

Sunday School.

INTERNATIONAL LESSON NO. IX. MAY 29, 1904.

The Passover.—Matt. 26:17-30.

Commentary.—I. The preparation for the meal (vs. 17-19). 17. First day of the feast.—The 14th of Nisan was the day of preparation and hence called the first day of the feast, although the feast properly did not begin until the 15th of Nisan, which, according to the Jewish reckoning, commenced immediately after sunset of the 14th, and was the day on which the Passover was eaten. The celebration continued until the 21st (Exod. xii. 18-20). Of unleavened bread—So called because at this feast only unleavened bread was allowed. It symbolized three things: 1. The haste with which they fled from Egypt, not having time to wait for bread to rise (Exod. xii. 34, 35). 2. Their sufferings in Egypt, hence called the bread of affliction (Deut. xvi. 3). 3. Their passing a consecrated nation, since fermentation was the beginning of putrefaction, and leaven was thus a symbol of impurity.—Newhall. Where wilt thou—Jesus had to come to the Passover and the disciples knew that some place must be chosen at once. That we prepare—That which was required, consisted of a room furnished with table and benches; on for food, unleavened bread, bitter herbs, and a paschal lamb, which must be slain in the temple between three and five o'clock, and cooked in a private house.

18. Go into the city—Luke says that Peter and John were sent. They were now at Bethany and Jesus sends them to Jerusalem. To such a man—It is probable that this meant some person with whom Christ was well acquainted, and who was known to the disciples. Mark and Luke state that they would meet a man bearing a pitcher of water, whom they were to follow. Say unto him—Say unto the master of the house, "who was probably a disciple, but secretly, like many others, for fear of the Jews (John xi. 42), and this may explain the suppression of his name in the Master saith.—The teacher saith. My time is at hand.—The time of His death, elsewhere called His hour.—Henry Jesus knew that in a few hours He would give up His life. At thy house.—This message seems stranger to us than it would to the man, even if he had little knowledge of Jesus.—Schaff. During the week of the Passover, hospitality was recognized as a universal duty in Jerusalem; pilgrims and strangers were received, and rooms were allotted to them for the celebration of the feast.

19. Did as Jesus had appointed them.—They obeyed in every particular and found everything to happen as Jesus had foretold. "Those who would have Christ's presence with them must strictly observe His instructions."

II. Events during the eating of the Passover (vs. 20-25). 20. The even was come.—It was probably while the sun was beginning to decline in the horizon that Jesus and the disciples descended once more over the Mount of Olives into the holy city.—Ederheim. Sat down—Or reclined, according to the custom of that time. Their feet were extended away from the table and not under it.

21. As they 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 first-born. 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—How sad! One who is pledged to be faithful and true. Jesus was troubled in spirit (John xiii. 21). Shall betray Me—Judas had already agreed to betray Him. This announcement would give Him an opportunity to repent, but this he did not do.

22. Exceeding sorrowful.—Because He was to be betrayed, and because one of their number was about to perform the dastardly act. Is it I?—They also asked themselves the questions (Luke xxii. 23). He that dips.—The thought of verse 21 is repeated. It was at this point that Peter beckoned to John who was leaning on Jesus' bosom, to ask Jesus, who it should be, (John xiii. 22-27), and Jesus probably gave them a sign by which they knew.

23. Goeth.—To the cross and to death. As it is written—in such scriptures as Isaiah liii. Woe unto that man—A and a sinner of a terrible fact.—Jesus had previously told of His betrayal and death, but it must be remembered that the betrayer acted voluntarily; the prophecy did not compel him to sin, but merely told that in the natural course of events he would sin. Had not been born. This proves conclusively that for the lost soul there is no redemption. 24. Is it I?—Judas tried to cover his hypocrisy and wickedness by asking this question. He knew that he was even then seeking an opportunity to do the very thing, and if he had not been spiritually blind he would have known that Jesus knew all about it, too. Thou hast said.—A Hebrew form of affirmation meaning yes, you are the one. Jesus then bid Judas to quickly what he proposed to do (John xiii. 26, 27), and he left the company of disciples and went to the chief priests to perfect his plans for the betrayal of his Lord and Master.

