

SUNDAY SCHOOL LESSON

LESSON III. April 21, 1918

Jesus Transfigured.—Mark 9: 2-9.

COMMENTARY.—I. The Transfiguration scene (vs. 2-8). 2. After six days—Luke says, "About on eight days after."

There were six full days following the day on which the conversation recorded in the preceding chapter took place, previous to the night of the transfiguration, making in all "about an eight days."

There is no account of the events of those six days. Peter, and James, and John—These were the close companions of Jesus, the only ones with him on several important occasions, as when he raised Jairus' daughter and in Gethsemane. They were granted this intimate relation because of their superior devotion to their Lord.

Mount Tabor—It is now generally supposed that it was on one of the spurs of Mount Hermon, a little northeast of Caesarea. Apart—Jesus was engaged in prayer (Luke 2: 28, and very likely the three disciples joined with him. This was one of the great points in our Lord's earthly life. He was entering upon a new period in which He wrought few miracles and few discourses publicly. It is repeatedly recorded of Jesus that He prayed (Luke 3: 21; 6: 12; Mark 6: 46; John 17: 9; Matt. 26: 36). Was transfigured before them—His appearance was changed and became ineffably glorious.

It was as if the veil of the human was partially withdrawn for a little while, and the glory of the divine was shining forth. 3. His raiment became shining—The shining forth of his deity through his body not only affected that, but it also made his clothing "white as the light" (Matt. 17: 2). Exceeding white as snow—Snow is thought of as the highest emblem of whiteness. Exceeding white indicates that than which nothing could be more white. So as no fuller on earth can white them—Nothing in nature could produce a higher degree of whiteness and nothing in art could equal it. The fuller is one who cleanses and whitens garments. 4. There appeared unto them—The disciples were awake (Luke 9: 32)—the scene was actual and not a vision. Elias with Moses—talking with Jesus—Moses was the representative of the law, and Elias (the Greek form of "Elijah"), of the prophets. They were talking of the death of Jesus, which was to take place at Jerusalem (Luke 9: 31). Their appearance was similar to that of Jesus, as they "appeared in glory" (Luke 9: 31), that is, in their glorified state, yet they could not have been so radiant as he.

6. Peter answered and said—He was the spokesman of the three and was quick to speak. He did not comprehend what he was saying (Luke 9: 33). It is good for us to be here—Their grief of the past week because of the revelation that Jesus had made to them of his own death was now changed to glad astonishment at what they beheld. It was good for the favored three to receive this revelation of the divine glory. The months and years to follow would be full of disappointment and perplexity, yet they would carry with them the memory of this scene (2 Peter 1: 17, 18). Let us make three tabernacles—He spoke of the booths made from branches of trees, such as were used during the Feast of Tabernacles. He desired the continuance of the glorious scene. In his thought he made no provision for himself and James and John, possibly desiring to be the servant of the radiant three. Jesus made no reply, but said there was something better for them and for the world than that they should abide in the Mount of Transfiguration. 6. Wist—the past tense for the Anglo-Saxon "witan," to know. Were sore afraid—The glory of the transfiguration had dazzled and overpowered the disciples, but the added fulgence of heavenly radiance and the heavenly voice overcame them.

7. A cloud that overshadowed them—The brightness was so great as to render the heavenly visitants invisible. Peter later speaks of it as "the excellent glory" (2 Peter 1: 17). A cloud was the symbol of the divine presence to the Israelites in their journeys, also was it the possession of the tabernacle, and later when it filled the temple. A voice came out of the cloud—The same voice which had been heard once before at the baptism (Matt. 3: 17), attesting his divinity and sonship at the beginning, at the middle and at the close of his ministry.—Can. Bb. Hear him—Additional proof was being given of the sonship and Messiahship of Christ. The Father declared him worthy of their fullest confidence. 8. Saw they not—The three saw only the transfiguration scene, and the glorified Moses and Elijah had withdrawn, yet Jesus remained to them. They had received the lesson of the divine character of their Lord, and the lesson of the glory of the future life.

11. The conversation between Jesus and the three disciples (vs. 9-13). Jesus said no more—This manifestation of the divine glory was for Peter, James and John only at this time. No benefit would flow from its publication until after Christ's resurrection, hence the seal Jesus placed on the lips of the three. What things they had seen—They had seen their Master transfigured and had seen Moses and Elijah. The scene was too sacred and too glorious to be described to any one else. Then the companion of the three who witnessed the transfiguration were not prepared to receive the description of the scene and understand it. 12. Questioning—The apostles accepted the truth that all would be raised from the dead; but they did not then understand what Jesus meant by his own resurrection, for he intimated that he was about to die and rise again from the dead while they were still living.

