SUNDAY SCHOOL LESSON

Lesson X. June 9, 1918.

Jesus Faces Betrayal and Denial.—Mark 14: 10-72.

Commentary.—I. The Lord's supper (vs. 10-26). 10, 11. The man who a few days before had been making a hypocritical plea for the poor in his criticism of Mary's act of devotion in breaking the alabaster box of ointment to anoint her Lord, now undertook to obtain money from Jews as price of Jesus' betrayal. He may have believed that Jesus would escape the hands of his enemies by an exercise of divine power, and he would have the money simply for pointing out Jesus to them, but his sin would have been no less if Jesus had escaped than it was when he came under their power. 12-16. By comparing the accounts given by the four evangelists the leading events connected with this Passover feast are found to be as follows:: 1. Preparation for it. 2. The upper room procured at the direction of the Master. 3. The gathering of Christ and the disciples. 4. The strife among the disciples as to who should be accounted the greatest (Luke 22: 24). 5. Jesus washing the disciples' feet. 6. The announcement of Christ's betrayal. 7. The Lord's supper instituted. 8. Christ's farewell discourses (John 14-16). 9. The closing prayer (John 17). 10. The singing of a hymn. The disciples asked Jesus where they were to eat the Passover. The inhabitants of Jerusalem make provisions for the multitudes of visitors at the time of the feasts and set apart rooms for the accommodation. Jesus gave them specific directions as to finding the room. As the two whom he sent should go into the city, they would see a man carrying a pitcher of water. The carrying of water was generally the work of women, and the two could not fail to notice the man thus employed. The house which this man should enter would be the place for Jesus and his disciples to eat the Passover. They found the house and made the necessary preparation for the feast.

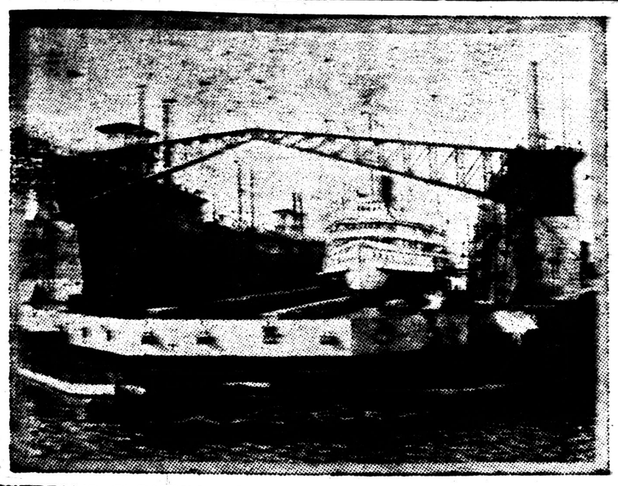
17. In the evening, he cometh with the twelve—Jesus and his disciples arrived in Jerusalem from Bethany probably after sunset. Although Judas had been plotting with the Jewish leaders for the betrayal of Jesus, he formed one of the company that went up to the upper room for the solemn feast. 18. Did eat—The Passover, not the memorial supper. He tasted first the unleavened bread and the bitter herbs, before the lamb was served. The significance of the Passover. 1. It marked the beginning of the Jewish nation. 2. It reminded them of the mercy of God in protecting their firstborn. 3. It commemorated their deliverance from Egyptian bondage. 4. It reminded them of their sin and need of atonement. 5. Unleavened bread signified separation from sin. 6. Bitter herbs signified repentance. One of you—On several occasions Jesus had foretold his death, and now he declared that one of the twelve was to be an agent in the accomplishment of that death. Judas had already bargained with the Jewish officials to betray Jesus, and he understood perfectly well what Jesus was saying, although the other disciples were in doubt. 19. Sorrowful—Their love for Jesus made his approaching death seem sad enough, but to know that one of their own number should be instrumental in bringing about his death was almost more than they could bear. Is it I—The eleven true men were astonished, for they had no thought of betraying Christ; at the same time it was natural for them to be desirous of knowing whether by any possibility they could fall so low as that. 20. Dippeth with me in the dish—They did not have separate dishes, but all helped themselves from a large one. Judas himself said, "Master, is it I?" and Jesus replied, "Thou hast said" (Matt. 26: 25), meaning that Judas was the one. Peter beckoned to John to ask Jesus who it was that would be guilty of betraying him. In reply Jesus gave a sign by which the disciples knew (John 13: 21-26). 21. Goeth—To the cross. Written—In Psalm 22 and Isa. 53. Woe—It had been foretold that Christ should suffer death, yet those who were to be instrumental in causing him to die had the power of choice, and what they were to do was to be their free act.

