

GRAND SCHOOL LESSON

Lesson V. August 3, 1919.
CHRISTIAN WORSHIP.

Printed John 4: 1-10, 19-24.

Commentary.—The nature of worship (Matt. 6: 5, 6; John 4: 1-10, 19-24; Matt. 23: 5, 6). Jesus gives us clearly to understand that prayer is an act of worship and shows us the character of true prayer. No religious exercise that is performed occasionally can be regarded as worship. There was no benefit to the Pharisees from their standing in the street praying with a view to being seen by others. True prayer is communion between the soul and God. Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

John 4: 1. When therefore the Lord knew—Jesus knew without being told, but John spoke of Jesus as one man would speak of another. More disciples than John—The Pharisees were displeased with John's preaching of Jesus, hence their opposition to him was great. 2. But his disciples and preaching, and commended the work of baptizing in the Jordan. 3. Departed again into Galilee—Jesus was finishing his first Jewish ministry, and now withdrew to Galilee where the opposition of the Pharisees would not be as active and influential as in Judea. 4. Must needs go through Samaria—This was the direct route from Judea into Galilee, however the Jews usually crossed the Jordan into Perea, and going northward, recrossed the Jordan to avoid passing through the land of the Samaritans with whom they had nothing in common. 5. Samaritan—The name given to the region lying between Judea and Galilee. Samaritan—A town between Mount Ebal and Mount Gerizim, forty miles north of Jerusalem on the direct route from Jerusalem to Nazareth. The more ancient name of the place was Shechem and the modern name is Nablus. Jacob gave to his son Joseph this parcel of land as an inheritance. Jacob bought an interesting history. Jacob bought the Hamor and gave it to Joseph, and the bones of Joseph were buried there, after having been brought up from Egypt by the children of Israel on their journey from the land of their enslavement to their own Canaan. 6. Jacob's well was there being in the region "the parcel of ground" just mentioned. There is still a well there and there is no son to doubt its being the one by which Jesus sat. Weary with his journey—it was noon, and Jesus with his disciples had probably been walking since early morning. Jesus rested there while his disciples were gone to the town to buy food (v. 8).

7. There cometh a woman of Samaria—The task of drawing water in the east rests largely upon the women. The usual time for drawing water was in the early morning or in the evening. At noon there would be few comers and going, hence the woman was alone there to receive the instruction of Jesus. This woman lived in one of the villages close by, undoubtedly Sychar, in the district called Samaria. She was a Samaritan and not a Jew. Give me to drink—Jesus was thirsty and he made this request because she had the utensils necessary for drawing water from the deep well (v. 11). This request would very naturally open the way for the marvellous discourse on the living water, which he delivered to this one woman. 8. Unto the city—The present city, Nablus, is a mile and a half from the well. The Samaritan Sychar may have extended much further to the east. It is a city of food. How it that thou, being a Jew, etc.—The Jews detested themselves to be God's polluted people and considered all others as of small value. They had Jerusalem and the temple and they accepted the law and the prophets, including the Old Testament writings as their sacred scriptures. The Samaritans held that Mount Gerizim was their religious centre and they held the writings of Moses to be only inspired scriptures. The Samaritans retain their identity still, and are objects of contempt to the Jews. 10. If thou knewest the gift of God—Jesus does not, at once declare to the woman of Samaria his Messiahship, but gradually prepares her mind for the reception of the great truth.

19. I perceive that thou art a prophet—What Jesus told her regarding her family history convinced her that he was a prophet. 20. Our fathers—The Samaritans worshipped in this mountain in Mount Gerizim. They say—She recognized Jesus as a member of the Jewish race, hence opposed to the Samaritans in religion. Jerusalem—The Jewish religious centre. Where men ought to worship—The duty of men to worship God is recognized. 21. Neither in this mountain nor yet at Jerusalem—The time was at hand when locality did not affect genuine worship. This was determined by the condition of the heart and its attitude toward God. 22. Ye worship ye know not what—This was a serious arraignment of the Samaritan religion, yet Jesus knew whereof he spoke. The people did not know rightly the true God. Salvation is of the Jews—Jesus, the promised Messiah, was spoken of as coming through the Jewish people. 23. Shall worship the Father in spirit and in truth—No account shall be taken of Mount Gerizim or of Jerusalem, but true worship shall proceed directly from the heart of the worshipper to God himself. Father seeketh such—As the spirit of the devout worshipper thirst-

eth after God, so God's spirit thirsteth after, and seeks through the earth for the true devout spirit.—Whedon. 24. God is a Spirit. In his very nature God is absolutely spirit. There is nothing material about him; and that which comes to him from us as acceptable worship must come from the spiritual nature.

