1-6 for more complete directions which the disciples received from their Masthe disciples received from their Master before they undertook the great mission. In the face of all the opposition that awaited them, the apostles went forth to accomplish great things for him. Preached that men should repent—John the Baptist in preparing the way for the coming of Jesus preached repentance. When Jesus undertook his public ministry he placed emphasis upon repentance. When he sent forth his apostles to spread the gospel he gave them a commission to sent forth his apostles to spread the gospel he gave them a commission to preach repentance. The entrance into the kingdom of Jesus Christ is by the way of repentance and faith. To repentis to change one's attitude toward sin. It inclines sorrow for sin and a purposeful turning away from it. To repent in the true sense of the word one must have a deep sense of the heinousness of sin. True repentance and true tath in Christ will result in a renewed heart and a transformed life. 13. Cast out many devils—They exercised the power that Jesus had given them and the demon-possessed received full deliverance. Nothing here indicates that Jesus gave the

here indicates that Jesus gave the apostles authority or power to forgive sins. The authority is not given to man. Anointed with oil—Oil was considered a remedial agency. 30. Apostles gathered themselves ogether—After the apostles had completed the mission upon which they had been sent, they joyfully returned to the Master to report to him upon their work. Told Him all things— They had been obedient to his com-mands and results attended their ministry. They had delivered the message He had given them and had healed the sick. 31. After this sea-son of public labor it was time for rest and for further instruction from the Master. The people were throng-ing round Him and retirement was necessary if there was to be a period of rest.

II. Suffering for righteousness' sake (vs. 14-29). Into the midst of this narrative is thrown one of the tragedles of the gospel. Herod Antipas saw there much to disapprove, and was troubled when he heard of the was troubled when he heard of the great works of Jesus and wondered-if-John the Baptist, whom he had caused to be put to death, had not risen from the dead. John had reproved him for unlawfully marrying his brother Philip's wift, and he had had the faithful preacher put in prison. The hatred and anger of Herodias, Herod's unlawful wife, did not subside and when the opportunity offered itself, she had her revenge. On Herod's she had her revenge. On Herod's birthday a feast was given to the chief men of the province and Herod chief men of the province and Herod offered the daughter of Herodias any sift she might ask to the haif of his volved a divine communion and a divinely commanded, divinely pre-human fellowship. Endued with miraculous power, they had no need of with Christ proved the necessary pre-

WHEN RHEUMATISM STRIKES THE HEART IT KILLS---"NERVILINE" THE CURE

the heart is apt to be attacked. Death

as a rule follows a heart attack.

The pain of rheumatism is quickly rubbed away with Nerviline.

the Baptist. The request was granted

and thus ended the career of one of the greatest men of history. He was true to his convictions and a most re-

markable enlogy was pronounced up-

Questions—What was the attitude of the people of Nazareth Jesus? Whom did Jesus call to Him? Give their names. Why did He send them two and two? What were they forbidden to take with them? Where were they told to go? What power was given to them? What was their twofold mission? What directions were given as to their sojourn in any place?

PRACTICAL SURVEY.

Topic.-The power of the gospel of

I. Under the first apostolic mniis-

I. Under the first apostolic ministry.
The twelve disciples now first became apostles. Their sending forth was a prelude to their lifelong mission to be

fulfilled after their Lord's ascension

They had now been long enough with the Master not only to have imbibed

much of his spirit, but to have learned

much of his spirit, but to have learned the nature of his ministry and to have entered into its methods. There is a beautiful combination of meekness and dignity in the Master's instruc-tions. He had "many things to say"

unto his disciples and was ever drawing them into closer sympathy with

himself and into a higher sense of individual responsibility. They were

to be in a peculiar sense his represen-

tatives and ambassadors. They were to tell of a life of a person through

whom they had known God. The

apostleship involved testimony, moral

individual responsibility.

II. Shown by its results.

Questions -- Whai was the attitudo

on him by our Lord.