22. Jesus took bread—After the Passover had been eaten (Luke 22. 203. It was the loaf or thin cake of unleavened bread which had formed a part of the Passover meal. Blessed—Invoked the blessing of God upon it. Brake it—The act was designed to shadow forth the wounding, piercing and breaking of Christ's body on the cross.—Clarke. This is My body—This bread represents My body. 23. the cup—The word "wine" is not used but "cup," "the fruit of the vine" (v. 25), so that "unfermented grape juice was all that was used." Thanks—It was like giving thanks over the shedding of His own blood. They were all to drink of this, in order that all might share in the blessing it symbolized. 24. Is My blood—Represents My blood. Of the covenant (R. V.)—It was an old covenant renewed, and thus a new promise to men that God would provide a great salvation. For many—For all mankind. The principle, "It is the blood that maketh an atonement for the soul" (Lev. 17. 11), has been long in force. His blood is efficacious for all men for all time. The Lord's Supper as still observed is a living testimony of Christ's declaration regarding the virtue of His blood. 25. Will drink no more— He would not eat and drink with them again before His crucifixion. I drink it new—When I drink new wine, "wine of a different nature from this," in the kingdom of God. Matt 26. 29 has the words "with you," which is a pledge to them that they would again assemble, in the kingdom of glory, to commemorate the triumph of Christ and His kingdom. The occasion was a sad one to the disciples, since they came to know that their Master was soon to be betrayed and put to death; but they would be comforted with the prospect of a life of joy and peace with Jesus in His everlasting kingdom. 26 Hymn—This memorable service closed with the singing of a hymn which was probably the Hallel (Psa. 112-118). Mount of Olives —The high hill across the Kildron valley, east of Jerusalem.

II. The betrayal of Jesus (vs. 27-65). 27-31. While Jesus with the eleven was going out from the city, He told them that even in that night they would all leave Him, or "be offended" because of Him, but Peter could not conceive of the possibility of his forsaking Jesus. He was unaware of his weakness, and declared that he would stand by the Master even if all the rest went away. He was willing to die with Jesus and would do so rather than forsake him, but Jesus told him that by morning he would have denied him three times. 32-42. On the western slope of the Mount of Olives was a garden, called Gethsemane, meaning oil-press, where Jesus often went to pray. On this eventful night Jesus went there to pray, leaving eight of His disciples at the entrance and taking Peter, James and John to watch with Him while he retired a short distance and prayed alone. He was in an agony of prayer, sweating as it were great drops of blood, bearing upon His soul the burden of the sins of the world. 43-52. Into this sacred place came Judas accompanied by "a great multitude with swords and staves, from the chief priests and the scribes and the elders. He had arranged beforehand to designate Jesus by kissing Him, as impossible as it seems that one of the followers of Jesus should be guilty of such perfidy. The soldiers staggered backward before the presence of the Son of God, showing His power. Peter's effort to defend His Master was ill-advised, as well as ill-timed, and Jesus performed a miracle to undo the damage which he did. 53-65. Shortly after midnight Jesus was taken before the high priest and efforts were made to find witnesses against Him. Throughout the entire proceedings in the trial of Jesus, both ecclesiastical and civil, there was insincerity as well as flagrant injustice.

