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T. H. Estabrooks Co. LIMITED
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SUNDAY SCHOOL LESSON

LESSON VIII—AUGUST 25, 1918.
SPEAKING FOR CHRIST—LUKE 12: 8-12; ACTS 1: 1-8.

COMMENTARY.—I. Confessing Christ (Luke 12: 8, 9). 8. Whosoever shall confess me before men—it meant much to confess Christ when he was on earth, and it has meant much in all the ages since that time. To confess Christ is to acknowledge our utter dependence upon him for salvation and to trust him, having turned to him with all the heart. It means to let the world know that we are his followers. One confesses Christ by a life that is in full conformity to the divine will. The confession of Christ before men is for the benefit of others as well as of the confessor. Before the angels of God—Christ will acknowledge before the Father and the angels those who confess him before men. The contrast is striking between, "before men," and "before the angels of God." 9. Denieth me before men—To deny Jesus is virtually to deny the need of the atonement he made. It is to reject the offer of salvation that comes only through him. Shall be ashamed—To deny Jesus means that one's earthly life is far from being what God would have it to be. It means inestimable loss in time, but it also means infinite and eternal loss beyond this life. Before the angels of God—The regard that men have for the good opinion of their fellow men is amazing. One is wise who chooses to endure anything rather than to be denied before the company of Heaven.

II. Honoring the Holy Spirit (Luke 12: 10-12). 10. Shall be forgiven—the great mercy of Jesus is here proclaimed. His words point back to the terrible charge the scribes and Pharisees had made against him, that he was casting out devils by Beelzebub. Upon repentance they might obtain forgiveness for speaking simply against him, but to attribute to Satan the distinctive work of the Holy Spirit would remove them beyond the possibility of forgiveness. Blasphemeth—To blaspheme is to revile God or to offer insult to him purposely. The Pharisees were in immediate danger of committing this sin, if they had not already done so. They had attributed to Satan what was really the work of God. Shall not be forgiven—When this insult to the Holy Ghost has been offered with full knowledge of what was being done, and has been offered as a finality, he resents the insult with a justice that knows no mercy. From the person who has done this the Holy Spirit withdraws forever and leaves him in a state of complete indifference. 11. Bring you unto the synagogue—Jesus gave his followers unmistakable warning that they would be persecuted for the gospel's sake. Magistrates' power—Jewish or Gentile authorities higher than the synagogues. Take ye no thought—Be not anxiously careful. 12. The Holy Ghost shall teach you—it is the office of the Holy Spirit to illuminate and inspire the soul. A specific promise is here given of help in the emergencies that were to arise in the promulgation of the gospel.

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III. The Holy Spirit's aid in testifying (Acts 1: 1-8). 1. The former treatise—The Gospel of Luke. In the opening verses of Acts Luke states that he is continuing the record of Christ's work for the world. Nothing is known here and in the opening of Luke's gospel. Began both to do and teach—Jesus both did and taught. He wrought miracles and taught by parables and by direct methods. 2. Until he was taken up—Forty days after his resurrection. Had given commandments—The Spirit of the Lord was upon Jesus in all his ministry. It was "through the Holy Ghost" that he gave the great commission to his disciples recorded in Matt. 28: 19 and Mark 16: 15, 16. Apostles—Those sent forth. The disciples were somewhat called apostles after they were sent forth upon their mission by our Lord. 3. Showed Himself alive—The apostles were certain that Jesus died in the cross, and they were as certain also that he arose from the dead. His passion—His suffering and death. By could not be shaken—Proofs that could not be shaken—convincing proofs. Being seen of them forty days—During the forty days between Christ's resurrection and his ascension Jesus showed himself to his followers ten or eleven times.

