Sunday School.

LESSON XI.—DEC. 11, 1910.

The Crucifixion.—Matt. 27: 33-50.

Commentary.—I. Jesus delivered to be crucified (Vs. 15-32). From the custom of the Jews to release a prisoner at the Passover Pilate had hope of setting Jesus free. Barabbas was a well-known prisoner, who had raised an insurrection against the Roman government and was guilty of murder. Pilate hoped that the people, being given a choice between Barabbas and Jesus, would choose Jesus as the one to be released, but in this he was disappointed. The chief priests and elders had so far aroused the populace that the insisted that Barabbas be released and that Jesus be crucified. Pilate, in addition to his own judgment, had been warned by his wife to do nothing against Jesus, and in yielding to the mob attempted to declare his own innocency by washing his hands before them. Pilate knew what was right but was afraid to do it, lest he should lose his position. He was shortly after this banished and died in disgrace. The people's cry, "His blood be on us, and on our children," was fulfilled forty years later in the terrible destruction of Jerusalem by the Roman armies. Pilate attempted to appease the people by scourging Jesus, but nothing short of his death would satisfy them. Once fully in the hands of his enemies the most cruel indignities were heaped upon Jesus. Because he had acknowledged his kingship, the mob in derision put a robe of royal color upon him, a thorn crown upon his head, a reed in his hand for a sceptre, and mockingly hailed him as a king, and struck him and spat upon him. The cross upon which Jesus was to suffer was, according to custom, laid upon him. On the way to Golgotha, Jesus, weary with the watching, the agony, the sufferings at the hands of his enemies, sank beneath the weight of the cross, and Simon the Cyrenian was compelled to help him bear it.

II. Jesus placed on the cross (vs. 33-38).

33. Place called Golgotha—Called in Luke, Calvary. It is not definitely known where it was located, some scholars fixing it east of the walls of Jerusalem and others north. The latter view seems more probable, since a skull-like mound is there which answers the description, "A place of a skull."

34. Vinegar...mingled with gall—The same as the "wine mingled with myrrh" mentioned by Mark. It was a stupefying draught prepared for those who were being crucified to deaden the sense of pain. Would not drink—The offer may have been made in kindness, and, if so, Jesus recognized the act by tasting the draught, but refused to drink it, because he wished all his senses to be active while he was undergoing his sufferings for the sins of the world. 35. Crucified him—Crucifixion was a Roman mode of punishment, and only the vilest were thus executed. The victim was fastened to the cross by having spikes driven through the hands and the feet into the wood. This was done before the cross was raised and fixed in the ground. The pain was excruciating and death usually came slowly. Parted his garments—The executioners were entitled to the outer garments of the victim, and in this case, as Jesus' robe was without seam lots were cast to determine to whom it should be given. By the prophet—The quotation is from Psa. 22, 18.

36. They watched him—The four Roman soldiers were in official charge of the execution. They saw His conduct and that of his revilers and heard His words. 37. His accusation—This tablet placed above the cross declared the crime for which the prisoner was executed. In this case the charge was that of treason, but the accusation was written half in mockery. It was written in Greek, the language of culture, in Latin, the language of power, and in Hebrew, the language of religion. 38. Two thieves.. with Him—He was counted among the criminals, although he was innocent, and He was numbered among transgressors (Isa. 53. 12) whom He came to redeem.

III. Jesus reviled (vs. 39-44). 39. Reviled—Those who passed along the road in sight of the cross saw the inscription and railed upon Jesus with contempt. Their words and gestures expressed their exultation over a fallen enemy, as they regarded Him. 40. Destroyest the temple, and buildest—They took up the false charge that was presented against Him at the trial before the council. They did not understand the import of Christ's phophecy of His death and resurrection. Save thyself—In their mockery they said, "If you can destroy the temple and rebuild it in three days, you can now save yourself." If Thou be the Son of God—He had declared that He was the Son of God, and He had power to "come down from the cross," but He had to be taunted and misunderstood in order to complete His mission. To have come down from the cross would have been to fail of the great end for which He came to earth. 41. Chief priests.. with the scribes and elders—There triumph seemed complete. The Jewish leaders must have had a secret fear that Jesus would yet defeat their purposes. 42. Himself He cannot save—They concluded that Jesus' works of mercy and power were but pieces of deception. We will believe Him—If they failed to believe in His mission before He was crucified, neither would they believe, even though He should save Himself from the cross, for they refused to believe when He arose from the dead. 43. He trusted in God—They had their own way of reasoning, which to them appeared satisfactory, but they could not understand the Being with whom they were dealing. Jesus as the Son of God could not escape the cross. 44. The thieves also —Both now may have joined the revilers in deriding Jesus, but later one of them sought and obtained mercy from Him.

