

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1904.

APRIL TO JUNE.

Lesson XI. — June 12.—Christ Crucified.
—Mark 15 : 22-39.

GOLDEN TEXT.

Christ died for our sins according to the Scriptures.—1 Cor. 15 : 3.

EXPLANATORY.

I. FROM THE JUDGMENT HALL TO CALVARY.—Vs. 22. AND THEY BRING HIM from the court of the pretorium of Pilate where the soldiers had mocked him. Wearing his long vigils and labors and sufferings for more than twenty-four sleepless hours, worn out by his trial, bleeding from the terrible scourges and from the thorn crown on his brow, and carrying the cross on which he was to be crucified, accompanied by a guard of soldiers and the two robbers bearing each his own cross, and followed by a great multitude of exultant enemies and weeping friends and a mob, Jesus slowly walked through the Via Dolorosa and other streets of the city, through the Damascus Gate on the North, about three-quarters of a mile to Golgotha, an Aramaic name, i. e., in the common language of Palestine, which is, BEING INTERPRETED (for readers outside of Palestine), THE PLACE OF A SKULL. Our word "Calvary," is from the Latin "calvaria," meaning "skull," from its resemblance to a skull, especially as seen in the afternoon from Olivet. The two eyelid sockets, the overhanging forehead, the lines of the nose, the mouth, the chin will be plainly seen. It is also concave, and of the same color as a skull.

II. THE CRUCIFIXION.—Vs. 23-28. 9 o'clock Friday morning. 23. AND THEY GAVE HIM TO DRINK (offered him) WINE. The common sort wine mingled with MYRRH. "It was a kindly custom of the Jewish ladies," says Lightfoot, "to give to those who were being crucified a stupefying draught of wine mingled with a powerful narcotic drug, bitter, but offered as an anesthetic to stupefy and dull the sense of pain." But, having tasted thereof, thus learning what it was for, and in recognition of the beautiful kindness that presented it, HE RECEIVED IT NOT, although consumed with burning thirst, because he would drink to the very dregs the cup of suffering which God gave him. It was an act of sublime heroism and courage.

24. WHEN THEY HAD CRUCIFIED HIM. Jesus was nailed to the cross while it was lying upon the ground; then it was slowly raised

with the sufferer upon it, and dropped with a sudden wrench into its place in the ground, and not as represented in most pictures, and in the Oberammergau Passion Play. "Crucifixion was an unspeakably awful form of death," Cicero, who was well acquainted with it, says, "It is the most cruel and shameful of all punishments."

25. AND IT WAS THE THIRD HOUR. About 9 o'clock in the morning.

26. AND THE SUPERScription OF HIS Accusation. A white tablet was placed upon the cross, stating the crime for which the victim was suffering. THE KING OF THE JEWS. The slight variations in the title, as recorded in the Gospels, arise from the fact that it was written in three languages. In Greek, the language of literature and culture; in Latin, for the Roman soldiers, the language of law and power; in Hebrew, the language of the Jews, the language of religion. It was a prophecy that the language of the cross itself should be heard everywhere, and include all the other,—a language of culture, of power, and of religion.

27. THEY CRUCIFIED TWO THIEVES. Rather, "robbers," like Barabbas. The motive may have been malice, but the more probably to take away the imputation of having punished an innocent man.

III. SCENES AROUND THE CROSS.—THE Mocking crowds.—Vs. 29, 30. 29. THEY THAT PASSED BY ON THE THOROUGHPATH NEAR WHICH THE CROSS STOOD RAILED ON HIM, the contrast between his crucified condition and the title over his cross exciting their mirth and sneers. THOU THAT DESTROYEST THE TEMPLE. A perversion of Jesus' words (John 2 : 19-21) which were brought against him at his trial (Matt. 26 : 61). The sneer lay in the fact that any one who had the divine power to destroy and rebuild a temple, that took the rulers forty years to build, would certainly be able to keep the rulers from crucifying him, or enable him, even now, to (30) SAVE HIMSELF AND COME DOWN FROM THE CROSS. But it is remarkable that at this very hour the words he really spoke were in the process of being fulfilled.

