

SUNDAY SCHOOL LESSON

Lesson XI. June 10, 1917. Jesus Crucified.—John 19:16-30.

Commentary.—I. Jesus placed on the cross (vs. 16-24). 1. Then delivered he him.—When Pilate became convinced that he could not satisfy the mob without condemning Jesus to death, he gave him over into their hands. See Introduction. To be crucified—The Jewish mode of execution was by stoning. The Romans executed the worst criminals by crucifying them. This mode of execution would agree with prophetic references to the death of Christ (Exod. 12:46; Psa. 22:16, 34:20; Zech. 12:10). Compare these texts with John 19:34, 37; 1 Peter 2:24. The Roman government had jurisdiction over Palestine at this time, hence crucifixion was the mode of execution in his case. 17. Bearing his cross—It was required of the person who was to be crucified that he should carry the cross or assist in carrying it. The way was hilly and Jesus became exhausted and sank beneath his burden. The soldiers compelled Simon, of Cyrene in Africa, to bear the cross for him. There is a tradition that Simon afterward became a Christian. The appearance and conduct of Jesus moved him to accept Christ. Golgotha—This was the Hebrew name for "the place of a skull." It was outside the walls of Jerusalem (Heb. 13:12). The traditional site, the place where stands the Church of the Holy Sepulcher, is within the walls, and does not well answer the description given in the scriptures. At the north of the walls is a hill which bears a striking resemblance to a human skull. This is believed by many to be Golgotha. There is here a garden tomb which was possibly the very place in which Christ lay. The top of the hill is now used as a Mohammedan burial place. 18. They crucified him.—Jesus was fastened to the cross by spikes driven through his hands and his feet into the wood. The cross was then raised and let down into the hole made to receive it. The pain borne by the victim was excruciating and death did not usually take place until the second or third day. To Jesus was offered the stupefying drink that was prepared by thoughtful women to relieve the sufferings of those crucified, but he would not take it, wishing to have his senses fully alert during the awful ordeal. Two other with him—These were bandits who were being justly executed. Jesus in the midst—in mockery Jesus was placed in the position of honor. Those who were engaged in putting Jesus to death, the Jews who had falsely and unjustly accused the innocent man, and the Roman officials and soldiers who were brought into the case were not fully aware of what they were doing. This was the basis of the prayer of Jesus for them while he was on the cross. While this is true, those who crucified him were not excusable for attempting to heap ridicule upon him. It was not in the power of any to detract from the dignity and superiority of our Christ, even though they had him, for the time, in their power.

19. Pilate wrote a title.—The cause of one's execution was usually written on a board or tablet and carried at the head of the procession, as it moved toward the place of execution, or was suspended from the neck of the prisoner. After he was crucified, it was nailed to the cross above his head. The King of the Jews in this case the charge was that of treason, but the accusation was written half in mockery. 20. Read many of the Jews.—Pilate had it written in three languages. Hebrew was the language of the common people, Latin was the official language and Greek was the language of the foreign population. Greek was the language of culture, Latin, of power, and Hebrew, of religion. 21. Write not the King of the Jews, etc.—The Jews were naturally displeased with Pilate for placing this title on the cross of Jesus, but he was having a sort of revenge for their insistently demanding His death when he desired to release Him. 22. What I have written I have written.—There was to be no change in the superscription. 23. According to custom the executioners were entitled to the outer garments of the victim, and in this case, as Jesus' robe was without seam, they were cast to decide who should have it.

24. There stood by the cross.—There were many present at the crucifixion to "rail on" Jesus (Mark 15:20), but there were some present who had loving regard for Him. The three Marys are mentioned by name and there were other women present (Matt. 27:55). 25. When Jesus therefore said, "I am conscious, and in the midst of His suffering He was solicitous for His mother. The disciple whom He loved—John, who modestly refrained from mentioning his own name. Woman, behold thy son—It is probable that Joseph was dead and Mary was a widow. Jesus arranged for a new and tender relationship between His mother and John, that she might be well cared for. John was at the cross and received this high honor. 27. Behold thy mother.—A large responsibility was placed upon John, but not a burden. John's devotion to his dying Lord, alone of the disciples exposed to the peril of the cross, is thus abundantly recompensed. As John was the greatest of the largest earthly hospital, Adams' personal love, he was honored with