IV. Jesus gave up his life (vs. 45-50).

45. there was darkness—Three hours of raging human passion, endured with Godlike patience, hushing mortal hatred into silence, and perhaps contributing to the penitence of the reviler at his side. It was a supernatural gloom, since an eclipse of the sun was impossible during the full moon of Passover.—Chadwick. Jesus was placed on the cross at nine o'clock, the hour of the morning sacrifice. The darkness began at noon and continued until three o'clock, the hour of the evening sacrifice. 46. why hast thou forsaken me—On the human side Jesus felt that he was forsaken of God in the awful agony of soul that he was suffering, but "the forsaking was a feeling, not a fact." 47. calleth for Elias—They mistook the word Eli for Elias, yet it may have been spoken in mockery. 48. straightway—In John's account we read that Jesus said, "I thirst." This called forth the offer of drink. a sponge—To absorb the liquid as a drinking cup could not be used. vinegar—Sour wine mixed with water, the common drink of the Roman soldier. The excruciating agonies of crucifixion were "all gathered into one central current, in which they were lost and swallowed up, that of devouring thirst."—Stalker. on a reed—So that with it the lips of Jesus could be reached. 49. the rest said—The others in mockery call upon this one to desist, and see if Elias will come to save him.—Alford.

50. cried again with a loud voice—It was the last of the seven words of Christ on the cross. The first was, "Father, forgive them; for they know not what they do" (Luke 23:24). The second, "To-day shalt thou be with me in paradise" (Luke 23:43). The third, "Woman, behold thy son!" and, "Behold thy mother!" (John 19:26, 27). The fourth, "My God, my God, why hast thou forsaken me?" (vs. 46). The fifth, "I thirst" (John 19:28). The sixth, "It is finished" (John 19:30). The seventh, "Father, into thy hands I commend my spirit" (Luke 23:46). yielded up his spirit (R. V.)—He had power to lay down his life. The victims on the cross usually suffered several days before death came to them. "He was really dead. His human soul departed to the world of spirits, and his body was a breathless clod of clay."—Henry. "None of the evangelists use the words, 'he died,' but 'he breathed forth.' He gave up his life because he willed, when he willed, how he willed."—Farrar.

Questions—Where was Christ crucified? When? Who were crucified with him? What was done with his garments? Who derided him? What was the inscription placed over him? In what languages? Why in these languages? How long did the darkness continue? How long was Jesus on the cross before he yielded up his life? How many and what were Christ's sayings upon the cross? What is the significance of the words, "Yielded up the ghost?"

PRACTICAL APPLICATIONS.

"Golgotha .... a place of a skull" (v. 33), the place of ignominy. "Even the death of the cross" is the last, the lowest step in the descending degradation; there could be nothing worse (Phil. 2: 7, 8.) Jesus was crucified without the city. Here the criminal was put to death (Lev. 24: 14.) Here the sin-offering was burned (Exod. 29: 14.) "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13: 13.) Jerusalem was the holy city, a type of the dwelling-place of Jesus. He came from a sinless heaven to a sin-cursed earth;; from the brightness of the Father's glory to the darkness of uttermost shame. "Let us go forth therefore," from light to darkness, from happiness to misery, from safety to danger, from self "unto him;" forth from the pleasant home into the dreary placse of the city slums, reaching an outstretched hand to drunkards and lost ones, weeping with those into whose lives has come no gleam of sunshine, and sending up earnest supplication for the outcasts for whom Christ died and for whom he offered up his last prayer.