31. THE CHIEF PRIESTS MOCKING WITH THE SCRIBES. Apparently trying to soothe their consciences for having crucified one who claimed to be their Messiah. HE SAVED OTHERS. It is claimed for him that he had cured the sick, fed the hungry, raised the dead, and that these are proofs that he is the Messiah. If he really did these things, then he could come down from the cross. HIMSELF HE CANNOT SAVE, as was plain to all; therefore he did not really save others, and his Messianic claims fall to the ground.

32. LET (the) CHRIST THE KING OF ISRAEL. If he really was what he claimed to be, the Messiah and the King of the Jews, then, of course, he could descend NOW FROM THE CROSS. Their logic seemed good from their point of view. If he was unable to deliver himself, how could he deliver others? They did not see that if he had yielded to their taunts, it would prove that he was not the Messiah. THEY THAT WERE CRUCIFIED WITH HIM REVEALED HIM. Either both at first, or, more probably, only one, and the expression is simply a general one.

Darkness over all the Land. 33. WHEN THE SIXTH HOUR WAS COME, twelve o'clock at noon, THERE WAS DARKNESS OVER THE WHOLE LAND UNTIL THE NINTH HOUR, three o'clock in the afternoon. How widely this extended is not stated, but certainly over the country around Jerusalem.

IV. THE DEATH OF JESUS AND ACCOMPANYING SIGNS.—Vs. 34-39. 34. AT THE NINTH HOUR, the hour of the daily evening sacrifice, JESUS CRIED WITH A LOUD VOICE, showing strength and intense suffering. ELOI, ELOI, LAMA SABACHTHANI? the modified Hebrew of Ps. 22 : 1.

MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? "The historical meaning of 'sabachthani' is not 'to leave alone,' but 'to leave helpless,' denoting not the withdrawal of God himself, but of his help."

35. BEHOLD HE CALLETH ELIAS, Greek form of Elijah, misunderstanding "Eloi" for "Elijah."

36. A SPONGE FULL OF VINEGAR. The common sour wine. PUT IT ON A REED. A hyssop stalk (John). This time Jesus received it (John). SAYING LET ALONE. Do not interfere.

37. AND JESUS CRIED (again) (Matthew) WITH A LOUD VOICE, not the faint note of the dying, but a shout of triumph, saying (Luke 23 : 46). FATHER, INTO THY HANDS I COMMEND MY SPIRIT. This word teaches us how to die. AND GAVE UP THE GHOST. The spirit he had commended to his father. "Ghost" is Old English for "spirit."

Accompanying Signs. (1) 38. THE VAIL OF THE TEMPLE WAS RENT IN TWAIN. This was the great veil which stretched across the temple between the Holy Place, where the priests ministered in their daily service, and the Holy of Holies. This veil was sixty feet long, thirty feet wide, and of the thickness of the palm of the hand, and so heavy that it was said to require three hundred priests to manipulate it. The rending of the veil typified that the veil which shut out the vision of holiness from the hearts of the people had been taken away (1 Cor. 3 : 14-16) and the way into the Holy Place, the state

of Holiness, and the place of holiness was now opened.

39. THE CENTURION who had charge of the crucifixion, probably a heathen, said, TRULY THIS MAN WAS THE SON OF GOD, the Messiah he claimed to be. Others with him feared exceedingly, and smote their breasts, and joined in the same confession. Certainly this was a righteous man (Luke) and "they glorified God" (Luke) for such a life and such a death.

PRESENCE OF GOD.

Love God.—Be devoted to Him, and to Him supremely. Have no affection apart from Him. Delight to do His will. In all ways strive to grow into closer intimacy with God and into accord with His mind and spirit. There are blessed results flowing from a life thus spent in the practice of the presence of God. Such practice is the secret of peace. It is the secret of a life of happiness and joy. It is the secret of living a life of love and highest usefulness in the world. Guidance amid life's perplexities, wisdom for life's decisions, cheer for life's sorrows, and help over life's hard places come with it. Knowledge of God and resultant transformation into His likeness come with it. It is worth our while, both in view of the present and future blessedness it brings, to "practice the presence of God."—Dr. G. B. F. Hallock.

