

his own countrymen, and before them Pilate suddenly stands, and near him is the despised Jew-king. Surely they will have hearts of pity. Thorn-crowned, purple-robed, humiliated, mocked, drooping, bleeding, faint, there he stands before them, his countrymen, while Pilate cries, "Behold the man!" Do they not remember him? It is not a Roman. That scarred, buffeted face has looked in compassion on their wants, their sorrows, and their sins. Those hands have given bread to their hungry, healed their lepers, and granted sight to their blind. Those feet have traveled weary miles to tell of God's love for their erring. Ah, the heart of the Jew is harder than that of the Roman! Like the roar of the lions greeting the sight of the lamb, is that cry, "Crucify him! Crucify him!" This was the welcome given to "the man" by his countrymen. But Pilate has retreated to the judgment-hall. Did not the Jews say something about this man as the Son of God? Pontius Pilate, you are afraid to crucify this man. He brings Jesus forth once more. He cries to the Jews, "Behold your King!" Did not Christ come a king? Are not these his subjects? Let those priests down there in their robes, those teachers from the schools, those artisans from the shops, receive him with welcoming arms and all shout, "Hosannah: Blessed is the King of Israel that cometh in the name of the Lord!" No, no, it is one long, hoarse, frenzied shout they raise, "Away with him, away with him, crucify him!" This was the welcome given to "the king" by his subjects! And now they are tearing the purple from his shoulders. They replace his raiment, and, thorn-crowned still, the Man of sorrows is led away to Calvary.

Primary and Intermediate.

LESSON THOUGHT. What Sin Does.



Introduce the lesson by a tenderly told story of a lamb among wolves. The wolves care nothing for the lamb but to drink its blood, and yet the lamb has never harmed them. Tell that we have here a lesson about the holy Lamb of God in the hands of cruel men who want to shed his blood,

though he has not only never harmed them, but has come on purpose to save them from harm!

Make the outline of a crown on the board. Was Jesus a king? Tell that the Jews called him one, and put a crown upon his head. They did this to mock him, and the crown was one made of sharp thorns. But it was true, all the time, that he was not only a King, but the greatest of all kings? How troubled they would have felt at the way they had treated him if they had only known and believed it! Teach that when we refuse to believe and obey Jesus we are really treating the King of heaven badly, and it will not help it if we say, "I did not think," or "I did not know." The

Jews might have known, for Jesus had been preaching and working his miracles among them, and so may we know, for we have the Holy Bible to teach us, and the Holy Spirit to speak to our hearts.

Tell that Pilate did not want to let the Jews crucify Jesus, but he did not care enough about it to be firm and do what he knew was right, so he let them have their own way. Teach that we must learn to say no to wrong-doers. It is not enough to see what is right, but we must do it even though friends urge us the other way. Pilate let the Jews beat Jesus and mock him all they pleased. Then he brought him out and showed him to them, thinking perhaps they would pity him, and say, "Let him live." But they cried louder than ever, "Crucify him."

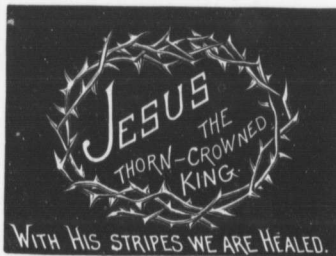
You think you would not have done this; but listen, children, our hearts are just such hearts as these Jews had, until Jesus washes the sin away from them. If there is any little child who will not let Jesus come to live in his heart, that one would have helped to crucify Jesus if he had lived then! It was sin that nailed Jesus to the cross, and it is sin now that hurts the dear Savior's heart every day.

A wrong story, a cross word, a naughty spirit in the heart, are each a sharp thorn that hurts the loving Jesus. Shall we not fear sin, and hate it, and ask Jesus to take it away? He is the only one who can do it.

Sing, "What can wash away my sin?"

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATORY. Review the events of the lesson, and also the events that are recorded elsewhere. I. The dream of Pilate's wife. II. The end of Judas. III. The scourging of Jesus. IV. The third mockery of Jesus. V. Pilate and the Jews. The subject of the blackboard design is the "Thorn-Crowned King." Have some one read the prophecy of Isaiah, and close the review by singing, "All hail the power of Jesus' name."

COLOR DRAWING. Make the thorns with brown chalk, tipped with red; the letters inside with white; the sentence below with light blue or yellow.

A. D. 30.]

John 19:17-30.



KING OF THE JEWS.

LESSON IV. JESUS CRUCIFIED.

[Oct. 24]

[Commit to memory verses 17-19.]
17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.
21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.