II. Worship a duty (Heb. 10: 19-25). The apostle in addressing the Hebrews impresses them with the exalted privilege which is theirs of coming to God through Jesus Christ. The way of approach has been fully and freely opened, and Jesus is the great High Priest. He exhorts them to come near in full assurance of faith, having received the cleansing of the heart provided in the atonement, and having put away all outward uncleanness.

III. Worship in heaven (Rev. 7: 9-12). Worship does not belong to this world alone. With us it has its beginning here, but it will have its continuance and its perfection in glory. John the Revelator had a vision of a great multitude that no man could number, from all nations, standing before the throne. They were arrayed in white robes and had palms in their hands. The robes were tokens of purity and the palms, of victory. They fell on their faces before the throne and worshipped God.

Questions.—What does Jesus say about how to pray? What is true worship? Whom did Jesus address at Jacob's well? Why was Jesus thought to be a prophet? What was the sacred place of the Samaritans? How does Jesus say true worship is to be rendered? What exhortation did the apostle give to the Hebrews regarding worship? Whom did John see before the throne of God? What ascription did they give to God?

PRACTICAL SURVEY.
Topic.—The nature and value of true worship.
I. Christian worship.
II. Its nature.
III. Its value.

I. Christian worship. Christian worship is the highest form of religious devotion known or possible to mankind. It is to be sharply distinguished both in essence and designation from all forms of false worship or pagan devotion. It is also to be distinguished from the preceding and the following which are ceremonial worship which is incomplete and superstitious. Christian worship is religious homage to the living and true God, revealing Himself in Christ, and declaring Himself in scripture, and embraced by Christian faith. It properly includes adoration, ascription of praise, thanksgiving and petition.

(Rev. 7: 11; Exod. 34: 8; 2 Chron. 29: 30). It is always an acknowledgment of superior excellence and authority, and hence is impossible to Deity. It remains solely a prerogative of intelligent creaturehood and was designed to be universal. There can be but one proper object of worship (Matt. 4: 10; Rev. 19: 10). To render religious homage to any creature under any pretext whatever is idolatry, and contravenes the first injunction of the decalogue.

II. Its nature. It is a Christian act, with the essence and character of Deity. Hence Christian worship is a sincere and purely spiritual act. God is not worshipped with the work of men's hands "as though he needed anything" (Acts 17: 25). It does not consist in place or posture, though reverential posture aids in devotion of spirit (John 4: 23, 24). It may be inspired and assisted by appropriate services and symbols, but is disinterested from them. These are of value only in the measure in which they assist and express the spiritual frame. Anything in place or performance which attracts attention to itself, hinders worship and frustrates the end for which it was designed. Anything which secularizes the place of religious assembly tends to destroy the reverence inseparable from true worship. Worship is properly and scripturally both private and public. Neglect of the former tends to decline in the latter. The decline of church attendance argues ill for present conditions and is not assuring for a future.

III. Its value. Worship is a reverential acknowledgement of the excellencies, attributes and authority of God. The demand is inherent in the moral relationships of the universe. It is always the proper attitude of created beings and only moral disloyalty withholds it. The higher the estate and the fuller the disclosures of divine glory, the more profound the reverence displayed and the worship rendered (Esa. 6: 2, 3). It is the natural impulse of unfallen and regenerate beings. Only devils and unregenerate men refuse it. True worship inspires to uprightness, and strengthens moral purpose. It nourishes the spirit, as food the body. Carlyle says, "No greater calamity can befall a nation than the loss of worship. It consoles the spirit, and deepens fellowship with God's people. Their union with another is second only to their union with God, and association in this holy exercise creates strong and imperishable bonds. The fires of divine love are fanned by the breath of worship."

W. H. C.
Hoax—He has a thick head. Hoax—Still, he has a thin head of hair. Hoax—Nevertheless, you can't rely on him through thick and thin.