III. Jesus giving up his life (vs. 28-30). 28. Knowing that all things were now accomplished, Jesus met the desperate need as a transgressor. He satisfied the law's demand in God's government. He fulfilled every ancient prophecy concerning Himself. The completeness of His obedience, the depth of His humiliation, the reality of His atoning work and the certainty of His Messiahship were forever established. All that God required as an expiation for sin was met in the sacrifice which Jesus made of Himself upon Calvary. He had looked during the whole of His ministry to that solemn hour.

finished—His earthly life of teaching, miracle-working, and suffering was coming to a close. He was making an atonement for the sins of the world. He was the sacrifice, and by his laying down his life, the atonement would be atonement would be completed, gave up the ghost—"Gave up his spirit"—R. V. He laid down his life. He was not deprived by others of it. He alone had the power to lay it down and he also had power to take it again. The seven sayings of Christ on the cross are as follows: The first was, "Father, forgive them, for they know not what they do" (Luke 23:34). The second, "To-day thou shalt be with me in Paradise" (Luke 23:43). The third, "Woman, behold thy son!" and "Behold thy mother!" (John 19:26, 27). The fourth, "Eloi, Eloi, lama sabachthani?" "My God, my God, why hast thou forsaken me?" (Mark 15:34). 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). The first three have reference to others, the next three to his awful conflict and with the last he commends his spirit to the Father.

Questions.—Where was Christ crucified? Who carried his cross to the place of execution? At what hour was Christ crucified? What sayings of Christ on the cross does John record? What were his other sayings? What classes of persons were present at the cross? What inscription was placed over Jesus? Why was it written in different languages? What took place in the temple when Christ gave up his life?

PRACTICAL SURVEY.

Topic.—Finished work.

I. The world's rejection of Jesus.

1. Christ's atoning sacrifice.

I. The world's rejection of Jesus. The Jews were profoundly anxious for Jesus to be put to death by Roman crucifixion. They wished to stamp out in disgrace and shame all his claims. They wanted the supreme court, the heathen power, to crush and defile the idol of the people among whom were some of their leaders. They wished to deliver themselves from the responsibility of the act, and to avoid being called to account. They wished to have a Roman guard to prevent having snatched from them the realization of their inhuman purpose. The Jews wished to disconnect the name of Jesus from all their ideas of the Messiah and represent him as a usurper. Pilate was irritated at having been dragged into the position in which he found himself. How to maintain his popularity with the Jews and save his conscience constituted a difficulty. To him the hour had come when he must reveal the spirit of his life by one great act of decision. He must crucify Christ or his self-love. His decision was to announce his life purpose for the world to read. When he had written and placed upon the cross of Jesus that threefold inscription, his position was finally taken. He unconditionally published to the world the glorious fact of the royalty of Jesus, though he meant it only in scorn to mortify the Jews. The superscription testified to Christ's majesty, his victory, the foundation of his kingdom, his jurisdiction and government. Many and dissimilar were the groups gathered around the cross. Some were drawn by hatred, some by curiosity, some by the duties of their office, a few by the impulse of faith and love. Jesus was subjected to every indignity and shame. A few friends stood by in this hour of greatest trial and affliction. They manifested wonderful self-control, as if their souls had caught the calm spirit of the crucified One. There was more than the ordinary rejection of human kindred and friendships. It was love arising from pious attachment, from Christian hope and faith in him as the Messiah and Saviour. There was an inner circle of three women more courageous than the rest, who stood under the shadow of the cross. They could hardly have placed themselves in a more perilous position. It marked their fidelity, courage, affection, sympathy and privilege. Mary was then experiencing the bitter truth of Simeon's prophecy, "A sword shall pierce through thine own heart also."

II. Christ's atoning sacrifice. When providing for the spiritual needs of the world, Jesus provided for the temporal needs of His stricken mother. He kept death at bay until He performed the last duty of love pertaining to this life. Death was the end of earthly relationships. Jesus acknowledged a mother's fidelity and devotion. He was bearing the burden of a world's sin and sorrow, yet there was room in His sacred heart for affectionate thoughts for His beloved mother. He gave her His last solemn blessing and bequeathed to her His best earthly legacy. While He gave a son to His mother He gave a mother to His beloved disciple. It was an evidence of His loving confidence in John. None could be nearer to Mary than Jesus' most intimate and trusted friend. There was a pathetic grace and beauty in the language in which Jesus commended the two to each other. By His Spirit and providence Jesus had prepared both for the new relationship. When Jesus had "endured the cross, despising the shame," His offering of filial obedience, submission and consecration was ready to be presented to the Father, by whose will He had come into the world of sin and misery. He had drained "the cup" to its bitter dregs. Reconciliation, not merely legal, but moral, not for Israel only, but for all mankind, was brought about by the work of the divine Mediator. There was the atonement made, the fountain opened, the work of redemption finished. In His sacrifice Jesus met man's desperate need as a transgressor. He satisfied the law's demand in God's government. He fulfilled every ancient prophecy concerning Himself. The completeness of His obedience, the depth of His humiliation, the reality of His atoning work and the certainty of His Messiahship were forever established. All that God required as an expiation for sin was met in the sacrifice which Jesus made of Himself upon Calvary. He had looked during the whole of His ministry to that solemn hour.