This is a swift, lasting and safe way to cure rheumatism. You can depend on Nerviline. It has the power, the penetrating force, the control over pain that is so essential to a rheuma-

Effect of Nerviline on Chronic Cases is Almost Magical.

Lets of testimony to provide time's saltamy to cure.

The following letter is from Mr. E. C. Sautter, Port of Spain, Trinidad:

"Last year I was severely troubled with rheumatism. I had it in my arms, shoulders and knees. The pain bring on an attack.

The muscles stiffen, the joints swell, and exertion brings on excrutiating twinges.

Often the pain shifts from one part to another, and this is dangerous, as the heart is apt to be attacked. Death as a rule follows a heart attack.

Once you use Nerviline you'll realize it's different from all the others that it contains something that get right "at" the pain the minute you rub it on. The large 25-cent family size is the most economical—get it today. Sold by dealers exerywhere, of the Catarrhozone Co., Kingston, Can-

human recommendation. The powers they possessed were sufficient to certify the divine origin of their mission With such abundant spiritual equipment they received their Master's work of command to go forth on their first expedition. In was in their message and its spiritual accompaniment their influence was to consist. The worl ed the total surrender of their energy and will for Christ's cause. They were to go forth in simple depe their Master, trusting had no put if into mea's hearts to supply their needs

It was the grandest commission ever entrasted to men, its object being the removal of the evils of human life. The apostles were enjoined to have comfellow men, both spiritual and tem-poral. At the same time they were to confront the power of evil in its most malignant manifestation and to cast out demons in Christ's name. Their evangelistic journey would be a disci-pline to themselves, profitable to the population of Galilee and it would in

rease and extend the interest of the

people in the ministry of Jesus. II. Shown by its results. After brief but very active and successful evangelistic tour the anostles, agitated and weary, returned to their Lord. He understanding their deepest wants bade them follow him into a quiet retreat that they might rest a while. There were two classes to whom this invitation was addressed, the mourn ers for John the Baptist, and the tri umphant apostles returning from their first gospel tour. Jesus did not recruit his disciples by miracle, but insisted upon their using natural means, making the duty of resting the same as paration for the work that arrayed. They came orth with increased knowledge and power. They came to know their Master better for having been us in retirement with him, and they learned much that it was necessary for them to know about themselves. They were som prepared to go forth again to be with him in his great work of preaching and healing, and to labor in his name.

Odd and Interesting Facts. The kinetoscope was invented in

In 1861 the first elevator was oper

The Gatling gun has been in use

The automobile industry dates back

In 1851 the breech-loading rifle was

Asthma No Longer Dreaded. The dread of renewed attacks from asthma has no hold upon those who have learned to rely upon Dr. Keilogg's Asthma Remedy. So safe do they feel that complete reliance is placed on this true specific with the certainty that it will always do all that its makers claim. If you have not yet learned how safe you are with this preparation at hand get it to-day and know for yourself.



LEAVEN

toiler paused beside the road And cursed at ruthless Fate's decree:

For he was weary of his load,

He envied every one whose path Seemed redolent of Fortune's kiss, And dreamed of some sweet after-

When care should be transformed to

But when he'd laid his burdens down For riches that he thought would bless:

vas to know, despite his crown, The discontent of idleness. -Ralph M. Thompson

WHO TRUSTETH THE LORD.

The Lord is exalted; for He dwelleth on high.—The Lord is high above all nations, and His giory above the heavens. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set Him with princes.

God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in size, bath dulckened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Leaus.

Christ Jesus.
He that spared not His own Son. but delivered Him up for us all, how shall He not with Him also freely shall He not with Him also freely give us all things? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is a Christ leave our ford in Christ Jesus our Lord.

There is place, and miss place; safety here, danger there; beauty here, unloveliness there; harmony here, discord there; truth here, half truth there; dignity here, unfitness there. This is true on the street, in the sick room, in the dark hour of solicitude. Men ask what do you stand for? They mean, what place do you stand on? What principles hold you, what environment claim you, what vision inspires what Presence calls un vous awe, makes you solid, solemn, sincere, and sure?

and sure?
Opponents says, "give place," you reply. "Here I stand": come smiles, or tears, loss or gain. Irowns or crowns, troops of friends or prison and goal. You navigate one ship, walk one deck, command one crew, steer for one port! for one port!

