

SCHOLARS' NOTES.

(From the International Lessons for 1880, by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON X.

JUNE 6.]

THE CRUCIFIXION.

Matt. 27: 35-50.

[About A. D. 30.]

COMMIT TO MEMORY vs. 45-50.

- 35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.
36. And sitting down they watched him there:
37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.
38. Then were there two thieves crucified with him, one on the right hand, and another on the left.
39. And they that passed by reviled him, wagging their heads.
40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross.
41. Likewise also the chief priests mocking him, with the scribes and elders, said,
42. He saved others: himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.
43. He trusted in God; let him deliver him now, if he will have him: for he said I am the Son of God.
44. The thieves also, which were crucified with him, cast the same in his teeth:
45. Now from the sixth hour there was darkness over all the land unto the ninth hour.
46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, la-ma sa-bach-thani? that is to say, My God, my God, why hast thou forsaken me?
47. Some of them that stood there, when they heard that, said this man calleth for Elias.
48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.
49. The rest said, Let be, let us see whether Elias will come to save him.
50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

GOLDEN TEXT.

Who his own self bore our sins in his own body on the tree.—1 Peter 2: 24.

CENTRAL TRUTH.

Jesus was crucified for us.

ORDER OF EVENTS.—From the garden to the sepulchre. 1. The kiss of betrayal. 2. Panic among the mob. 3. Peter cuts off the ear of Malchus. 4. Jesus heals it. 5. "They laid hands on him and took him." 6. "Then all the disciples forsook him and fled." 7. Escape of the unknown young man. 8. Jesus is bound. 9. Taken before Annas. 10. Jesus receives the first infamous blow from one of the officers. 11. John obtains entrance for Peter into the court of the high priest. 12. Peter's triple denial. 13. Jesus is led bound before Caiaphas. 14. The Lord turned and looked upon Peter. 15. False witnesses testify against Jesus. 16. Jesus is taken to the guard-room to await daybreak. 17. Blindfolded, spit upon, buffeted, and smote by the guard. 18. Jesus is brought before the Sanhedrin in the early morning. 19. Third trial ends with the third condemnation. 20. Judas overtaken with remorse, returns the silver and hangs himself. 21. Jesus is brought before Pilate. 22. Pilate's interview with Jesus. 23. Pilate's acquittal: "I find in him no fault at all." 24. Pilate sends Jesus to Herod. 25. Is "set at naught" by Herod, and returned to Pilate. 26. Pilate's wife cautions him. 27. Barabbas freed instead of Jesus. 28. Jesus stripped and scourged. 29. The mock coronation—scarlet robe, crown of thorns, and reed for a sceptre. 30. They again spit upon him, and smite him with the reed-sceptre, which he could not hold in his bound hands. 31. Pilate's futile attempts to release him. 32. Washes his hands before them, and declares his innocence. 33. The Jews cry out, "His blood be on us and our children!" 34. Pilate delivers Jesus to be crucified. 35. Jesus is clothed in his own garments again. 36. Jesus is led away bearing the cross. 37. Falls under the load. 38. The cross placed upon Simon of Cyrene. 39. Sympathy of the women. 40. Calvary is reached. 41. Vinegar and gall are given him to drink. 42. Jesus refuses it. 43. The cross is adjusted. 44. Jesus is stripped and nailed to the cross. 45. First utterance, "Father, forgive them, for they know not what they do." 46. Cross, with its bleeding Victim, raised and fixed. 47. The title "King of the Jews" is put up. 48. Effort of the Jews to have it removed or changed. 49. Various insults are offered Jesus. 50. His garments are divided. 51. Taunting of the thieves. 52. Prayer of the penitent thief. 53. Second utterance, "Verily I say unto thee, To-day shalt thou be with me in paradise." 54. The watching women. 55. Third utterance, "Woman, behold thy son; Behold thy mother." 56. The noon-day is darkened. 57. Three hours of intense silence. 58. Fourth utterance, "Eli, Eli, lama sabachthani." 59. Some say, "This man calleth for Elias." 60. Fifth utterance, "I thirst;" 61. His mouth is wet with a sponge dipped in the soldiers' drink. 62. The end is come. 63. Sixth utterance, "Father, into thy hand I commend my spirit." 64. Seventh utterance, "It is finished." 65. Jesus dies. 66. Scenes—rent veil, quaking earth, shivering rocks, opened graves, sun again appears. 67. Confession of the centurion. 68. Crowd return to the city, smiting their breasts. 69. Legs of thieves broken. 70. The dead body of Jesus is pierced with a soldier's spear. 71. Joseph begs the body of Jesus. 72. Joseph and Nicodemus wrap the body in linen with the spices, and lay it in the new sepulchre close by. 73. A stone