11-13. The disciples improved the occasion by asking Jesus to explain the declaration made by the scribes that Elijah must come before the Messiah would appear. He told them that he had been prophesied that he must

come and restore all things, and John the Baptist had come in the spirit and power of Elijah and had fulfilled his mission. He had preached repentance, and shown clearly what was necessary for the Jewish leaders and the people to do in order to meet the divine approval and honor the King. Jesus quoted the prophets to set forth also the sufferings of the Son of God. John the Baptist had finished his course, having suffered death at the hands of the ungodly Herod household.

11. An evil spirit cast out (vs. 14-29). The scene on the mountain was very different from that below. The transfiguration was a scene of indescribable glory; the inability of the disciples to cure the demoniac was an occasion for deep humiliation. The glory of Christ was shown to the three disciples, Peter, James and John; the unbelieving nine were on trial before the hostile scribes and the multitude. Jesus descended from a revelation of his glory on the Mount to a revelation of his power over demons, on the plain below. He was the same divine Son of God there as on the mount. Human needs moved the great heart of Jesus, and faith brought his power into exercise. It was the day following the transfiguration that the parents of a demon-possessed boy called upon Jesus for help. Through the faith of the nine disciples Jesus was unable to cast out the evil spirit. Jesus must have carried some of the glory of his countenance with him down the mountain, for the people were "greatly amazed," yet he was ready for service. He took occasion to rebuke the nine disciples for their lack of faith. From Jesus' explanation of their failure there seems to have been a lack of prayer and fasting. The affliction of the boy was serious and was of long standing, and even while the appeal for help was being made to Jesus, he was taken with a severe paroxysm of his affliction, but Jesus was superior to all the power of Satan. The father had expressed some degree of doubt as to Christ's ability when he used the language, "If thou canst believe." Jesus found enough faith that he rebuked the demon, and the boy was fully cured. From this time Jesus wrought few miracles and delivered few public discourses.

Questions.—What is meant by "after six days"? Where did Jesus go? Whom did he take with him? How did Jesus appear? Who shared the glorious appearance with him? What did the voice proclaim? What was the purpose of the transfiguration? How were the disciples affected? What did Jesus forbid his disciples to do? What did they question among themselves? What question did the disciples ask Jesus? What reply did he make? Describe the miracle wrought by our Lord the day following the transfiguration.

PRACTICAL SURVEY. Topic.—Vision and service.

I. The glory of Christ. II. Christ at work.

I. The glory of Christ. The transfiguration was a marked epoch in Christ's career, revealing His true

nature, after foretelling to His apostles His sufferings and death. It was the beginning of the world-wide development of the kingdom of God and of those glorious times which the prophets had foretold, and which the law had prefigured. The harmony of the law, prophecies and gospel was made manifest by this event. Amid the splendors of the transfiguration the death of Christ was foretold. The death of Christ is the glory of the old dispensation, its fulfillment and crown. It is also the glory of the new dispensation, as its foundation. In the midst of radiant glory the fact of suffering and death was revealed. Christ was the centre of that scene and His cross was the theme of conversation. It was from the midst of the activities of His ministry that Jesus took His disciples to the "mountain apart" to pray, that they might learn more perfectly that communion with God is a condition of spiritual elevation. There was a connection between the Saviour's praying and His being transfigured. One was the consequence and outcome of the other. Jesus took His disciples into a high mountain of thought and feeling to which they were previously unaccustomed, that they might learn how little they had hitherto understood themselves or Him, and that they might gain a clearer idea of the nature of his kingdom. While the transfiguration was a scene of glory, it was also a preparation for Calvary. Jesus was then entering upon the last and most sorrowful part of His career. On the mount He was lifted above the thought of suffering.

II. Christ at work. On coming down from the mountain and the glory of the transfiguration, Jesus found His nine disciples defeated in the presence of His enemies. At once Jesus put the scribes to silence by His question of rebuke, "What question ye with them?" His entrance among them changed the whole situation. It silenced His enemies, reassured His disciples and brought victory out of apparent defeat. The failure of the disciples had been charged as a failure of Christianity. The atmosphere of scornful unbelief, which surrounded the disciples, made their faith falter. The scribes gloried in the failure of the disciples. Christ manifested Himself to protect them and to assert His power. The disciples had met a conscious, humiliating failure, a mystery to themselves. The very terms of their commission specified the work which they had tried to do, and failed; yet they did not appear to have been conscious of departed power. It did not occur to them to suspect themselves. They were confounded at their lack of success, but not at their lack of faith, which was the cause of their failure, and that, because of a lack of prayer. They could do nothing without faith. The father of the child could receive nothing without faith. Jesus rebuked the unclean spirit when he raged most. Christ's rebuke destroyed his power. "Everything was accomplished when Jesus took the son by his hand and strongly bore him up. He was fully restored."