RELIGION IN THE FACE.

A beautiful story is told of a young lady missionary in Japan, whose peaceful face witnessed for Jesus.

Miss B—— was travelling by steamer from one Japanese seaport to another. On the same boat was a Japanese merchant, whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide. He noticed Miss B—— sitting quietly by, looking over the waters with such an expression of peace upon her face that he found himself turning to look at her again and again.

He did not know her, but he said to himself, "It must be that she is one of the foreign Christians. Perhaps it is something in her religion that makes her face so calm and bright."

Addressing her with profound respect, he made known his strange request and sorrowful reason for asking the way that gave the heart a peace so great that the face spoke it in every look. He listened to Miss B—— as she told him the Gospel story, and it made such a deep impression upon him that he resolved to accept as his own the Saviour whose gift is peace.

Does your face and mine bear testimony that we have been with Jesus?—Western Christian Advocate.

Paul, describing the Christian warrior's equipment, mentions the sandals of peace, the girdle of truth, the helmet of salvation, the breastplate of righteousness, and the shield of faith. All of these are for protection and defence. But the sword is an aggressive weapon. It may be used in defence, but it is intended chiefly for offensive warfare. So the Word of God, while affording protection and defence for the believing soul, has a still greater value in cutting away the defences of sinners and carrying straight to their hearts the divine call for their surrender.

Frail man glories in his strength.

He is proud of the superiority which his intelligence gives him over lower animals and over the forces of nature. Is he not master of the sea and the fire? Can he not kindle a fire and extinguish it at pleasure? Can he not set limits to the fire and compel it to warm his dwelling, to cook his food, to transport his commerce, and operate his machinery? Yea, so it seems. But when the fire breaks loose in a great city what can man do with all his inventions for quenching, checking and extinguishing fire, and all his army of brave, strong men trained to fight fire? How swiftly the fire destroys man's wealth and lays his glory in ashes! "God hath spoken once; twice have I heard this, that power becometh unto God."

"What's he going to call it?" "Portraite of a lady." But it doesn't look like her at all! "then he might call it 'Portraite of another Lady.'—Life.



Miss Haggood tells how she escaped an awful operation by using Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—I suffered for four years with what the doctors called Salpingitis (inflammation of the fallopian tubes and ovaries), which is a most distressing and painful ailment, affecting all the surrounding parts, undermining the constitution, and sapping the life forces. If you had seen me a year ago, before I began taking Lydia E. Pinkham's Vegetable Compound, and had noticed the sunken eyes, sallow complexion, and general emaciated condition, and compared that person with me as I am today, robust, hearty and well, you would not wonder that I feel thankful to you and your wonderful medicine, which restored me to new life and health in five months, and saved me from an awful operation."—Miss IRENE HAGGOOD, 1023 Sandwich St. Windsor, Ont.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Ovaritis or inflammation of the ovaries or fallopian tubes which adjoin the ovaries may result from sudden stopping of the monthly flow, from inflammation of the womb, and many other causes. The slightest indication of trouble with the ovaries, indicated by dull throbbing pain in the side, accompanied by heat and shooting pains, should claim your instant attention. It will not cure itself, and a hospital operation, with all its terrors, may easily result from neglect.

Insurance. Absolute Security.
Queen Insurance Co.
Ins. Co. of North America.
JARVIS & WHITTAKER.
General Agents.
74 Prince William St., St. John, N. B.

Fire Insurance
effected on Dwellings, Furniture, Stocks and other insurable property.
W. H. WHITE,
General Agent,
No. 3 King St.
Office phone 650.
House 1060.

Church Bells In China or Singly. None so satisfactory as **McShane's** McSHANE'S BELL FOUNDRY, Baltimore, Md., U. S. A.

You are the Man

If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms, than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd.
ST. JOHN, N. B.

Agents Wanted.