III. Peter's denial of Jesus (vs. 66-72). After the arrest of Jesus, Peter followed the crowd that led his Master to the palace of the high priest. His loyalty to Jesus was now to be tested. When he was accused by a maid servant of having been with Jesus, he denied it, declaring he did not know what they meant. He went out upon the porch and heard the crowing of a cock. Another maid servant saw him and charged him with being a follower of Jesus. Again he denied it, and when some of the company made the same charge, he denied it with cursing and swearing. When he heard the cock crow the second time he realized that Jesus had told him that before the cock should crow the second time, he would deny him thrice. He was as guilty as Jesus said he would be, and he went forth from the palace to weep over his sins and weakness.

QUESTIONS.—When was the Passover held? What did it commemorate? Why is it called the feast of unleavened bread? What did the disciples ask Jesus? Where did He send them to make ready the feast? How would they be able to find the place? What is said about the betrayal of Jesus? Why were the disciples sorrowful? What did Jesus give to the disciples after Judas had left? What did the bread signify? What was meant by the "fruit of the vine"? When would they again sit together? What is meant by the kingdom of God? Describe the betrayal of Jesus. Tell the story of Peter's denial of his Lord.



MONTREAL'S FLOATING DRYDOCK, ONE OF THE LARGEST IN THE WORLD.

PRACTICAL SURVEY.

Topic—Tests of loyalty to Christ.

II. The sacrament in memory of Christ.

I. The Passover pointing to Christ. The Passover was a feast of redemption for Israel, foreshadowing a future and greater redemption. It commemorated Israel's exodus from Egypt and was celebrated as the birthday of the Hebrew nation. It was a celebration of joy. Jerusalem was the scene of great crowds at the time of this last Passover which Jesus celebrated with His disciples. The shadow of the greatest tragedy in the world's history hung over them as they went to the guest-chamber. Jesus desired to make His converse with His disciples at that Passover a strength and consolation to them against the sore temptations they were about to encounter. He did not relax his thoughtful consideration of them, yet that circle of intimate associates, though gathered in private, had a sorrow unfolded to them, which originated in their small group. Jesus had more than once predicted that he would be betrayed. At this time He made the terrible announcement that it should come by one of the company. The traitor was eminent in office and profession. So artful was his deception that none of the other disciples suspected him. He was the last to express any suspicion of himself. It was an occasion of dismay among the apostles, yet revealing simple, unsuspecting brotherliness among them. Judas heard his crime described in its own dark reality. He heard his fate proclaimed from lips which spoke one absolute truth. The words must have caused him to be far from comfortable.

II. The sacrament in memory of Christ. The Lord's supper was the natural outgrowth of the Passover. It was the spiritual institution which Christ founded on that ancient rite, and perpetuated in a spiritual sense the general meaning of the Passover. The Jewish feast had been instituted to foreshadow what the Christian festival was founded to commemorate. The meaning and purpose of the Passover were transferred to Jesus. Ancient Israel had lived for nearly two thousand years under the charter of their national existence when Jesus put away that covenant and became the true offering and sacrifice. He established a new covenant, seaed with his own blood, under the conditions of which the whole world might find salvation. The two great feasts of Judasim and Christianity are thus vitally connected. The long series of observances, begun in Egypt, reached their end in Christ. Jesus led his disciples to regard the Passover as being representative of the mediatorial sufferings and death, and as the origin of an ordinance to be perpetuated through all ages of the Christian church. All Old Testament teachings, histories, prophecies and events were a preparation for Christ's death on the cross. Jesus was eager to make his disciples realize the nearness of the great gift he would purchase for them and to give them a pledge of it for their assurance. Using the common articles of food, Jesus made them symbolize himself. In breaking the bread Jesus indicated his voluntary surrender of himself to death. Distributing the bread to his disciples suggested their complete dependence upon Christ for salvation. The blood is the life.

T. R. A.

An Oil Without Alcohol—Some oils and many medicines have alcohol as a prominent ingredient. A judicious mingling of six essential oils compose the famous Dr. Thomas Eclectric Oil, and there is no alcohol in it, so that its effects are lasting. There is no medicinal oil compounded that can equal this oil in its preventive and healing power.