T. R. A. "The worst about an ideal is that a girl is apt to spoil it by marrying him."

In the Dust Heap

The siege was becoming insupportable to the British troops walling up in the Mesopotamian plain. All the animals had been killed. Typhus was prevalent. There had been actual starvation. The heat also flew.

Nevertheless the city must be held for two weeks longer. That would suffice for the arrival of a relief expedition which was coming up the Tigris. Wireless messages gave news of its steady advance.

In the centre of the city, close to the governor's house where the commanding officers had their headquarters lay mounds of earth, tumuli and crumbling heaps, marking the sight of the ancient capital, the glory of a hundred kings who had thought by their mighty works to live forever. And in the midst of these ruins a man could be seen digging slowly. Day after day he toiled in a little cloud of dust, and he stopped neither for the pestilence that walked in the darkness nor for the destruction that waited at noonday.

The commanding officer observed this performance with wonder and awe. Of what worth were these buried secrets while men were dying, while the fate of all this region lay as it had lain thousands of years ago, at the point of the sword?

Nevertheless he respected fidelity to a task.

One night the archeologist came to the governor's house and asked to see the commander. His hand trembled slightly. He was resting it on a table on which he had placed the translation of an inscription uncovered some days before.

"In the reign of Sennacherib," the record ran, "did the Chaldean Mardukapaladin rebel and the city was surrounded. And Sennacherib caused to be built seven tunnels from the centre of the city to seven places outside the city walls where his soldiers came forth and cut down the rebels."

The old man explained that he believed he had found the entrance to one of these tunnels. Might he have a few men to explore it with him?

Before the next night the commander had exact information of a passage seven feet high, six feet wide and a mile long, walled as securely as when constructed and leading to a point in the rear of the Turkish lines where its exit was hidden in a mound of ruins.

In the surprise attack, made two nights later, a great quantity of stores was captured, including enough food to last the garrison a month.

The next day encouraging word came of the approach of the wireless and then walked slowly with it in his hand toward a shabby old fellow who sat eating a handful of dates and peering at some fragments of baked clay.

Rub it in for Lame Back—A brisk rubbing with Dr. Thomas' Electric Oil will cure lame back. The skin will immediately absorb the oil and it will penetrate the tissues and bring speedy relief. Try it and be convinced. As the liniment sinks in pain comes out and there are ample grounds for saying that its touch is magical, as it is.

PRETTY SLOW. (Pearson's Weekly) Waiter (to guest who had been waiting a very long time)—Did you ring the bell? Guest—No. I was telling it. I thought you were dead."

Food Economy.

Every bit of meat and fish can be combined with cereals or vegetables for making meat cakes, meat or fish pies, and so on, and to add flavor and food value to made dishes.

Every spoonful of left-over gravy can be used in soups and sauces or as flavoring for meat pies, croquettes and vegetables.

Every bit of clean fat trimmed from meat and every spoonful of drippings and every bit of grease that rises when meat is boiled can be clarified, if need be, and is valuable in cooking. Don't fatten your garbage pail at the expense of your bank account.

Fair Warning.

There is a certain Brooklyn man who takes a great interest in his household. So, just before he left his office, he telephoned to his wife to ask whether she wanted him to bring anything home.

"Yes," said the wife, "I wish you would stop and get some tea. And you might as well, while you're about it, get a set of china, too."

"China?" gasped the husband. "Yes. Of course, we've got some but the cook says there's not enough to last the week out."—Pittsburg Chronicle.

A CALENDAR IN YOUR HEAD

Calendars for 1918 are going to be scarce, partly on account of the paper shortage and partly, because advertisers are cutting down expenses, the large insurance companies, for instance, having made it a rule that their agents will have to print their own calendars. It used to be that one was flooded with calendars of all sorts and shapes at this time of year; now one has to buy them.

Why buy a calendar if one can carry the whole thing in one's head? There are several ways in which one can figure out the day of the week upon which any day of the month will fall, but the majority of them require an amount of mental arithmetic that is beyond the powers of the man in a hurry, or the woman arranging for a party.

Here is a simple calendar arranged for the readers of the Times by a memory expert. It consists of twelve words arranged as a rhyme. These twelve words are indexes for the twelve months, and they are three in a line, so as to make it easier to get at the months by taking them three at a time:

Time Flies Fast,
Men Wisely Say,
Men Think, Alas!
Time's Fooled Away.

