

take, and think that Christ really called for the prophet? This could not be, for they were familiar with the passage quoted. The remark was ironical.

Vv. 36.—By consulting John's account (19: 28) we find that Christ exclaimed, *I thirst!* It was this that induced one of the Roman guard to fill a sponge with vinegar—not medicated—and to put it to his lips, "Why slake his thirst, desist, and let us see whether Elias will come and take him down."

Vv. 37, 38.—The hanging which divided the Holy Place from the Most Holy was rent to symbolize the truth that by Christ's death as a sacrifice for sin, all hindrances to communion with God are now removed.

Vv. 39.—This Roman officer, who may have been for some time in Palestine, would have opportunity to learn something concerning the pretensions of Christ. He was now convinced by those wonders that Christ was what he claimed to be—the Son of God.

#### LEARN.

1. The depravity of the human heart! No pity was found for Christ. On the contrary, everything that the refinement of cruelty could do was done to make His sufferings the more severe.

2. The great agony of Christ. His bodily pain must have been great, for He was just as susceptible to pain as ourselves. But His sufferings of soul well vastly greater. He was made to feel the wrath of God against sin.

3. The terrible evil of sin. Would noters a sacrifice than that of the Son of God atone for sin? Who then can adequately describe its demerit?

4. Our need of accepting Christ as our surety. If these things were done in the green tree, what shall be done in the dry? If God spared not Christ, will he spare those who despise Christ?

#### THIRD SABBATH.

SUBJECT:—*The risen Lord*—Mark 16: 9—20, Golden text, Rev. 1: 18.

Parallels: Matt 28: 9—20. Luke 24: 9—53. John 20: 11—21, v. 25. Acts 4: 4—12.

This lesson is a very comprehensive one. It contains all that the Evangelist Mark has to say concerning the appearances and doings of Christ for the forty days that elapsed between his Resurrection and Ascension. He who will teach this lesson fully must consult and study the parallels, for some of the most important events that occurred during the forty days are barely touched upon by Mark.

Vs. 9.—Tells us of Christ's first appearance after He rose. It was to Mary Magdalen. (For a full account of this appearance, see John, 20: 14—17.) Mary was peculiarly honored in being the first to see the risen Lord.

Vs. 10.—Mary did not go on this mission unsent. John, 20: 17, tells us that she went at Christ's command. Notice how the disciples are spoken of here, "them that had been with Him;" an expression indicating

their scattered condition, and their present despairing state.

*Mourned and wept*, because of their loss. This Christ had foretold, John, 16: 20.

Vs. 11.—Mary's message not believed. Luke says the same thing.

Vs. 12.—Another appearance of Christ,—that to the two disciples on their way to Emmaus. (See Luke, 24: 13, &c.) This, however, was not His second appearance. His second appearance was to the women on their way to tell the disciples, (see Matt 28: 9.) Then Christ appeared to Simon Peter, (Luke 24: 34.) Then to the two disciples mentioned in this verse. Cleopas, the name of the one, the name of the other not given. Of all Christ's appearances after His Resurrection, this is one of the most interesting. It should be studied as given in Luke.

*Another form*.—It seems that the risen Saviour did not always appear in the same form or manner.

Vs. 13.—As Mary's message was not believed, so neither was the testimony of these two disciples.

Vs. 14.—See also Luke 24: 39, &c., and John 20: 19, &c. This appearance occurred on the evening of the day Christ rose. The place where the disciples were assembled not given—probably it was in Jerusalem.

*Upbraided*—Chided or censured. and for what? Unbelief, because they did not believe the testimony already given concerning the Resurrection. It should have satisfied them. But as it did not, Christ, in condescension to their weakness, gives them the evidence of their senses. He appears in their midst—they see Him, talk and eat with Him.

Vs. 15, 16. The Apostles' Commission. (See Matt. 28: 18, 19.) *The Gospel*. What is it? Where to be preached and to whom? And by whom? What is required of those who hear? What the end of those who disobey?

Vs. 17, 18.—*Signs*.—Miraculous signs that would make their testimony trustworthy—done in Christ's name—therefore, only done by true believers; and not necessarily by all of them, but only by those who were employed propagating the faith and bringing others to it. This miracle-working power must be restricted to the Apostolic age, or if not strictly to that, at least, to the early age of the Church.

"The miraculous gifts continued so long as they were needed until firm ground was laid for the Church to rest upon: they could be dispensed with, when the Church became firmly established." Augustine in Lange's Com.

Vs. 19, 20.—*The Ascension*.—(See Luke 24: 50; Acts 1: 9—19.)

*Confirming the Word*.—Let some of the Signs that attended the ministry of the word be given as found in the Acts of the Apostles.

#### LESSONS.

(1.) That Christ is risen indeed. The evidence in support of the doctrine of the