"They crucified him" (v. 35.) The Jews were obstinate and ungrateful in their hatred. Nothing is so base as ingratitude. At the battle of Alma, a wounded Russian soldier called piteously for water. Captain Eddington ran to him and gave him the refreshing draught. The wounded man revived. The captain turned to join his regiment, when the man just restored by his kindness fired and shot him. The Jews were guilty of the same perverse ingratitude. Christ preached to the poor, healed their broken-hearted, delivered their captives, restored their blind, their lame, their deaf, and 'they crucified him." Oh, the perversity of sin! "They crucified him," the prophesied Christ, their promised Saviour.

"His accusation" (v. 37), written in three languages, was a proclamation of grace to all classes and conditions of people (John 19: 20.) The Hebrew who by works of righteousness would earn salvation may know by the cross that the gift of God is eternal life (Rom. 6: 23), that whichsoever will may take of the water of life freely (Rev. 22: 17.) The Greek who would seek by wisdom to find a way of reconciliation may know that Christ the Crucified is the wisdom of God (1 Cor. 1: 22, 23, 30), and the way to God (John 14: 6.) The Roman with dominant power and stubborn will is taught by the cross that the way of submission is the way of salvation. A deaf and dumb pupil wrote, "I do not see how Jesus alone should be able to die for all men." Charlotte Elizabeth thought a moment how she could make the blessed truth clear to the child's mind; then went out and brought in a quantity of dead leaves and placed them on a table beside a diamond. The mute's eye brightened. "I see it now," he wrote; "Jesus is a diamond worth more than all the leaves of of a dead world."

"My God, my God, why hast thou forsaken me?" (v. 46.) The outrage of earth was as nothing to the desertion of heaven. The angels who sang at his birth (Luke 2: 12), who succored him after his temptation (Matt. 4: 11), who strengthened him in his agony (Luke 22: 43), are not visible in the darkness of the cross. The "voice from heaven" that approved him at his baptism (Matt. 3: 17), and acknowledged him in his glory (Matt. 17: 5), and comforted him in his soul trouble (John 12: 27, 28), was silent while he bore the world's sin. Let us adore, Christ as our Redeemer our Saviour, our God, "mighty to save," and strong to deliver.—A .C. M.

GUILTY OF MANSLAUGHTER.

Halifax, N.S., despatch—After being out two hours the jury in the case of M. J. Perry, charged with the murder o fMrs. Maud. Wright, in a drunken orgie, returned a verdict of manslaughter in the first degree, and his Lordship, Mr. Justice Drysdale, sentenced the prisoner to 20 years in the penitentiary.

The American—Those Dashaway girls are as like two peas in a pod. The Englishman—Haw—but, me dear fellow, there's only one p in a pod, y'know.

THE FARM

MANAGEMENT OF THE BOAR.

How One Farmer Handled Him—A Lesson Worth Learning.

Not long ago the writer visited the stables of a prominent swine breeder. All of his pigs were out in paddocks, contentedly rooting around and enjoying life in a pig's own piggish way. In one paddock were nine big motherly brood sows, in several others were pigs of different ages and sizes, while a number of boars of varying ages were to be seen contentedly grazing or rooting around in the company of brood sows and barrows. There were two aged boars to be seen out in the company of other pigs, and when the owner wished to exhibit one of them he called, "Come, Tom," and the big fellow immediately walked up, just as a Collie dog would, to his master. The latter quietly patted him on the back, pushed him around, and, on the writer remarking on his docility, replied, "Oh, my pigs are all like that," and to prove his amenability of disposition, he took the boar by a front leg, turned him over on his side, and scratched his flank, the animal contentedly submitting with a satisfied grunt.

Across the writer's mind their flashed a memory of the previous winter, of a visit to another pen, where a great aged boar had stood motionless, his little eyes blazing with a wickeder light every moment, until the owner remarked, "I guess it is your fur coat that he doesn't seem to like," and went quietly out, followed by a rather willing visitor.