4. Being assembled together—The place of the assembly of Christ and his disciples is not known. It was probably in Jerusalem on the day of the ascension. Commanded them—Jesus spoke with authority. Should not depart from Jerusalem—Jesus had given them a commission to go into all the world to preach the gospel, but they were not to go forth to the work until they were fully prepared. Wait for the promise of the Father—The promise is referred to in Luke 24: 49 and found in John 14: 16, 26. 5. Baptized with water—This was a baptism unto repentance. With the Holy Ghost—The Holy Spirit was to be given to the apostles to purify their hearts and to make them strong for the work before them. They were already converted and their names were written in heaven, but they needed the sanctifying and energizing power of the Holy Spirit, that they might be equipped for the weighty responsibility that Jesus had placed upon them. Not many days hence—The crucifixion took place at the feast of the Passover, while crowds of Jews were in Jerusalem from all parts of the world and the outpouring of the Holy Spirit was to be accomplished during the next great feast, that of Pentecost. 6. Will thou at this time restore, etc.—The disciples still retained their imperfect idea of the nature of Christ's kingdom. When Jesus spoke of the outpouring of the Spirit and the promise of the Father, they thought he referred to the establishment of a great temporal kingdom of the Jews. 7. Not for you to know—Jesus said nothing of the kingdom about which the disciples had made inquiry.

8. Ye shall receive power—Jesus turned the thoughts of his disciples from that which was gross and material to that which was spiritual. He continued the subject which was interrupted by the disciples' question. He called attention to their need of power for the great work before them, and showed them how it was to be received. after that the Holy Ghost is come upon you—When the Holy Spirit is come upon you—R. V. The Holy Spirit was to bring to the apostles holiness of heart and ability to live and speak as Jesus would live and speak. The power was to come from without. It was not to be from human or earthly sources. The power of the Holy Spirit was to be the permanent power in the individual believer and in the church of Jesus Christ. witnesses unto me—The gift of power was not to be merely for the comfort of the disciples, but it was to be for service. They were to be empowered to bear witness of factually to the power of Jesus to save from sin in Jerusalem—The centre of the Jewish system and the seat of prejudice and hatred against Jesus and his followers. all Judea—The religious where the Jewish religion was at home. Samaria—The seat of a mixed religion, partly heathen and partly Jewish. unto the uttermost part of the earth—The testimony to Jesus' power to save is to be carried to all nations.

Questions.—What is meant by confessing Christ before men? What will be the result of denying Christ

In this world? What can we not be forgiven? What grounds is given to those who are brought to trial for Jesus' sake? What command and promise did Jesus give his disciples just before his ascension? Where were the apostles to be witnesses unto Jesus? How may we witness unto him now?

PRACTICAL SURVEY.
Topic.—Confessing Christ, and other Christian uses of speech.

I. Confessing Christ.

II. Christian conversation.

I. Confessing Christ. Speech is the vocal expression of thought, and is the ordinary means of communicating it to others. No faculty involves greater responsibility or possesses greater possibilities for good or evil. The thought belongs to the individual, the word to the world. Once uttered, whatever its base or blessing, it passes forever beyond our control. The fate of individuals and of empires may depend upon it. It reveals what is within. Supreme authority has declared, "Out of the abundance of the heart the mouth speaketh." No faculty is more difficult to control properly. Perfect mastery here assures complete dominion. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." A true faith will control the tongue. Grace can conquer the "unruly member." Restraint in this is one of the surest evidences of true piety. Jesus declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." To confess Christ means a public declaration of our faith in him as our only and personal Savior; of love to him as our Redeemer, and of loyalty to him as our Sovereign. Such a declaration is inseparable from a true Christian life. In the lesson Jesus distinctly commands it, and his claims are imperative. Failure is in fact denial. Neutrality is as impossible as a double moral relationship. "He that is not for me is against me." Confession is to be made first in the company of Christians for mutual instruction, comfort and encouragement. "They that feared the Lord spake often one to another." The psalmist invites all to hear: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." "Wherefore comfort yourselves together, and edify one another." Confession strengthens personal faith.

II. Christian conversation. To be Christian is to be Christlike. In conversation as in all else Jesus is the great example. Christian conversation will exclude uncharitableness. A word may brighten or brighten the whole life of another. "He that repeateth a matter separately very friends." True Christian love "hopes all things, the strife ceaseth." Mere trifling conversation can not be indulged without spiritual loss. Christian cheerfulness is equally removed from gloom and frivolity. Jesus said, "Every idle word that men shall speak, they shall give account thereof, in the day of judgment." Christian speech will not permit irreverent or corrupt conversation. Clean lips and chaste language bespeak the Christian life. The attributes of deity are too sacred to be bantered about in careless remark. What are commonly called by-words are as unnecessary as they are unbecoming. Slang does not savor of sanctity. "Let no corrupt communication proceed out of your mouth." Simplicity attends saintliness. "Let your yea be yea; and your nay, nay." "In a multitude of words there wanteth not sin." We seldom repent of having said too little; often of having said too much. The apostle exhorts to "sound speech, that can not be condemned." Great truths of worldwide import await faithful advocates to hasten their triumphs. No higher use of speech is possible. W. H. C.