QUEEN'S UNIVERSITY

KINGSTON, ONTARIO.
ARTS
Part of the Arts course may be covered by correspondence.
MEDICINE, EDUCATION, APPLIED SCIENCE
Mining, Chemical, Civil, Mechanical and Electrical Engineering
SUMMER SESSION: September to April
WINTER SESSION: December to April
GEO. Y. CROWE, Registrar.

FARM GARDEN

BEES, FRUIT AND HENS GOOD COMBINATION.
(By Myra Kelsey Cox, Practical Poultrywoman.)
An old lady, whose name must have been Mrs. Commonsense, gave a demonstration in economics when she declined to take all her eggs to market in one basket. Though this principle may not apply to every business, it must have been her motto. Her force must have been her poultry-growers during the past few years of difficulties. When the poultryman began to be oppressed by scarcity of feeds and high prices, by advancing cost of labor and equipment, he was lucky indeed if he had other irons in the fire.

It is almost impossible to render exact expense accounts of fowls on farms. Such live-stock maintains a thrifty existence on dropped waste grains, not precisely as scavengers, but as a feathered salvage corps. In the yard devoted to poultry circumstances are less benign. A rigid, impartial account of disbursements reveals only too often a narrowing margin of profit. Besides, room and range add to the food resources of farm flocks, an asset not easily computed, and yet a need to be met in rationing a pen.

Among minor occupations which may be associated with poultry-raising advantageously and without interference, are bee-keeping and fruit-raising. Their combination makes a profitable trio. Orchards, family or commercial, are always desirable. The work involved is seasonal rather than continuous. The cultivation requisite to the quick growth and healthy development of fruit trees makes the young orchard with its soft-turned soil the ideal run for poultry. The period of growth preceding its coming into bearing is one of non-return for investment in every respect unless it is used for poultry. In the case of apple or nut trees, that period is extended. Long before, it has become impracticable to plant in vegetables. As the trees spread in foliage, they afford a shade much appreciated by poultry in sultry days.

POULTRY IN ORCHARDS.
On the other hand, fowls are indefatigable insect hunters, with profit to themselves and to the trees. Besides, they fertilize the soil, stimulating tree-growth. Temporal crops, such as buckwheat, scarlet clover, fall rye or wheat (the last two not permitted to form grain) may be planted between rows, furnishing green food through several months. In old orchards, the permanent sod is excellent pasture and popular as runs for all fowls, geese, hens, turkeys, ducks and guineas. At one time only in great quantities, it becomes a menace even to chickens of robust digestion, and death to more delicate fowls, such as turkeys and guineas.

The grounds of the new-set orchard may readily be divided into chicken-yards. Movable colony houses may be stationed conveniently and wire-runs built. Orchard situations are always healthful because they are well drained, and usually more or less shielded.

The labor employed about the poultry plant is sufficient to share the work incidental to fruit growing. This is usually heaviest at certain seasons, such as spraying and pruning in spring or fall, and cultivation, which is not continuous. When fruit-bearing begins and the orchard becomes profitable, the picking and marketing usually can be accomplished with labor already employed.

For the person of placid temperament and the taste, the ancient and honorable business of beekeeping forms a third source of income with a minimum of labor and expense. A few hives of superior bees tucked away in a protected spot among the trees, mean many pounds of honey, not alone for family use, but for sale.

THE BUSY BEE.
During the depressed period of the 90's with wheat at 60 cents and corn at 25 cents, a small farmer of my acquaintance managed a good living from his well-tended orchard and his hives, which together exceeded the total return from his other products. That farmer is now dead, but his son-in-law continues the business of fruit and honey as an important source of income. A stimulating sight are the rows and rows of hives in a spring orchard with their myriads of winged workers.

These active creatures accumulate remarkable stores of honey when a rich territory is adjacent. The product is always in demand, only needed in harvesting once or twice a year. Except at special seasons they require little care. For this reason, they keepers consort most readily with fruit-raising and poultry-keeping. Their relations are reciprocal. The

MOTHERS TO BE

Should Read Mrs. Montzhan's Letter Published by Her Permission.



Mitchell, Ind.—"Lydia E. Finkham's Vegetable Compound helped me immensely during the time I was looking forward to the coming of my little one that I am recommending it to other expectant mothers. Before taking it, I suffered with neuralgia so badly that I thought I could not live, but after taking three bottles of Lydia E. Finkham's Vegetable Compound I was entirely relieved of neuralgia, I had gained in strength and was able to go about my household. My baby when seven months old weighed 19 pounds and I feel better than I have for a long time. I never had any medicine do me so much good."