III. The memorial supper.—vs. 26-30. 26. Took bread.—Took the loaf of this cake of unleavened bread, which was before him.—Clark. Jesus then bid Judas to quickly what he proposed to do (John xiii. 26, 27), and he left the company of disciples and went to the chief priests to perfect his plans for the betrayal of his Lord and Master. 27. The cup.—The word "wine" is not used, but "cup," "the fruit of the vine" (vs. 29), so that "unfermented grape juice was all that was used." Gave thanks.—It was like giving thanks over the shedding of His own blood. Drink ye all.—They were to drink of it.

28. Is My blood.—Represents My blood, of the covenant (It. 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. Remission of sins.—"For the taking away of sins." But although the atonement is made, yet no man's sins are taken away only as he repents and turns to God.

29. Not drink henceforth.—He would not eat and drink with them again; this was their last meal together. When I drink it new.—When I drink new wine—"wine of a different nature from this"—in the kingdom of God. Here is a pledge to them that they would again assemble, in the kingdom of glory, to commemorate the triumph of Christ and His kingdom. 30. Sang an hymn.—Which was always sung at the close of the paschal feast; it consisted of six psalms, from Psa. 113 to 118. Into the mount of Olives—Where Jesus suffered in the garden of Gethsemane and was betrayed.

PRACTICAL SURVEY. The Passover was instituted at a critical and important period in the history of God's chosen people and was one of the great landmarks in that history, marking and commemorating with an impressive and typical ceremony the termination of their Egyptian bondage.

The ten plagues marked the beginning of the end of this servitude. They culminated in the death of the first-born in all Egypt, which was a fit finale of God's many warnings to the hardened Pharaoh. To make it the more impressive and expressive, God chose to indicate clearly that this act of His was not simply a calamity that had overtaken the Egyptians, but that it was also intended to exalt the then despised Israelites in the eyes of their rulers and masters. It was intended to show that God was in partnership with the Israelites. To show this most clearly, this ceremony of the Passover was instituted. It was also highly typical. There are three special points that may be considered.

1. The lamb.—The basis as well as the beginning of the special service connected with the Passover was a lamb. It was to be killed, the blood saved, the body, whole, to be roasted (not boiled or eaten raw), the whole carcass to be eaten with bitter herbs; and whatever remained must be burned. They were to eat it standing, loins girded, shoes on their feet and staff in hand, ready for journeying. Christ, the Lamb of God, is the basis and beginning of salvation, and the whole ceremony indicates the completeness of that salvation, the holiness expected of God's people, and that they must be pilgrims and strangers here in the wilderness world.

2. Blood on the door posts.—on the way more than ordinary death. It heart. Death was in the land. It was the disaster of God's dreadful displeasure. It separated as by a wall of adamant between Egyptian and Jew. It should visit every family—high and low—and none of the other. There must be a sign to mark this separation that should inspire faith in the heart of the faithful and strike terror into the very soul of the oppressor. The blood of this lamb should be sprinkled on the door post of Israelitish dwelling. The death-dealing angel, seeing the blood, passes over that dwelling and the household is saved the death of its first-born. Spiritual death is in the land, all persons are doomed. "And so death passed upon all men" (Rom. v. 12). Our only hope is in the blood of the Lamb applied to our hearts.

3. Deliverance from Egypt.—from sin. Egypt had been a cruel taskmaster. Her first offering of help and succor to Jacob and his family were evidently made in good faith and fairly fulfilled. But their relations had become strained, and Israel soon sees service changed to servitude, and later to bitter slavery. The Passover marks her deliverance from Egypt, and all Israel goes out with rejoicing, carrying with them not only all their personal possessions but great spoils gladly given by the Egyptians to get rid of them. The overthrow of Pharaoh in the Red Sea makes their deliverance complete and permanent. The bondage of sin is so bitter that no language can adequately describe it; only by experience can it be understood. The deliverance that comes through the blood of Christ is both complete and permanent. "Where sin abounded grace did much more abound" (Rom. v. 20). "The blood of Jesus Christ cleanseth us from all sin" (I. John 1:7).