Every man who enters hopes to be pushed to the front.

FARMERS' FRIENDS—THE BIRDS

Birds Destroy Insects Which Annually Cause \$180,000,000 Loss in Canada.

Farmers are usually far more tolerant than friendly toward bird life. In fact, if a hungry robin eats a few cherries, or a nest of sparrows make a nuisance of themselves in the eaves of the house or over the barn door, the farmer is very apt to consider them very harmful and undesirable. Those who have made a study of bird life are able to tell us most astonishing stories of their value in destroying insects, mice, etc. The rapidity of increase among insects of most kinds is appalling when one stops to think of it. One of our Canadian Entomologists has computed that one single pair of Colorado potato beetles, if left to multiply un-



MEADOWLARK.

checked for a single season, would produce sixty million. The percentage of increase we will leave for others to figure out. It is estimated that a pair of gypsy moths unchecked for eight years would produce enough progeny to destroy all the foliage in the United States. Death to the gypsy moths.

Not only are insects so prolific, but they are most prodigious feeders. Think of a small larva or worm which can consume within twenty-four hours two hundred times its own original weight in food. And the worst of it is that this food is our own good cabbage, roots, apples, grain, or anything they may conceive a liking for, and which we have planted and cared for at a cost of twenty-five to one hundred dollars an acre.

What are we going to do about it? What can we do about it? The most sensible thing we can do about it is to leave nature alone, and if necessary to assist her to make our work more profitable. Nature has an exquisite poise, which man has all too frequently disturbed and for which he very often has to pay very dearly.

Bird life has a predominating insect diet, and if we curtail the freedom of our birds by gunfire, traps, snares or laws permitting their wanton destruction we disturb this equilibrium which nature shows, and increase for ourselves trouble from injurious insect pests. Experiences in Hungary, Russia, United States, and in fact all over the world, have confirmed the fact that birds are a great friend and powerful ally of the agriculturist in waging war against insect pests. In Canada alone the annual loss to the country by the destruction of forests and crops caused by injurious insects is estimated at \$180,000,000, most of which is due to the scarcity of insectivorous birds. In the United States the loss to the agricultural interests of the country through insects was placed at over \$700,000,000 a few years ago.

While the reproductive power of insects is most extraordinary, yet the number of birds required to keep them in check is really not so large since birds also require immense amounts of food to maintain their active existence. The young particularly require large amounts of food to produce their very rapid growth and development. The fact too that birds can fly so swiftly and so far increases their efficiency as insect destroyers, since they are able to reach a spot very quickly which offers good food. Ontario is comparatively rich in species or kinds of birds, yet of the thirteen thousand species known to science only about three hundred and twenty-five have been found in this province. The range of many of our birds is extending steadily northward

as agriculture progresses and the birds, bobolinks, orioles and bluebirds are now found in Northern Ontario, where they were unknown up to a comparatively short time ago. All of these species are among the farmer's good friends.

Robins and chipping sparrows particularly like the presence of human beings, as evidenced by the fact that they build their nests where no attempt is made at concealment.

A word of commendation should be spoken for the robin. There can be no doubt that this bird, whose cheery song we listen for in spring time does considerable damage to fruit in orchard and garden but if we weigh the evidence carefully we will find that what fruit and other produce is eaten, is paid for during the season. The robin is particularly helpful during the early part of the season, when it feeds itself and young almost entirely on cut worms and larvae of the June beetle. The larva is very pernicious, and the "white-grub," as it is called, is very destructive to growing plants of many kinds, cutting them off at the surface and causing their death.