Good health during maternity is a most important factor to both mother and child, and many letters have been received by the Lydia E. Finkham Medicine Co., Lynn, Mass., telling of health restored during this trying period by the use of Lydia E. Finkham's Vegetable Compound.

as in private life. The religion of the rich man who grinds his employees down, or charges the public exorbitant prices for his goods, and then tries to save his conscience by making a gift of charity to his church, is not a credit either to himself or to the Church to which he belongs. The example he sets is bad, and yet thousands will probably be found to emulate him in the same breath as "a pillar of the Church" and "a smart business man." Perhaps one of these days we may see a closer connection between business and religion, a connection that may mean more honest dealings in all ways; but I am afraid there is too little of the altruistic spirit about for such a hope to be realized yet awhile.

This new age upon which the world is now entering will see many changes in religious as well as social conditions, and it is due to a great extent to the lessons forced upon us by the war. In the strain and turmoil of war and mind created by the terrible conditions under which they lived men became less concerned with dogmas and ceremonies and more tolerant and broadminded in their outlook upon religion. They found that the religion that gave ease and rest to their minds and souls was not a rite, a thing for Sundays only, but something to be lived day by day; small wonder then that, in returning to more normal conditions of life, they feel that there are many things in the Church which do not appeal to them now. They want something that means real spiritual life and refreshment to their minds, and the churches will have to meet this need or they will lose their hold on the people. Beyond doubt the leaders of the churches are recognizing this fact, and are beginning to consider how best to deal with the changed circumstances of the day.

To bring about a change in the religious life of the world in accordance with the needs of the time is not an easy task, but the occasion brings forward the man or men needed for it. The remarks, made by the Rev. James Walkin, of Chesterfield, the President of the Primitive Methodist Conference at Grimsby, the other day, apply to other denominations equally with his own: "The world," he said, "had always advanced over the bridge of the bodies of those who counted not their lives dear to them if they could save the poor, but to nourish the believers in the love of Christ, and send them forth to translate their affection into practical brotherhood. The Church is not at home; she is the maker and sanctifier of homes."

FLOSSIE'S RINGS.
"Flossie accepts more rings from men than any girl does."
"She is a telephone operator."—Pearson's Weekly.

THE GOODS, ALL RIGHT.
First Gossip—Don't tell a soul, but I saw a whole barrel of whiskey delivered to the Topseys this afternoon in broad daylight.
Second Gossip—How'd you know it was whiskey?
First Gossip—Why, Topleys himself helped the delivery man handle it with care.—Buffalo Express.

PLACING THE BLAME.
Tailor—The postal service is in a wretched condition.
Friend—Never noticed it.
Tailor—Well, I have. During last month I posted one hundred, and eighty state immediate payments, and so far as I can learn, not more than two of my customers received their letters."

It is a man's errors that make him really lovable.—Goethe.

MARKET REPORT

TORONTO MARKET
FARMERS' MARKETS
Dairy Products—
Butter, choice dairy... \$0.55 0.50
Do, common... 0.28 0.30
Eggs, new... 0.00 0.00
Dressed Poultry—
Turkeys, lb... 0.09 0.05
Fowl, lb... 0.00 0.40
Chicken, roasting... 0.50
Live Poultry—
Chickens, lb... 0.25 0.40
Roosters, lb... 0.25 0.30
Fowl, lb... 0.25 0.30

FRUIT AND VEGETABLES, WHOLESALE.
Fruits (Canadian)—
Cherries, sour, 6-qt. bkt. 0.75 0.85
Do, 11-qt. ... 1.35 1.50
Gooseberries, 6-qt. ... 0.90 1.25
Do, 11-qt. ... 1.75 2.50
Red currants, 6-qt. ... 0.75 0.90
Do, 11-qt. ... 1.50 1.75
Do, boxes ... 0.15
Black currants ... 3.00 3.50
Raspberries ... 0.28 0.30
Blueberries ... 0.25 0.27
Blueberries ... 1.75 2.25