The initials of these words give us the day of the week upon which the first of the months will fall in 1918, taking them in order. T stands for Tuesday, Th for Thursday, S is for Saturday and A for Sunday. M and W are Monday and Wednesday respectively.

It is obvious that if one knows upon what day of the week the first day of any month will fall, one has only to add 7s to it to discover the dates of all similar days of the week in that month. If the first of August falls on a Thursday, the 8th, 15th, 22nd and 29th will all be Thursdays.

Now suppose you have committed this little rhyme to memory and wish to know upon what day of the week the 4th of July will fall in 1918. July is the seventh month and the seventh word in our couplet, beginning the third line, is Men. As M stands for Monday, the 1st of July must be a Monday, so the 4th will be a Thursday.

Let us suppose your birthday is March 23. As March is the third month the word is at the end of the first line, and the initial F shows that the 1st of March will be a Friday. If the following Fridays are the 8th, 15th and 22nd your birthday will be on a Saturday in 1918.

Suppose it is Christmas Day you are looking forward to. December is the twelfth month and the initial D of the last word in our little rhyme is A, which stands for Sunday. Then the Sundays in December will be the 1st, 8th, 15th and 22nd, and Christmas is required of a man that he be faithful, that he unites his powers, that he balances his estimates, that he employs all his powers and that all work with a compact wholeness.

A man with his pocket full of money, his stomach full of dinner, his heart full of contrary thoughts and desires, is not a whole man; he is top-heavy, top-sidled; his water-tight compartments are full of sea water, and his floating powers are threatened with submergence. "A double-minded man is unstable in all his ways."

Climbing Parnassus.

In mythology Parnassus, a mountain in Central Greece, was sacred to the muses. The Delphian sanctuary of Apollo was on its slope, and from between its twin summit peaks flowed the fountain Castalia, the waters of which were reputed to impart the virtue of poetic inspiration. The highest peak, 8,068 feet, was held sacred to Bacchus, and the rest to Apollo and the muses, when the saying of young poets, "Climbing Parnassus."

GOT EVEN.

(London Punch) First Scribe—So the editor took one of your poems, and then asked you for a lunch? Second Scribe—Yes, and the lunch only cost me a dollar more than I got for the poem!

Johnny—Pa, what is the difference between Government ownership and Government control? Heaps!—Well, for instance, your mother doesn't own me.—Judge.

"She reminds me of the sea." "Howzat?" "She looks green—but, sometimes she's awfully rough."—Widow.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce.

Butter, choice dairy . . . 48 48
Margarine, lb. 05 05
Eggs, new-laid, doz. 05 05
Cheese, lb. 00 00
Do, fancy, lb. 00 00
Maple syrup, gal. 25 25
Dressed poultry—
Turkeys, lb. 05 05
Fowl, lb. 05 05
Milk-fed chickens 02 02
Ducks, lb. 00 00
Geese, lb. 03 03

Fruits.

Apples, bkt. 30 30
Do, bl. 00 00
Vegetables—
Beets, bag 1 15
Do, peck 00 00
Carrots, bag 00 00
Do, peck 00 00
Celery, cabb. bunch 00 00
Do, Can. doz. 00 00
Cabbages, each 00 00
Lettuce, 3 for 00 00
Onions, 7-lb. bag 2 00
Do, basket 00 00
Do, pickling, bkt. 00 00
Do, green, bunch 00 00
Parsley, bunch 00 00
Parsnips, bag 1 00
Do, peck 00 00
Potatoes, bag 2 25
Do, Irish Cob, seed 00 00
Radishes, bunch 00 00
Rhubarb, bunch 00 00
Sage, bunch 00 00
Savory, bunch 00 00
Turnips, peck 00 00
Watercress, 6 bunches 00 05

MEAT—WHOLESALE.

Beef, forequarters 16 00
Do, hindquarters 20 00
Carcases, choice 18 00
Do, common 15 00
West, common, cwt. 14 00
Do, medium 15 00
Do, prime 20 00
Heavy hogs, cwt. 18 00
Shop hogs, cwt. 25 00
Abattoir hogs 25 00
Mutton, heavy, cwt. 15 00
Do, light 16 00
Lamb, cwt. 30 00

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OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Oats—Open High Low Close
May 0 94 0 94 0 94 0 94
July 0 91 0 91 0 91 0 91
Flax—
May 3 88 3 88 3 88 3 88
July 3 85 3 85 3 85 3 85
Barley—
May 1 66

MINNEAPOLIS GRAINS.