EXPLORER STANLEY'S FUNERAL.

Impressive Service Held in Westminster Abbey.

London, May 23.—The remains of Sir Henry M. Stanley, who died May 10, were buried to-day in the church-yard of the old Surrey village of Pirbright. Prior to the burial the British nation and the United States, in the persons of Ambassador Choate and Consul-General Evans, paid honor to the departed African explorer with an impressive funeral service held in Westminster Abbey. (Bula Matari), meaning "The Rock Breaker," as the coffin plate testified Stanley was known by the African natives, was taken in an open hearse to the Abbey. The route was lined by crowds of people. The pallbearers included a grandson of Livingston, Arthur Mountney Jephson, Stanley's former lieutenant, and the Duke of Abercorn. Lady Stanley headed the procession of mourners that passed through the cloisters. With her was young Denzil Stanley, the deceased's adopted son, and Livingston's daughter. As the coffin was borne past the tomb of Livingston within the Abbey the little band stopped, and for a few minutes there was a pathetic pause. The service was fully choral. Both King Edward and the King of the Belgians were represented.

THE STRIKERS WON.

Dawson & Riley, Contractors at Niagara Falls, Increase Pay. Niagara Falls, May 23.—The striking rock drillers and engineers of the Power Development works have won a complete victory over Dawson & Riley, one of the principal contracting firms. Last night an agreement was signed, whereby the firm agrees to an increase of pay amounting to five cents per hour to the rock drillers, grinders' helpers and steam engineers, and of two and a half cents per hour to the chiselers. The agreement goes into force to-day, and continues for a year. The men are back at work. The firm has also agreed to take back all the strikers and that the works shall hereafter be strictly union. It is expected that the other employing concerns will concede the demands of the men without further delay, now that the combination of contractors is broken.

RECEPTION AT ST. LOUIS.

Canadian Visitors to the Fair Heartily Welcomed. St. Louis, Mo., May 23.—A brilliant reception was given the Canadian Pavilion at the World's Fair to-day by the Canadian Commissioner to the Canadian and Quebec Press Associations and the Canadian Ticket Agents' Association. In spite of the rain over 300 invited guests were present. They were welcomed by Sir Hugh Gilman Reid, President of the World's Press Association; Mr. William Hutchinson, Commissioner from Canada; Mr. W. A. Darns, Assistant Canadian Commissioner, and Mr. W. White, Inspector of Immigration for the Dominion of Canada.

The programme included addresses by Sir Hugh Gilman Reid, Messrs. E. J. T. Pense, Joseph P. Downey and Major Hugh Clark, members of the Ontario Legislature, and Mr. John A. Cooper, President of the Canadian Press Association. Mr. C. P. Green, of Toronto, sang "Soldiers of the King, Mrs. Fanetta Sargent Haskell recited, and a Canadian orchestra played some typical of Canada. After the programme luncheon was served in the dining hall.

Many distinguished Canadians were present, including Messrs. John F. McKay, Business Manager of the Toronto Globe; J. S. Brierley, editor of the Montreal Herald; R. Carleton, J. D. McDonald and H. G. Elliott, officials of the Grand Trunk line, and W. K. McNaught, President of the Canadian Industrial Exposition of Toronto.

Rev. Father Charles E. McEee, parish priest of Maldstone, in the County of Essex, has been appointed parish priest of St. Joseph's Parish, Stratford.