is rolled unto the door of the sepulchre. 74. "And the Sabbath drew on."

EXPLANATIONS.

LESSON TOPICS.—(I.) CHRIST CRUCIFIED. (II.) REVILED. (III.) DYING.

I. CHRIST CRUCIFIED.—(35-38.) THEY, the Jews—you and I; CRUCIFIED, a most torturing and disgraceful mode of capital punishment; CASTING LOTS, for his seamless coat; BY THE PROPHET (Ps. 22: 18); ACCUSATION, indictment or charge upon which he was executed; it was written in Hebrew, Greek, and Latin, the three civilized languages of the ancient world; TWO THIEVES, robbers or malefactors.

II. REVILED.—(39-44.) REVILED, mocked, jeered, taunted; WAGGING, a contemptuous turn of the head; PRIESTS... SCRIBES, ELDERS, members of the Sanhedrin; WE WILL BELIEVE, they had seen and heard sufficient evidence; THIEVES ALSO, perhaps only the impenitent one. (see Luke 23: 39.)

III. DYING.—(45-50.) SIXTH HOUR, 12 m.; NINTH HOUR, 3 p. m.; ALL THE LAND, extent unknown; JESUS CRIED, mental agony greater than his physical; ELI, ELI, a Syro-Chaldaic form of the Hebrew; VINEGAR, the soldier's drink; REED, a hyssop stalk about a cubit long; LET BE, not to the soldier; IT MEANS "Wait, and let us see;" CRIED AGAIN, seven utterances from the cross are recorded (see Order of Events); YIELDED UP THE GHOST, died.

JESUS YOUNG, FOR OLD, DIED US ALL.

LESSON IX.

JUNE 13.]

AFTER THE RESURRECTION.

Matt. 28: 8-20.

[About A. D. 30.]

COMMIT TO MEMORY vs. 18-20.

- 8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.
9. And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him.
10. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.
11. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.
12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers.
13. Saying, Say ye His disciples came by night, and stole him away while we slept.
14. And if this come to the governor's ears, we will persuade him and secure you.
15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews unto this day.
16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
17. And when they saw him, they worshipped him: but some doubted.
18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

GOLDEN TEXT.

Lo, I am with you always, even unto the end of the world. Amen.—Matt. 28: 20.

CENTRAL TRUTH.

The risen Saviour is with his Church.

ORDER OF EVENTS.—Joseph and Nicodemus have departed from the tomb. The women linger in the twilight. The great Sabbath of the Passover begins. Crowds of worshippers fill the temple, as usual. The Sabbath ends. The sepulchre is sealed and a watch set. Morn approaches. Mary Magdalene, the other Mary, and Salome start for the sepulchre. They see the stone rolled away, and Magdalene hastens back to the city and tells Peter and John. The others advance and see the angel, whose "countenance was like lightning," followed soon after by the second group of women: mentioned by Luke. They all return to the city to inform the disciples. John outruns Peter, and reaches the sepulchre. Peter comes, and goes in. John follows. Both return to their home. Mary reaches the sepulchre, and sees two angels. First appearance of Jesus, to Mary. She returns to the city and reports. Second appearance of Jesus, to the other women. They report to the apostles. The guard report to the chief priests. The Jews bribe the soldiers. Third appearance of Jesus, to Peter, about which nothing is known. The Emmaus walk and fourth appearance of Jesus, to the two disciples. Sunday evening, ten of the disciples who have met with closed doors are surprised first by the report of the two, who have returned from Emmaus, and then by the fifth appearance of Jesus himself. They afterward report to Thomas, who doubts. The sixth appearance of Jesus, to the eleven, a week later, when Thomas' doubts are dispelled. The seventh appearance of Jesus is to seven of them, in the early morning, on the shore of Galilee. The eighth appearance is to five