In the voyage of life how much we stow away in the main hold, and never touch till we arrive. How much we never take on board at all, how much we throw overboard, now little we claim, embrace, absorb. There is a place for publicity, and a place for secrecy. Place moral heroes in the secrecy. Place moral heroes in the field and heroines will follow them as

brides."

A place for doctrine and a place for A place for notified and a place for publicity. Secreey and a place for publicity. Secreey is the chastity of friendship, it is the soul of all freat designs; if it is not the place where thought is born, it is the place where thought is nourissed and uncreased.

increased.
The body is curiously made in ser-

The body is curiously made in serret, the place where the soul is made forbids inspection, spurns introduction, spurns introduction. The place where He treasures up His bright designs is locked up forever; nor angel, nor spirit can even know.

Good and holy men have discoursed on the doctrine of election too freely, and have not put their instruction in the right place. The only place to mention these great themes is within the precincts of the family of God; and at best we see through a glass darkly. God's body is truth, His shadow is light, when you stand in this place of shadow, how much can you learn? Too much light blinds, too much sound deafens, too much silence makes you insane.

much sound dealens, too much shence makes you insane.

It is the place of refuge where you feel secure, it is the altar which sanctifies the gift, it is in the father's house, we get the father's smile. "If Thy presence go not with us, carry us not up hence," came from Moses in the far-off past, proof that the children of God speak the same language, for all larges, and in all all lands, in all ages, and in all

conditions.

We must speak of the elect, to a company select, or we speak in the

MUTUAL DAIRY & CREAMERY CO.



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WINNIPEG	GRAIN	EXC	CHAN	GM.
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Minneapolis.—Corn—No. 3 yellow, \$1.85 Oats—No. 3 white, 92 to 82 Yeur—Unchanged. Bran—\$32.98. DULUTH LINSEED.

Duluti.—Linseed—\$4.08 to \$4.22; to arrive, \$4.08; May \$4.10 asked; July, \$4.06 bid; October, \$3.34 bid BUFFALO LIVE STOCK

East Buffalo, Despatch—Cattle re-ceipts 75; steady. Calves, receipts 100; steady; \$7 to

\$17. Hogs, receipts 1,600; strong; heavy # Hogs, receipts 1,000; strong; neavy \$18 to \$18.10; mixed and yorkers \$18.25 to \$18.35; light yorkers and pigs \$18; roughs \$16.25 to \$16.35; stags \$13 to \$14. Sheep and lambs, receipts 2,400; strong; lambs \$13 to \$13.75; yearlings \$12 to \$16.50; wethers \$14 to \$14.50; ewes \$7 to \$13.50; mixed sheep \$13.50 to \$13.75.

	CHICAGO LIVE STO	OCK
	Cattle, receipts 10,000.	
,	Market steady.	
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5	Cows and heifers 660	19 7
	Calves 850	11 50
1	ilogs, receipts 12,000.	
	Market strong.	
	Light	19 2
	Mixed 16 15	17 10
-	Heavy 15 65	10 60
?	Rough 15 65	16 90
-	Pigs 12 50	16 L
	Bulk of sales 16 30	16 80
-	Sheep, receirts 8,000.	
-	Market firm.	
-	Sheep 1959	12.50

Lambs, native 14 25 16 00 Internally and Externally it is Good

The crowning property of Dr.
Thomas Eclectric Oil is that it can Thomas' Eclectric Oil is that it can be used internally for many complaints as well as externally. For some throat, croup, whooping cough, paths in chest, colic and many kindred diments it has curative qualities that are unsurpassed. A bottle of it costs little and there is no loss in always beging it at head. having it at hand.

Odd and Interesting Facts.

Cocaine was discovered in 1855.