SCIENTIFIC JOTTINGS.

Open-air schools of New York are said to have accomplished wonders in bringing the color of health to the cheeks of anaemic children.

A newly-designed bathing machine squirts the soap and water over the body of the bather and then rubs him down with revolving brushes.

An electrical device resembling a grid iron, thrown into the sea from an aeroplane, reveals the presence of any submarine in the vicinity.

Nightgowns with shoulder straps of lace and built up front and back higher than armholes are shown in the new lingerie.

Narrow Valenciennes lace combined with stripes of batiste has been used for one of the dainty hand-made

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VILLAGES OF GALICIA

Where Family, Cattle and Fowls All Live in Two Rooms.

The villages of Galicia are especially interesting on Sundays and holidays, when the national costumes are donned.

The cottages are generally made of stone or board plastered over and are then covered with a coat of whitewash.

The straw roof is frequently crowned with green growing moss, which adds to its picturesque appearance if not to its healthfulness. Water is drawn from the wells by a long pole balanced near the centre. These wells have a decided old world appearance.

The interior of the cottage is usually divided into two rooms. In one room the entire family lives, eats and sleeps; in the other, in more or less harmonious contentment, dwell the cows, pigs, chickens and geese. No household would be complete without a number of geese.

Around the cottage a number of children are sure to be seen playing. A dozen or twenty or thirty of such cottages, each sparated only by a small yard, make up a village. If there is a marriageable daughter in the house the lintel of the door and the window surroundings are ornamented with little irregular bands, which is a notice to the marriageable young men.

A Pill that Proves Its Value.—Those of weak stomach will find Strength in Parmalee's Vegetable Pills, because they serve to maintain the healthful action of the stomach and the liver, irregularities in which are most distressing. Dyspeptics are well acquainted with them and value them at their proper worth. They have afforded relief when other preparations have failed, and have effected cures in ailments of long standing where other medicines were found unavailing.

THE HASSAYAMPA.

Peculiar Powers of an Arizona Stream.

The Hassayampa is an Arizona river which stands for the spirit of his native desert to the son of western Arizona. There are two legends connected with the waters of Hassayampa, one subscribed to by natives and the other by irreverent aliens. Both agree that the waters of this desert stream have powers surpassing the normal.

According to the natives of Arizona, whosoever shall taste the waters of Hassayampa is thenceforward bound to the Arizona desert by ties stronger than bands of steel. Drink again. Wherever you may wander, in some quite hour you will hear the Hassayampa calling, and whether you are in cape Town or Hong Kong or Port Said, you will forwith take ship on the trail of another drink. That is why the Arizonians in foreign stages and lands frequently band themselves into clubs, called Hassayampa.

A look at the Hassayampa itself will convince the unprejudiced stranger that some magic power must reside in the waiters. Otherwise nobody would want a second drink. This is more strinkingly apparent since the state of Arizona has gone dry, and the Hassayampa must be drunk undiluted.

The other legend of the Hassayampa is more often retailed by aliens, though occasionally a native will admit its prevalence and the existence of a certain amount of corroborative evidence. This legend affirms that whosoever takes a drink of Hassayampa water is thenceforth utterly and constitutionally incapable of telling the truth on any important matter. So firmly established did this belief become that at one period of Arizona history, instead of applying the short and ugly term to a man, they called him a "Hassayampa," which is a term certainly long, and, in the opinion of some people, beautiful.

REALISTIC STAGECRAFT.

The Electric Light is Responsible for Many Innovations.

The introduction of electric light was, of course, responsible for greater innovations in the art of stage decoration than any other one thing. It was now possible to light up equally well any portion of the stage, and so the "apron" was dispensed with and the picture frame proscenium introduced.

The cry for realism which Isben's dramas had aroused was now taken up by the scene builders with enthusiastic vigor ,and "nature' was reproiastic vigor, and material detail. "We must show life exactly as it is," became their motto.