hundred disciples on a mountain in Galilee. "After that he was seen of James" (Cor. 15: 7)—the ninth appearance. Again to the apostles at Jerusalem—the tenth appearance. The last recorded appearance was at the end of forty days, when, in the presence of all the disciples, he ascended from Mount Olivet.

NOTES.—SEPULCHRE. Doubtless a large space hewn out of the rock; it was made by Joseph of Arimathea for his family-vault; located in a garden also owned by Joseph.—JESUS MET THEM. See Order of Events for the appearances, which are given according to Farrar.—GALILEE. The portion of Palestine north of Samaria.—THE WATCH. The guard of Roman soldiers which Pilate had caused to be placed to watch the sepulchre at the close of the Sabbath.—A MOUNTAIN, name and locality unknown.

EXPLANATIONS.

LESSON TOPICS.—(I.) THE JOYFUL WOMEN. (II.) THE BAFFLED RULERS. (III.) THE GREAT COMMISSION.

I. THE JOYFUL WOMEN.—(8-10.) THEY, the women; SEPULCHRE, see Notes; FEAR, at what they had seen; JOY, because the Lord was alive again; BEHOLD, suddenly; MET THEM (see Order of Events); REED HIM, fell at his feet; WORSHIPPED, first worship of the risen Lord; INTO GALILEE, where the great commission is given; SHALL THEY SEE ME, above five hundred were present.

II. THE BAFFLED RULERS.—(11-15.) WATCH, Roman guard; THE CITY, Jerusalem; CHIEF PRIESTS, Annas and Caiaphas; ASSEMBLED, a hasty informal gathering of the members of the Sanhedrin nearest at hand; TAKEN COUNSEL, the last decision; recorded by Matthew; LARGE MONEY, a heavy bribe, much larger than that given to Judas; SAY YE, a stupid thing, as if the guard could know that he was stolen when they were asleep; GOVERNOR, Pontius Pilate; PERSUADE, satisfy; SECURE, their release; sleeping on duty was punished with death; THIS SAYING, that of the soldiers; COMMONLY REPORTED, spread among the Jews; THIS DAY, when Matthew wrote.

III. THE GREAT COMMISSION.—(16-20.) ELEVEN, Judas had killed himself; GALILEE, see Order of Events and Notes; APPOINTED THEM, promised to meet them; ALL POWER, King of kings and Lord of lords; THEREFORE, because he has all power; TEACH, make disciples; ALL NATIONS, everywhere, unto every creature; BAPTIZING, thus establishing baptism as a permanent ordinance; NAME OF, the true God; TEACHING, building up.

ZEAL IN MISSIONS.—"To all human appearance, if the Church of Christ had been faithful to her high vocation, and the same spirit of missionary zeal and Christian benevolence had continued to manifest itself that was displayed in the age of the apostles, the world might have been long since won to Christ, and the empire of Satan entirely demolished."—Missionary World.

Go ye therefore and teach all nations to observe all things I have commanded.

HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED.

WHERE ALL THE "JOHNS" COME FROM.

"And he asked for a writing-table, and wrote, saying, His name is John." That was shortly before the birth of our Saviour, and it would seem as though the tablet of old Zacharias had been kept in pretty constant use ever since. The name would have been appropriate even without the angelic injunction, for what more natural than that Zacharias and Elizabeth, who had no child—"and they both were now stricken in years"—should call their son by that Hebrew word which to them signified "the gracious gift of God?"