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FARMERS' MARKET.

| | | |
|--------------------------|---------|---------|
| Butter, creamery, dairy | 0 45 | 0 48 |
| Do., choice | 0 48 | 0 52 |
| Margarine, lb. | 0 34 | 0 37 |
| Eggs, new laid, doz. | 0 52 | 0 55 |
| Cheese, lb. | 0 30 | 0 35 |
| Do., fancy, lb. | 0 30 | 0 35 |
| Dressed poultry— | | |
| Turkey, lb. | 0 30 | 0 33 |
| Fowl, lb. | 0 32 | 0 34 |
| Spring chickens | 0 50 | 0 50 |
| Roosters, lb. | 0 25 | 0 25 |
| Ducklings, lb. | 0 25 | 0 25 |
| Fruits— | | |
| Apples, basket | 0 50 | 0 60 |
| Blueberries, basket | 1 75 | 2 25 |
| Do., box | 0 25 | 0 30 |
| Currants, black, basket | 3 00 | 3 50 |
| Raspberries, box | 0 28 | 0 32 |
| Cherries, sour, basket | 2 00 | 2 25 |
| Vegetables— | | |
| Beans, small measure | 0 10 | 0 15 |
| Beets, new, dozen | 0 25 | 0 25 |
| Carrots, new, dozen | 0 25 | 0 25 |
| Cucumbers, basket | 0 40 | 0 50 |
| Cucumbers, dozen | 0 25 | 0 25 |
| Cabbage, each | 0 05 | 0 10 |
| Caiflower, each | 0 10 | 0 20 |
| Celery, head | 0 05 | 0 10 |
| Lettuce, head | 0 05 | 0 05 |
| Onions, per 100 lb. s'ks | 5 00 | 5 00 |
| Do., green, bunch | 0 05 | 0 10 |
| Parley, bunch | 0 10 | 0 10 |
| Peas, basket | 0 50 | 0 75 |
| Potatoes, new bag | 2 25 | 2 50 |
| Radishes, 3 bunches | 0 10 | 0 10 |
| Rhubarb, 3 for | 0 10 | 0 10 |
| Sage, bunch | 0 05 | 0 05 |
| Savory, bunch | 0 05 | 0 05 |
| Spinach, peck | 0 30 | 0 30 |
| Tomatoes, basket | 0 65 | 1 00 |
| Do., 1 pound | 0 65 | 1 00 |
| MEATS—WHOLESALE. | | |
| Beef, forequarters | \$17 00 | \$19 00 |
| Do., hindquarters | 20 00 | 22 00 |
| Carcasses, choice | 22 00 | 23 00 |
| Do., common | 21 00 | 22 00 |
| Veal, common, cwt. | 13 00 | 15 00 |
| Do., medium | 16 50 | 19 00 |
| Do., prime | 22 50 | 25 00 |
| Heavy hogs, cwt. | 19 00 | 21 00 |
| Shop hogs | 25 00 | 27 00 |
| Abattoir hogs | 28 00 | 30 00 |
| Mutton, cwt. | 23 00 | 25 00 |
| Lamb, cwt. | 28 00 | 30 00 |
| Do., Spring, lb. | 0 28 | 0 32 |

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Half Men, Half Goats.
Satyrs are mentioned in Isaiah xlii. 21 and xxxiv. 14, where the prophet predicts the desolation of Babylon. In the passages cited it probably refers to demons of woods and desert places, (see Lev. xvi. 8, 9, 10, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

Persian Bread.
Native bread to-day in Persia is said to be very little different from that of 1,000 years ago. The oven is built of smooth masonry in the ground, and many of them have been used for a century. The dough is formed into thin sheets about a foot long and two feet wide and pressed quickly against the side of the oven. It bakes in a few minutes.

Home Companionship.
If the boy is not a companion to his father it is generally because the father was not a companion to the boy when the boy was a little fellow. Companionship is something which must grow through the years, especially for two people who live under the same roof and share the same fortunes.