Vegetables—
Beets, Can., doz., bchs. 0.25 0.30
Beans, Can., bkt. 0.65 0.75
Cabbage, Can., crate 4.00 4.50
Carrots, doz. bhs. 0.30 0.30
Cucumbers, 11-qt. 1.25 1.50
Onions, dried, hamper 4.25
Potatoes, Ont., bag 1.25
Do, new, No. 1, bbl. 7.50 7.75
Do, new, No. 2, graded 5.50 6.00
Do, new, 2, ungraded 4.50 5.00
Peas, 11-qt. 1.25 1.50
Tomatoes, dom., bkt. 2.00

MEATS—WHOLESALE
Beef quarters—\$15.00 \$17.00
Do, hindquarters ... 28.00 30.00
Carcasses, choice ... 21.00 23.00
Do, medium ... 19.00 21.00
Do, common ... 18.00 19.00
Veal, choice ... 26.00 28.00
Do, common ... 18.00 22.00
Heavy hogs ... 20.00 00.00
Shop hogs ... 29.00 30.00
Shop hogs ... 28.00 29.00
Mutton, light ... 19.00 22.00
Lamb ... 23.00 31.00
Spring lambs, choice ... 34 38

Toronto Cattle Markets
Receipts: 1,110 cattle, 313 calves, 1,742 hogs, and 1,187 sheep.
Export cattle, choice ... 13.50 14.50
do, medium ... 12.50 13.00
Export bulls ... 10.50 11.00
Butcher cattle, choice ... 11.25 13.50
do, medium ... 11.25 12.00
do, common ... 10.25 10.75
Butcher cows, choice ... 10.25 10.75
do, medium ... 10.00 10.50
do, common ... 9.50 10.00
Butcher bulls ... 7.50 8.00
Feeding steers ... 10.00 11.50
Stockers, choice ... 7.50 8.50
Stockers, light ... 7.50 8.50
Milkers, choice ... 7.50 10.00
Springers, choice ... 8.00 12.00
Sheep, ewes ... 6.50 7.00
Bucks and culls ... 6.50 7.00
Lamb ... 20.00 30.00
Hogs, fed and watered ... 23.00 25.00
Hogs, f.o.b. ... 23.00 25.00
Calves ... 15.00 15.00

OTHER MARKETS
WINNIPEG MARKET
Wheat—
October ... \$2.24 2.24
December ... 2.21 2.21
Oats—
July ... 94 92 1/2
October ... 88 87 1/2
December ... 84 85 1/2
Barley—
July ... 1.30 1.30 1/2
October ... 1.24 1.23 1/2
December ... 1.19
Flax—
July ... 6.00
October ... 5.73 5.76

MINNEAPOLIS GRAINS
Minneapolis—Grain unchanged.
Barley, \$1.13 to \$1.22; rye, No. 2, \$1.57 1/2; bran, \$39.50; flax, \$9.07 to \$9.10.

DULUTH LINEDSEED
Duluth—Lined on truck, \$6.14; arrive, \$6.10; July, \$6.13 bid; Sept., \$6.10 bid; Oct., \$5.96 asked; Sov., \$5.91; Dec., \$5.80 bid.

The Wife's Salary.
The whole trouble in the domestic service of the wife (writes a London Daily Mail correspondent) is that it has not been recognized. But the director intends to be recognized in the future.

"If I come home, John, what is my salary to be?"
"Your salary?"
"Yes, you see I am valued at £3 per week by the Government. My keep will cost you at a very moderate estimate £1 a week, so £2 will compensate me for not working in an office."

Little conversations like this are going on all over the country. Men are finding to their surprise that their wives want wages.

CATHOLICISM IN U. S.
There are 17,549,324 Catholics in the United States, an increase of 133,021 since last year and of 8,471,459 since 1894, according to the 1919 Official Catholic Directory just issued under the copyright of P. J. Kennedy & Sons. Of the forty-eight states New York heads the list with 3,089,266.

Last year's increase is the smallest recorded in years and the publishers attribute this to the unsettled conditions due to the war and to the fact that a number of dioceses were unable to take a census during 1918. Joseph H. Meier, who has compiled the directory for the last fourteen years, believes the real total of Catholics in the United States is nearer 19,500,000.

Prohibition seems to work almost as effectively as a keep-off-the-grass sign.

Cook's Colic Root Compound.
A safe, reliable compound for colic, sold in three different strengths—No. 1, \$1.00; No. 2, \$0.50; No. 3, \$0.25 per bottle. Sold by all druggists, or sent on receipt of price, in plain package. Address: THE COOK MEDICINE CO., CHICAGO, ILL. (Family Medicine)