The name Jesus could not, without irreverence, be applied to their own children by his followers, but the names of the three persons who stood in the closest relations with Him—St. John Baptist, St. John the Divine, and Mary the mother of Jesus—became, and have continued to be to this day, the most common of any throughout Christendom. The name of John has had all the means of perpetuity that other names have had in the way of repetition in families from one generation to another, and it has been extended by the fact that there are many calendared saints who have borne it, after whom it has been customary to name children born on their respective days; and no doubt it was greatly extended by naming the babies of England after that King who gave Magna Charta to his barons at Runnymede, and, besides, John is a name to make good headway on its own merits; but, after all, the wonderful popularity of the name in all ages among Christian people must be accounted for by the fact that it was borne by those two, who, in considering the merely human nature of our Lord, stood to Him almost in the relation of elder and younger brother.

The name entered in all European langu-

ages, becoming Ioannes in Greek, Iohannes in Latin; Giovanni, Gian and Gianni in Italian; Johann, Johannes, and Hans in German; Jehan in early and Jean in later French, Jan in Dutch and Ivan in Russian; and Evan and Owen in Welsh. In England it is found in the form of Jon, Jone, John, and Joon in the thirteenth and fourteenth centuries, and sometimes it got twisted into Jhon. The common English feminine forms are Johanna, Hannah, Joanna, Joan, Jane, Jenny and Janet.

Among the family names given in the Chicago Directory which are derived from these various forms of the name of John are the following: Bevan (ap-Evan), Bevans, Bowen (ap-Owen), Evan, Evans, Evanson, Hauck, Hancock, Hankin, Hankinson, Hanks, Hannah, Hannaway, Hannay, Hanson, Hansbrouge, Hanscom, Haustead, Hanstein, Hanoza and Hanszeyk; Jan, James, Jannay, Janson, Jeannot, Jenison, Jenkins, Jenkinson, Jenks, Jenner, Jenney, Jennings, Jack Jackaway, Jackman, Jackson, Jacky, Jock, Johanson, Johns, Jones, Johnjohan, Johnson, and Johnston. It has been said that plain John is not used as a surname in England, but our directories show no less than twenty such, and of these two rejoice in the name John John.

The transmutation of John into Jack is sometimes said to have come through the French Jacques, but this is erroneous. Jacques does not represent the name of John at all, but is the Jacob of the Old Testament, the James of the New, and the Giacomo, Iago, and Jakob of European languages. We are all familiar with such diminutives as pipkin, manikin, and lambkin. The same diminutive termination is frequently added to names, and especially to nicknames. Thus, Simon is first shortened to Sim, and little Sim becomes Simkin, and hence the surname of Simkins. Thomas becomes Tom, and then Tomkin, which now appears in the shape of Tomkins. Walter becomes Wat, and Watkin and Watkins, and so John takes the form of Jonkin, Jankin, Jenkin, and Jenkins. But Jonkin and Jankin made pretty hard words for little mouths to speak, and so in the nursery they became Jocky and Jacky, just as Mary became Mally and Molly and Polly, and Sarah became Sally, and Martha became Matty and Meggy and Peggy, in the same prolific region for the invention of new words. Taking up the children's Jocky and Jacky, the older people in colloquial use soon shortened them to the Jock of Scotland and Northern England, and the Jack of Middle and Southern England and the United States.

John and Jack have served us not only as names for our babies, but they enter into the composition of names of unnumbered things of familiar use. Who is not happier and better for the immortal johnny-cakes of our mothers? What little boy could ever grow to be a big man without wearing his first jacket (equivalent to little jack) with two pockets in it? Meat-jacks, boot-jacks, and smoke-jacks are old friends, and so is jack-at-all-trades, and jack-an-apes, and the jack that is so much of a knave that he will sometimes fall on the king of trumps. A jack-knife is more precious than a Toledo blade, and about the only disreputable members of the family of John are the jockey who cheats in a horse trade, and then the yellow-jack that desolates the land where he walks.—Chicago Inter-Ocean.

EPPS' COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may gradually be built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." Civil Service Gazette.—Sold only in packets labelled—"James Epps & Co., Homœopathic Chemists, London, Eng."

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