These changes naturally also had an effect upon the actors themselves and upon what they said. Formerly the actors were continually conscious of the presence of the audience, and to a considerable degree addressed it directly. Now they could interpret the story on the stage, entirely ignoring, apparently, the presence of the audience.

This change in the conception of the play as a whole, as being made up not alone of dialogue and recitation, but also of action and pictorial representation, has had a very farreaching effect on our present day conception of the drama.

Edward's Diplomacy.

Edward had been told repeatedly not to say he did not like food which was passed to him at the table. He was invited to a neighbor's to dinner and was offered cherry pie, which he did not care for. He tactfully said, "Well, I'm just crazy for cherry pie, but won't you just save it for supper?"

Perhaps He Wonders, Too.

Another thing—why does the kind of man who marries for a home pick out a wife who is always afraid she will miss a new film?—Galveston News.

You will agree that a satisfying cup of tea is economical at five cups for a cent, yet that is all the genuine Salada costs. Low-priced teas actually cost you more, for they yield far less in the teapot, and, of course, have not that delicious flavor.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce—		
Butter, choice, dairy	$0 45	$0 47
Margarine, lb.	0 35	0 37
Eggs, new laid, doz.	0 42	0 45
Cheese, lb.		0 30
Do., fancy, lb.		0 35
Maple syrup, half gallon		1 45
Do., gallon	2 50	2 75
Dressed Poultry—		
Turkeys, lb.	0 39	0 35
Fowl, lb.	0 39	0 34
Milk-fed chickens	0 35	0 40
Ducks, lb.		0 30
Fruits—		
Apples, bkt.	0 25	0 80
Do., bbl.	2 50	3 00
Strawberries, box	0 39	0 40
Pineapples, each	0 30	0 35
Vegetables—		
Asparagus, Can., bunch	0 08	0 10
Beans, waxed, small mar.		0 30
Beets, bag		1 00
Do., peck		0 30
Do., new, bunch		0 10
Carrots, bushel		1 25
Do., peck		0 40
Do., new, bunch	0 05	0 10
Cucumbers, each	0 05	0 20
Cabbage, each	0 10	0 20
Lettuce, 2 for		0 10
Onions, Bermuda, case		2 25
Do., green, bunch	0 05	0 10
Parsley, bunch		0 10
Parsnips, bag	0 90	1 00
Do., peck		0 30
Potatoes, bag		1 80
Do., Irish Cob., seed		2 50
Do., new, peck	0 50	0 60
Radishes, bunch		0 05
Rhubarb, 3 for		0 10
Sage, bunch		0 05
Savory, bunch		0 05
Spinach, peck		0 40
Tomatoes, lb.		0 25
Watercress, 6 bunches		0 15

MEATS—WHOLESALE.

Beef, forequarters	$17 00	$19 00
Do., hindquarters	28 00	30 00
Carcasses, choice	22 50	24 00
Do., common	19 00	21 00
Veal, common, cwt.	12 00	14 00
Do., medium	15 50	18 00
Do., prime	22 00	23 50
Heavk hogs, cwt.	19 00	21 00
Shop hogs	23 00	25 00
Abattoir hogs	27 00	29 00
Mutton, cwt.	20 00	25 00
Lambs, cwt.	20 00	22 00
Do., Spring, each	12 00	15 00

SUGAR MARKET.

Toronto wholesalers quote on refined sugars, Toronto delivery, as follows:

Royal Acadia, granulated	100 lbs.	$8 96
Atlantic, granulated	100 lbs.	9 06
Redpath, granulated	100 lbs.	8 81
St. Lawrence, granulated	100 lbs.	8 96
No. 1 yellow, Acadia	100 lbs.	8 53
No. 2 yellow	100 lbs.	8 43
No. 3 yellow	100 lbs.	8 33
No. 1 yellow, St. Lawrence	100 lbs.	8 57
No. 1 yellow, Redpath	100 lbs.	8 43
No. 2 yellow	100 lbs.	8 31
No. 3 yellow	100 lbs.	8 21
Atlantic, bright yellow	100 lbs.	8 66
Do., brilliant yellow	100 lbs.	8 56
Do., dark yellow	100 lbs.	8 46

Barrels—5c over bags.