"How do you manage to keep those boars so docile?" the writer asked the owner of the docile pig. The latter straightened up, and looked the writer in the eye. "I do it by treating the boar about as decently as I do my hired man," he replied. "When he is out of humor, I leave him carefully alone, until he gets over it. Had he failed to come up to me good-naturedly when I called, I should have gone away, taking no notice, and a little while later I might have gone and thrown him an apple or a mangel. I see that he gets some exercise every day, and that he is generally in the company of some other pigs. This helps to keep him healthy and contented. He is allowed to get a little bit hungry every day, and never overfed or stuffed. I take care never to startle him, and never club him or set the dog on him. When I want him to go anywhere, I can lead him, or call him to follow me. But, docile as he is, I wouldn't take a chance with him when he appears surly, and if he were suddenly startled, my first care would be to be out of harm's way."

TREAT HIM RIGHT.

This owner has sounded the keynote of the whole matter. How many accidents could be avoided by always treating entire males in just this way? The great difference, after all, between the entire male and others is in the quicker and more active resentment, which they offer to a real or supposed wrong. They want to be "treated right." Animals which are petted one moment, and punished the next, at the mere caprice of the owner, sooner or later all develop some form or other of "crankiness." This is especialy true of entire animals possessing that degree of vigor, energy and "nerve" which accompanies virility and prepotency desirable in a sire. He is the kind of animal above all, which ought to be 'used well." Reckless treatment of such an animal is very dangerous.

That there is such a thing as hereditary viciousness is a thing to be remembered, and to be avoided, but at the same time, even this is the cause of far fewer accidents than is recklessness in the handling of animals relied upon as docile. In the boar, primal instincts are always pretty close to the surface, and the slightest indication of ill-humor is a danger signal which ought to be heeded well.

TEACHING A HORSE TO STAND.

Must Make Him Obey—Must Not Say "Whoa" When Not Wanted to Stop.

(By R. S. Timmis, Brandon, Man., in Canadian Farmer.)

In teaching a horse to stand alone, bear in mind that you must take him gently and gradually; reward him for every little thing he does well, and punish him for every deliberate disobedience.

First of all, one should never say "whoa!" to a horse unless he intends that horse to stop—that is, unless he is in actual motion. Do not say "Whoa!" to a horse when going up to him in the stable; because he is already standing.

The trainer first of all has to make his horse obey the word "Whoa," by continually stopping him while saying whoa, and "making much" of him every time he obeys; if he disobeys, however, the trainer must show the horse his displeasure, by speaking severely or lightly using a little whip, according to the trainer's own judgment. After a while the horse, if in good hands, will stop whenever he hears the word "whoa." Titbits must at times be given the horse. All this can be done on foot or while riding the animal—the latter is preferable. One cannot do it while driving because it is impossible to "make much" of a horse while seated in a vehicle.

MADE TO STAND.

Then the horse should be made to stand while the trainer walks away from it; the distance that he walks being increased each time. The horse being made much of (and given sugar now and then) when he stands quietly. It is extraordinary how a horse will soon stand for hours alone if told to "whoa" by his master on leaving it. No one will ever accomplish much by yelling at a horse, or by "knocking it about." Punishment must never be inflicted unless the trainer's temper is perfectly under control.

Saddle horses and others are sometimes taught to stand whenever the reins are thrown over their heads. This is done by fastening a sack to the reins so that whenever the horse walks forward it steps on to the sack and gives itself a jerk in the mouth; very soon he learns that whenever the sack is left there, he is to stand; and after a while the sack is removed and he still knows that he is to stand. Should he, however, then disobey, the sack must be again tied on. Some horses can be taught this without using the sack, especially if the reins are long ones like those used in Alberta, etc., on stock ponies.

TO LIE DOWN.

In a similar way to that of teaching a horse to "whoa," he can be taught to lie down at word of command and to lie there until told to get up. First of all, a strap is fastened around the off fetlock and over the back to the trainer's right hand; the trainer stands on the horse's near side and draws the off-leg up; he then quietly persuades the horse (showing him that he is not going to do him any harm) to bend his near foreleg by means of his left hand; the horse drops on to his knees. Make much of him, give him a piece of sugar and keep him in that position for two or three minutes. (A bed of straw should be used to do this on.) Then let him get up and repeat the performance. When he has become quite accustomed to kneeling, push his back over gently to one side until he lies down. Make much of him. While making him lie down always say "lie down." Next make him lie flat on his side with his legs out straight; give him a tit-bit and play with him, lying in between his legs, etc., letting him know you are not going to hurt him. A horse struggles from fear. Then allow him to get up slowly, saying all the while "get up."