A new device in efficiency is a clock which, stationed at a central point in factory, records the time each ma chire in the plant is running.

The monthly cutput of heavy guns during 1915-16 in England was more than six times what it was during

The Duchy of Lichtenstein is to issue two new postage stamps. They will show the coat of arms of the country, and the picture of King Johann 11. The values will be 3 and 15 heller.

It may be inferred that the sceptre of early Hebrew times was made of wood. The sceptre of the Persian mon-arch is described as "golden!" that is probably of massive gold. (Esther iv.

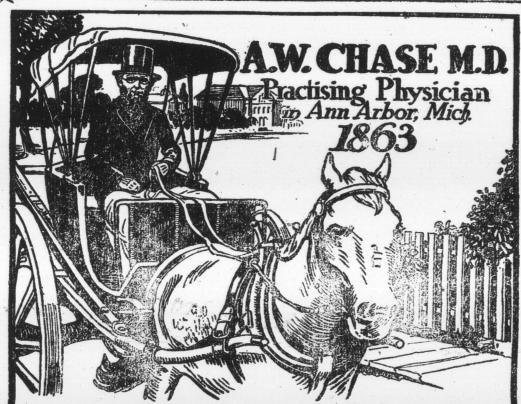
The Hebrew word translated as "sceptre" originally meant a rod or a staff and was the wand of a ruler. It was thence applied to the shepherd's crook. (Leviticus xxvii, 32; Micah vf.

STATESMAN OR DEMAGOGUE. (Washington Star).

"What's your idea of the difference
between a statesman and a demacognic."

"Well." replied Senater Sorghum "a
statesman tries to lead the people. A
demacogue raises a holler and tries to
stampede them."

Warts are unsightly blemishes, and corns are painful growths. Holloway's



J'(HASES S'RUT-1 LINSEED

TURPENTINE

LENS COLDS

HO IS THIS DR. CHASE?" we are sometimes asked by persons who know his medicines, but are not familiar with his interesting life

story. The boyhood days of Dr. A. W. Chase were spent in the vicinity of Buffalo, N.Y., and as he had early decided to be a medical doctor, he took the first opportunity of attendance at the University of Michigan, located at Ann Arbor.

After graduation he began the practice of medicine in Ann Arbor, Mich., and, at the time represented in the illustration, his reputation as a physician of exceptional skill had spread far beyond the confines of his State, and people came to him for treatment from many miles around.

As he was accustomed to travel across western Ontario to his native city of Buffalo he frequently stopped over at Canadian towns and cities for special consultation, and in this way made many friends in Canada.

The character and personality of Dr. Chase was such that to

Dr. A. W. Chase's medicines are for sale by all dealers or sent on receipt of price by Edmanson, Bates & Co., Ltd., Toronto.

know him was to love him. He inspired confidence and respect, and made lasting friends wherever he went.

And thus it happened that when Dr. Chase placed his most successful prescriptions on the market, so that the people might obtain them more readily, they met with a reception in Canada as well as in the United States. This letter from Mr. Parish will give you some idea of how Dr. Chase's Medicines became known throughout Canada.

Went to Dr. Chase in 1867

"In the year 1867 I was very bad with my kidneys. I could not work on account of my back being lame, sore and painful all the time. Though I carefully followed the directions of our family doctor he was unable to do me much good. At this time Dr. A. W. Chase was becoming known as an especially successful physician, and on the advice of my uncle, Charles Williams, I went to Dr. A. W. Chase at Ann Arbor, Michigan, and he gave me a box of his pills for kidney disease.

"You can scarcely imagine how much good they did me. They helped me so much that I went back to the doctor and bought a went back to the doctor and bought a dozen boxes. In my mind there is not a medicine half so good as DR. A. W. CHASE'S KIDNEY-LIVER PILLS for kidney trouble and headache. We always keep them in the house as a family medicine, and I would not think of using any other."—Mr. G. W. Parish, Sturgeon Eay, Ont.

Note that the portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, are on every box of his medicines.