The bluebird, far less common now than formerly, is another of our friends whose real friendship none can dispute. It eats neither grain nor fruit, but confines itself to insects which are at all available. Nest boxes placed low down in orchards where they will not arouse the envy of the sparrows, would do much to increase their numbers in Ontario.

The meadowlark is another of our feathered co-workers which is fast disappearing. The fences in spring-time used to abound with them, while now we can only see an occasional one. The meadowlark comes to us in March and leaves in November, and during all these months it feeds on insects entirely, never touching grain or fruit of any kind. It is particularly fitted to search for cut worms and other insects feeding underground. Early in the season they eat worms, worms, cut worms, caterpillars and beetles, while later on they feed heavily on grasshoppers. Protection from cats, crows and skunks would help toward an increase in their numbers.

The Baltimore Oriole is a bird generally considered as an ornamental rather a useful citizen. This feathered songster feeds almost entirely on leaf-eating insects in trees, and consequently is of greater value to the fruit grower than to the grain farmer.



NORTHERN FLICKER.

In truth, there are scores of birds whose good offices are rather more despised than appreciated, but whose services to the farmer are of inestimable benefit.

There are very few birds directly injurious to agriculture, although some, like the crow, the blackbird, the grackle and the cowbird are either of no particular benefit to the farmer or they are serious enemies of our real friends. The cowbird is

The Old Soul came from far, Moving through days and ways That are not—and that are!

She turned on all her gaze— Illumed—deceived—illumed; Yet still the road resumed. When a body was prepared for me, did I stand ready for the launch, did I belong to the Divine Reserve? Ready to leap, to fly, to swim; travel with untrifling feet, gather without encumbrance, think without weariness, love without sin. My ancestors! who are they? I am lost in wonder, I have only one answer; I came out from God. I am here by his fiat, I stay for His pleasure; I wear an insubmersible tunic, therefore I cannot drown. I wear an asbestos shirt, so I cannot burn. I am immortal till my work is done, and that is Never! The business of my soul is with God, and the work He puts into my hand.

I uncover my head before Christ's supremacy, I gather from him fresh fuel to feed the fires of immortality. Silent indeed seem the heavens, but that silence is eloquent with testimony. God will not bribe man into virtue by using the vision of heaven as a perpetual sweetener. He will not frighten man out of vice by the vision of the rod of a painful schoolmaster. But this silence in the interest of the preservation of character, taken in connection with a thousand dim hints and suggestions, is a frequent with testimony regarding the immortal life. By a thousand whisperings nature intimates immortality for man. Jesus Christ, dying, spoke in full, round tones, bringing life and immortality to light. Like a great bell of hope, mellow, ceaseless, glorious in its music, the words of the Soul's Saviour ring across the world: "Because I live, ye shall live also." In my Father's house are many mansions; if it were not so I would have told you. "His grace will to the end come." Stronger and brighter shine. Nor present things, nor things to come Shall quench the spark divine." H. T. Miller.

ROVER.

The Story of an Exceptional Sheep Dog.

The farmer looked up from his work and eyed his dog intently. "Good dog, that," he remarked. "Yes," I replied, "but she's only young yet." "She's the look of a good ratter. I had a dog once," he continued, "a collie, and the most intelligent dog I ever saw—and I've seen some good dogs. He saved me once from a serious accident. How did it happen? Why, I'll tell you. I had been working on the threshing machine, and the machinery had just slipped, and I was getting down when I slipped, and before I knew what had happened I was entangled in the machinery. The machine was a good way from the house, and my farm hands had gone to the other side of the farm, so I was in a pretty serious position. Whilst I was wondering what was best to be done I heard a sniffling and barking round the machine. I looked round and saw Rover, who, falling to find me returning and had tracked me to where I then was. When he saw me he gave a joyful bark and tried to reach me. However, after one or two attempts, he gave it up, and, at my bidding, returned to the farm, where he sat down and whined in the kitchen.

"My wife, wondering what was the matter, came to look at him, when he caught hold of her skirt and dragged her to the machine. When she saw me she reached some 'lands' and had me get out. I was not very seriously hurt, but I remember when I was in bed the week after Rover used to come and whine at the stairs door every day until he was admitted, and he stayed with me the whole day.

"I remember another time," he continued, after a pause, "we used to have our sheep which were going to the butcher's specially marked a day or two before, so that they could easily be hunted out on market morning. Well, one morning the butcher drove up in his cart and had a short chat with the before we fetched the sheep. When we started for the field, which was about a quarter of a mile away, Rover was missing, and when I whistled I heard no answering bark.