Minneapolis—Corn—No. 2 yellow, \$1.99 to \$1.79. Oats—No. 2 white, \$1.12 to \$1.02. Flour—Unchanged. Bran—\$2.14.

DULUTH LINED.

Duluth—Lined—No. 3 4 to \$4.15 3-4; No. 4, \$4.05 3-4; May, \$4.11 3-4 asked; July, \$4.07 asked; October, \$3.82 nominal.

GRAIN MARKET.

Chicago despatch: Corn gained a little in value to-day, aided by scattered buying preparatory to the change to-morrow, making commercial grades and removing the maximum price levels so far as new style transactions are concerned. Continued meagreness of receipts seemed also to give the bulls an advantage. Opening prices, which varied from unchanged figures to 1-8 higher, with May at \$1.27 1-4 to \$1.27 3-8, were followed by maintenance of values slightly above yesterday's finish.

Favorable crop conditions eased the oats' market. Besides, there was no evidence of any revival of seaboard demand. After opening unchanged to 1-8 to 1-4 lower, with May \$6 1-8 to \$6 1-4, prices reacted a trifle.

BUFFALO LIVE STOCK.

East Buffalo report: Cattle, receipts 125; steady. Calves, receipts \$500; easier; \$7 to \$16.25. Hogs, receipts 2,000; strong; heavy \$18.35 to \$18.50; mixed and Yorkers, \$18.40 to \$18.50; light Yorkers \$18 to \$18.25; pigs \$17.75 to \$18; roughs \$16 to 16.25; stags \$13 to \$14. Sheep and lambs, receipts 800; steady and unchanged.

TORONTO CATTLE MARKETS.

Toronto, Report.—One feature at the Union Stock Yards this morning was the large number of immature calves arriving for sale. The government inspectors would not allow them to be put on the market. The tendency of prices for calves was weaker. Cattle were generally steady and firm while pigs dropped to 29 cents. Receipts 64 cattle, 75 calves, 1,121 hogs and 25 sheep.

Export cattle, choice 12 00
Butcher cattle, choice 9 00
Butcher cattle, medium 8 50
Butcher cattle, common 8 50
Butcher cows, choice 9 00
Butcher cows, medium 8 75
Butcher cows, common 8 25
Butcher culls 7 25
Feeding steers 8 50
Stockers, choice 9 50
Stockers, light 8 50
Milkers, choice 10 00
Springers, choice 10 00
Sheep, ewes 12 00
Bucks and culls 7 50
Lamb, 1 year and under 19 25
Hogs, f. o. b. 20 00
Hogs, f. o. b. 19 00
Calves, choice veal 15 00
Calves, medium 12 00

Some things can be overdone. Many a man boasts that he is level-headed until he can't get a hat to fit him.

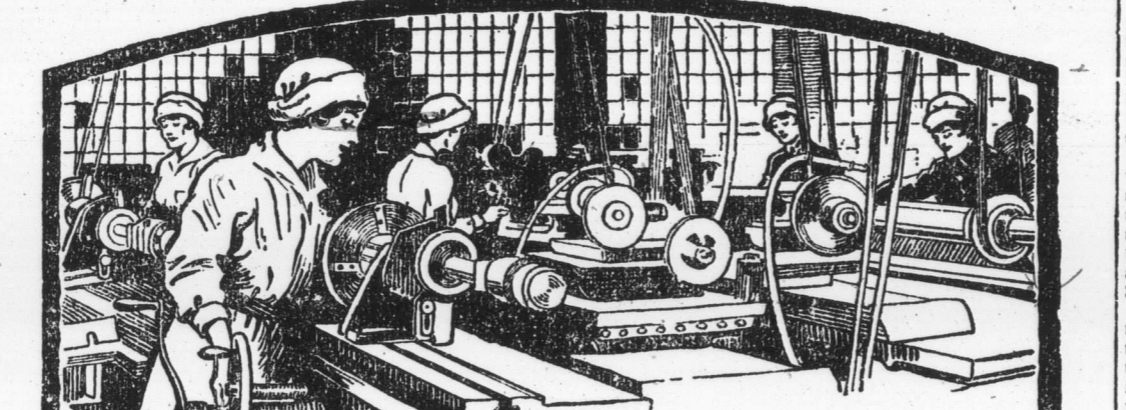
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Whether in the munition factory or in the home, in the store or in the office, it is monotony that kills. And it is because woman's work is more often monotonous than men's that so many women suffer from nervous exhaustion and prostration, nervous headaches, neuralgic pains and general run-down condition of the body.

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