Then for several days he must be made to lie down and get up, while using the words. Soon the strap can be dispensed with and soon the horse will lie down at word of command. Unfortunately, "get up" is used by some teamsters to mean "go on." Of course a horse that has been taught to lie down must never be told to "get up" unless he is down. I cannot imagine where a teamster expects his horse to "get up" to! It is far easier to demonstrate practically the methods of teaching a horse to stand and lie down, etc., than it is to write them. It is unfortunate that so few horse owners have the gift of the art of equitation and true sympathy for the horse; a glimpse at the mutilated Hackneys, etc., at a horse show will show how much there is to be learned by a civilized people.

MARKET REPORTS

TORONTO MARKETS.

LIVE STOCK.

The railways reported 64 car loads of live stock at the city market for Thursday, consisting of 849 cattle, 1,360 hogs, 1,470 sheep and lambs, and 50 calves.

The quality of cattle was the same as has been coming all week.

Trade was steady at unchanged quotations.

Exporters—T. Connor bought one car load of export bulls at $4.40 to $5.

Butchers—Prime picked lots sold at from $5.60 to $5.85; loads of good, $5.30 to $5.60; medium, $5 to $5.30; common, $4 to $4.90; cows, $3 to $5; canners, $2 to $2.50; bulls, $3.50 to $4.60.

Feeders—Feeders of best quality for short keeps, $5.25 to $5.40; good, straight steers, $4.75 to $5.10; stockers, $4 to $4.60.

Veal Calves—There was no change on the calf market, prices remaining steady at $3 to $8 per cwt.

Sheep and Lambs—Wesley Dunn reported prices for sheep and lambs as follows: Sheep, ewes, $4.25 to $4.60; rams, $3 to $3.50; lambs, $5.50 to $5.75 per cwt.

Hogs—Prices for hogs to-day were unchanged. Selects fed and watered $7, and $6.65 for hogs from drovers, f.o.b at country points.

The prospects are reported to be for still lower prices this coming week. One dealer said that they would be 15c and perhaps 25c per cwt. lower.

FARMERS' MARKET.

The offerings of grain to-day were fairly large, with prices steady as a rule. Wheat firm, 200 bushels selling at 85 to 88c. Barley unchanged, with sales of 700 bushels at 60 to 62c. Oats quiet and steady, 300 bushels selling at 37c.

Hay in moderate supply, with sales of 18 loads at $17 to $19 a ton for timothy, and at $14 to $16 for mixed and clover. Straw is nominal at $18 a ton.

Dressed hogs are easy, with quotations ruling at $9 to $9.50.

Wheat, white	$0 85	$0 88
Do., red	0 85	0 88
Do., goose	0 83	0 00
Oats, bushel	0 37	0 00
Peas, bushel	0 83	0 85
Barley, bushel	0 60	0 62
Rye, bushel	0 67	0 00
Buckwheat, bushel	0 48	0 00
Hay, timothy, ton	17 00	19 50
Do., clover, ton	14 00	15 00
Straw, per ton	17 00	18 00
Alsike clover—		
Fancy, bushel	7 50	8 00
No. 1, bushel	7 00	7 50
No. 2, bushel	6 50	7 00
Red clover, No. 1	7 00	7 25
Do., No. 2	6 00	6 25
Do., No. 3	5 00	5 50
Dressed hogs	9 00	9 50
Butter, dairy	0 25	0 30
Do., inferior	0 21	0 23
Eggs, new-laid, dozen	0 30	0 35
Ducks, spring	0 14	0 16
Chickens, lb.	0 13	0 14
Turkeys, lb.	0 18	0 21
Geese, lb.	0 12	0 14
Fowl, lb.	0 11	0 12
Apples, bbl.	3 00	4 50
Cabbage, dozen	0 40	0 50
Cauliflower, dozen	0 75	1 00
Onions, bag	1 00	1 20
Potatoes, bag	0 75	0 85
Beef, hindquarters	9 50	10 50
Do., forequarters	6 50	8 00
Do., choice, carcase	8 50	9 25
Do., medium, carcase	7 50	8 25
Mutton, per cwt.	8 00	10 00
Veal, prime, per cwt.	10 00	12 00
Lamb, cwt.	10 00	11 00

SUGAR MARKET.