Cases—20 5-lb. cartons, 60c, and 50 2-lb. cartons, 70c over bags. Gufinies, 4-20, 40c; 10 10-lb, 50c over bags.

Toronto Cattle Markets

Export cattle, choice	14 25	15 00
Export cattle, medium	13 00	14 75
Export bulls	10 50	12 00
Butcher cattle, choice	11 25	12 00
Butcher cattle, medium	10 00	11 00
Butcher cattle, common	8 50	9 75
Butcher cows, choice	10 50	12 25
Butcher cows, medium	9 50	10 50
Butcher cows, canners	5 50	6 00
Butcher bulls	8 75	9 00
Feeding steers	9 25	10 25
Stockers, choice	9 00	10 00
Stockers, light	8 00	8 75
Milkers, choice	[illegible]	1 60
Springers, choice	[illegible]	[illegible]
Sheep, ewes	18 00	19 00
Bucks and culls	8 00	12 00
Lambs	23 00	[illegible]
Hogs, fed and watered	20 00	
Hogs, f. o. b.	19 00	
Calves	13 00	15 00

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Fluctuations on the Winnipeg Grain Exchange yesterday were as follows:—

Oats—	Open.	High.	Low.	Close.
May	0 81⅝	0 81¾	0 81	0 81¼
July	0 79¼	0 80⅛	0 79⅛	0 79½
Flax—				
May	3 73½	3 73⅞	3 73½	3 73½
July	3 74½	3 74½	3 73½	3 73½

MINNEAPOLIS GRAINS.

Minneapolis—Flour, 50 cents higher in carload lots, standard flour, $8.05 a barrel in 98-pound cotton sacks. Bran, $38.25 to $33.25. Corn, N. 3 white, 71½ to 72½c.

DULUTH LINSEED.

Duluth, Minn.—Linseed, $3.86¾, arrive $3.86¾; May, $3.95 asked. July, $3.96½ asked; October, $3.57½ bid.

BUFFALO LIVE STOCK

East Buffalo, Report.—Cattle receipts 150; steady.

Calves, receipts 300; steady; $7 to $12.

Hogs, receipts 3,500; slow, heavy $17 to $17.25; mixed and yorkers $17.25 to $17.40; light yorkers $17.40 to 117.50; pigs $17.50 to $17.75; roughs $15 to $15.25; stags $11 to $12.

Sheep and lambs, receipts 800; active and strong; lambs $11 to $13.25; [illegible] unchanged.

CHICAGO LIVE STOCK

Beeves	$19 50	[illegible]
Stockers and feeders	9 25	[illegible]
Cows and heifers	7 25	[illegible]
Calves	8 50	[illegible]

Hogs, receipts 12,000.

Market slow.

Light	19 40	[illegible]
Mixed	19 20	[illegible]
Heavy	17 40	[illegible]
Rough	15 40	[illegible]
Pigs	14 25	[illegible]
Bulk of sales	16 50	[illegible]

Sheep, receipts 8,000.

Market firm.

Sheep	19 00	[illegible]
Lambs, native	13 50	[illegible]
Springs	14 25	[illegible]

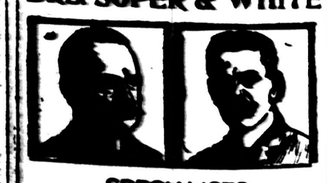
When Nerve is Necessary.

"One of my ancestors signed the Declaration of Independence." "That took courage." "I think so." "Tame enough, but you ought to see the lease I signed this year."

Not a Conveyance.

"Officer, if I stay on this street will it take me to the public library?" "Mum. But not unless ye kape on a mum."

DRS. SOPER & WHITE



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