"We passed along the road to the field, and when we were still a good distance away, the butcher said, 'There's a dog among the sheep.' 'Wait till I get hold of him if there is,' I replied. As we got nearer, to my astonishment, I saw it was Rover, who had seen the butcher, known his brand, and had run on in front while we were talking, and, having finished sorting, was driving them in an orderly way towards the gate, and when we got there we found they were the exact sheep he had to go." "One other anecdote," he told me, "on market days," he said, "we all used to go into one inn after the sale. I was not there that week. There was a townsman in the saloon, 'cracking up' his dog to the farmers. 'Crack up anyone's dog, my dog is the best in Derbyshire.' 'Don't,' said a farmer who lived near us; 'I'll take that at 5 to 1 in favor of mine.' 'What's the dog you say is better than mine?' asked the townsman. 'Farmer M.' said Rover.' 'I'm not taking you,' says the townsman. 'I've heard of that dog; I mean any but that.' " "We have had several good dogs," the farmer concluded, "but none so good as Rover."

A Strong Will.

"Rastus," said the judge, "you say that you entered the penitentiary, then, deciding to resist temptation, left it. Is that right?" "Dat's about it, Judge." "Well, now about the two lions that were in sawing?" "Ah! tells you, Judge. Ah! took dem. Ah! reckoned dat Ah was tilled to dat many for leavin' the rest."—New York Times.

An Ancient Aqueduct.

The ancient Roman aqueduct at Nîmes is generally considered the most perfect of Roman relics. It consists of an immense series of arches, the lower having been used as a bridge, and the upper, most as an aqueduct. It rises about 160 feet above the level of the river. The Pont du Gard, as it is called, is believed to have been built under the supervision of Agrippa, the Roman general, about

MARKET REPORTS

TORONTO MARKETS.

Table with columns for various market items like Dairy Produce, Eggs, Cheese, etc., and their corresponding prices.

MEATS—WHOLESALE.

Table listing wholesale prices for various types of meat such as Beef, Pork, Mutton, etc.

SUGAR MARKET.

Local wholesale quotations on Canadian refined sugar, Toronto delivery, in effect after May 15—

TORONTO CATTLE MARKETS.

Table showing cattle market prices for different grades of cattle and sheep.

OTHER MARKETS.

Table of grain exchange prices for wheat, corn, and other agricultural products.

CHICAGO LIVE STOCK.

Table of live stock prices from Chicago, including cattle, hogs, and sheep.

BUFFALO LIVE STOCK.

Table of live stock prices from Buffalo, including cattle and sheep.

MONTREAL MARKETS.

Table of market prices from Montreal, including various commodities.

Mothers.

How times have changed! No more they sit Beside the hearth and knit their feet, Nor with dim fingers sew and make The babies that mother used to make. Nor any snail or eap permit. But now from golf to dance they fill So strenuous and little and fit, That daughters weary in their wake— How times have changed! Parades they lead with glee and grit, And in their nimble scuffling with On boards whose mere male members quake At their demands "for women's sake" They're not afraid of men a bit! How times have changed! —Charlotte Becker.

SUNDAY AT HOME

A LIFTING HOPE.

There is no prison of the mind. Death's sting is drawn when we can say: "Visions and dreams alone can bind To-morrow's hope with yesterday."

The violet lifting lovely head, The red, red rose blushing fair, Grow best in cities of the dead.

There is no prison of the mind, There's no death when the stang is drawn: Prisoner or prince, dream on and find Your darkest hour before the dawn.

Henry Leverage, in the Star-Bulletin.

TRUST IN THE LORD.

\$—Blessed be the Lord, because he has heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him. It is better to trust in the Lord than

to put confidence in man. It is better to trust in the Lord than to put confidence in princes.—Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.—He led them forth by the right way, that they might go to a city of habitation.—There faller not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.—Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

IMMORTALITY.

The soul revels in immortality; it looks forward, but it looks backward and feels itself old, as if it never had a ship launch on the sea of being. Is it really old? It came from far beyond the unit bound; was it a sphere of dew unshaping itself to the entrance of time, was it a being or a prehistoric beach whose sands were never trod by human feet was it old when Time was young, did it take part in the chorus when the morning stars sang together, and the sons of God shouted aloud for joy?

"The Old Soul came from far And all lives having known, She nowhere touched a bar, But all was her own, And this could none forget, Who once her look had met!"