Another club woman, Mrs. Haule, of Edgerton, Wis., tells how she was cured of irregularities and uterine trouble, terrible pains and backache, by the use of Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM?—A while ago my health began to fail because of female troubles. The doctor did not help me. I remembered that my mother had used Lydia E. Pinkham's Vegetable Compound on many occasions for irregularities and uterine troubles, and I felt sure that it could not harm me at any rate to give it a trial. "I was certainly glad to find that within a week I felt much better, the terrible pains in the back and side were beginning to cease, and at the time of menstruation I did not have nearly as serious a time as heretofore, so I continued its use for two months, and at the end of that time I was like a new woman. I really have never felt better in my life, have not had a sick headache since, and weigh 30 pounds more than I ever did, so I unhesitatingly recommend your medicine."—Mrs. MAY HAULE, Edgerton, Wis., Pres. Household Economics Club

FREE MEDICAL ADVICE TO WOMEN. Don't hesitate to write to Mrs. Pinkham. She will understand your case perfectly, and will treat you with kindness. Her advice is free, and the address is Lynn, Mass. No woman ever regretted having written her, and she has helped thousands.

When women are troubled with irregularities, suppressed or painful menstruation, weakness, indigestion, leucorrhoea, displacement or ulceration of the womb, inflammation of the ovaries, general debility, and nervous prostration, or are beset with such symptoms as dizziness, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, blues, and hopelessness, they should remember there is one tried and true remedy, Lydia E. Pinkham's Vegetable Compound, at once removes such troubles. Refuse to buy any other medicine, for you need the best.

Frances Cook, Box 670, Kane, Pa., says: "DEAR MRS. PINKHAM:—I suffered for ten years with leucorrhoea, but an glad to say that through the use of Lydia E. Pinkham's Vegetable Compound and her Sensitive Wash I am cured, for which I am very thankful."

\$5000 FORFEIT if we cannot forthwith produce the original letters and signatures of above testimonials, which will prove their absolute genuineness. Lydia E. Pinkham Medicine Co., Lynn, Mass.

The Markets.

Toronto Farmers' Market.

The receipts of grain were small to-day, and prices in most cases are purely nominal. One hundred bushels of goose wheat sold at 80c, and 300 bushels of oats at 37c. The wet day prevented farmers from coming in.

Hay dull, with only a few loads received. Prices are unchanged at \$11 to \$13 a ton for timothy, and at \$7.50 to \$9 for mixed. Straw sold at \$9 to \$10 a ton for three grades. Dressed hogs are unchanged, light being quoted at \$7 and heavy at \$6.25 to \$6.50. Wheat, white, bushel, 95c; red, bushel, 94c; spring, bushel, 92c; goose, bushel, 80 to 82c; oats, bushel, 36 1/2 to 38 1/2c; peas, bushel, 65 to 66c; barley, bushel, 45 1/2c; hay, timothy, per ton, \$11 to \$13; clover, \$7.50 to \$9; straw, per dozen, \$1.50 to \$1.8c; butter, dairy, 17 to 19c; creamery, 18 to 20c; chickens, per pound, 14 to 15c; turkeys, per pound, 16 to 18c; potatoes, per bag, \$1.15 to \$1.25; cabbage, per dozen, \$4 to \$5; cauliflower, per dozen, \$1.25 to \$1.75; celery, per dozen, 40 to 50c; beef, hindquarters, \$7.50 to \$9; forequarters, \$5.50 to \$6.50; choice carcasses, \$7 to \$8; dressed hogs, \$6.25 to \$7; eggs, per dozen, 16 to 18c; milk, 17 to 19c; creamery, 18 to 20c; chickens, per pound, 14 to 15c; turkeys, per pound, 16 to 18c; potatoes, per bag, \$1.15 to \$1.25; cabbage, per dozen, \$4 to \$5; cauliflower, per dozen, \$1.25 to \$1.75; celery, per dozen, 40 to 50c; beef, hindquarters, \$7.50 to \$9; forequarters, \$5.50 to \$6.50; choice carcasses, \$7 to \$8; 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