St. Lawrence granulated, $4.75 per cwt., in barrels; No. 1 golden, $4.35 per cwt., in barrels. Beaver, $4.55 per cwt., in bags. These prices are for delivery here. Car lots, 5c less. In 100-lb. bags, prices are 5c less.

OTHER MARKETS.

WINNIPEG WHEAT MARKET.

Wheat—December 91⅛c, May 95¾c.
Oats—December 32¾c, May 37c.

BRITISH CATTLE MARKETS.

New York.—London cables quote American cattle at 12c to 13½c per lb.; refrigerator beef, at 9½c per lb.

WOOL SALES.

London—The offerings at the wool auction sales to-day amounted to 13,333 bales. Bidding was active and prices were firm. Cross-breds were in limited supply and good sorts advanced 5 per cent. A fine selection of merinos was eagerly absorbed by continental and home buyers at hardening prices. The sales follow:

New South Wales—2,900 bales; scoured, 1c ld to 1s 4d; greasy, 5¾d to 1½d.

Queensland—3,000 bales; scoured, 1s 3d to 1s 9d; greasy, 6d to 1s 2d.

Victoria—4,200 bales, scoured, 11d to 1s 10d; greasy, 7d to 1s 2d.

South Australia—100 bales; greasy, 7½d to 11½d.

New Zealand—2,400 bales; scoured, 1s 1½d to 1s 8½d; greasy, 6½d to 1s 1d.

Cape of Good Hope and Natal—700 bales; scoured, 1s 8d to 1s 10d; greasy, 6¾d to 9d.

MONTREAL LIVE STOCK.

Montreal—At the Canadian Pacific live stock market this morning the offerings of live stock were 950 cattle, 900 sheep and lambs, 950 hogs and 200 calves. Choice steers sold at 5½c; good at 5 to 5¼c; fairly good at 4¾c to 4⅞c; fair at 4 to 4½c, and common at 3½ to 3¾c per lb. Cows brought from 3½ to 4c, and bulls 3½ to 3¾c per lb.

The trade in small meats was fairly active. Sheep sold at 4¼c, and lambs at 6 to 6¼c per lb. Calves were scarce and brought from $3 to $12 each, as to size and quality. Selected lots of hogs sold at $7.25 per 100 lbs., weighed off cars, and a few lots of store hogs for feeding purposes were sold at $7.40.

At the Montreal Stock Yards west end market there were 550 cattle, 575 sheep and lambs, 725 hogs and 75 calves. Hogs were easy, with sales of selected lots at $7 to $7.25 per 100 lbs., weighed off cars.

FREE FARMS,

But the Water Rights for Irrigation Will Cost Money.

Washington, Dec. 5.—American citizens desirous of engaging in farming may obtain an irrigation farm ranging in size from 20 to 80 acres free from Uncle Sam. About four hundred farms are open to entry all along the several irrigation projects controlled by the Government, the chief expense incurred in obtaining one of these tracts being the payment of the cost of water rights, which amounts to from $30 to $60 an acre of irrigible land.

"The crop season of 1910 in the west emphasized the value of irrigation as a sure crop producer," says a bulletin issued by the reclamation service. "It was the best year the farmers have known on the big projects of the Government, and many phenomenal crop yields are reported."

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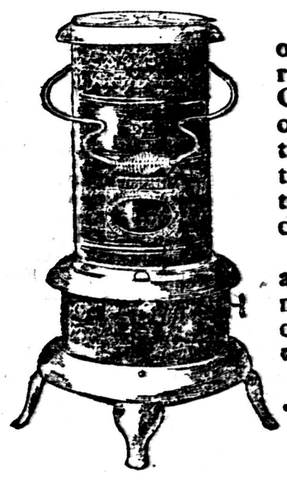

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