

those who were not Roman citizens little regard was paid to strict justice. The "scourging" was so severe that it was termed "the intermediate death," in preparation for crucifixion, and was scarcely less horrible than the lingering agony of the cross. The real reason why Pilate yielded to the importunities of the rulers and the people was that "he feared that they might really go to the emperor and impeach him with respect to other acts of his government—his corruption, his acts of insolence, his habit of insulting people, his cruelty, his continual murders of people untried and uncondemned, and his never-ending and gratuitous and most grievous inhumanity" (Dods).

We should complete the story of the trial (John 19: 1-16). After the cruel mocking and scourging Pilate again led forth Jesus, hoping that the sight of his sufferings might

move the pity of his enemies. So far from this being the result they but vociferated afresh "Crucify him, crucify him." Again Pilate declares his innocence, but the Jews reply with the true charge, "He ought to die because he made himself the Son of God." Remembering his wife's dream, Pilate's superstitious fears awoke, and retiring again with Jesus, he enquired "Whence art thou?" No reply being made, he urged his absolute power of life and death, only to be told that he could do nothing at all beyond what God permitted. Again Pilate tried to release Jesus, but was met with the old terror, the dreaded complaint to Cæsar. Still he urged, "Shall I crucify your king?" and the final answer, "We have no king but Cæsar," extinguished the last ray of hope that Jesus might be saved. "Then delivered he him therefore unto them to be crucified."

LESSONS. 1. Jesus is our king. He rules over the hearts and lives of his people. 2. We should bear patiently false accusations. 3. We have the same choice to-day—Jesus or the world. 4. If we do not accept Christ we are even more guilty than those who cried "Crucify him." 5. We cannot throw the responsibility for our own sins upon others.

SUMMARY AND REVIEW.

We would endeavor to make this lesson a means of impressing upon our scholars the impossibility of remaining neutral in regard to the treatment given to Christ. Shew how we may repeat, in other forms, the conduct of the various actors. Write on the board ECCE HOMO, and explain that it stands for the words of Pilate, "Behold the man." Underneath write the initial capitals L-O-V-E H-I-M. You may *betray* him, like Judas, when you profess to love him, and yet do not give him your heart. You may *deny* him, like Peter, when your conduct or words are inconsistent. You may *crucify* him when you refuse to take him as your Saviour and Lord, although you have been dedicated to him in baptism. You may act the part of *Pilate* when from self-interest or love of pleasure, or fear of ridicule you will not acknowledge his claims upon you. Alas, there are many who live over again *Herod's* part, and treat Christ and his claims with mockery and insult.

Picture rapidly the ECCE HOMO, filling up the outline, and press home the personal application suggested.

ECCE HOMO.

Left alone—"All forsook him and fled."
Overpowered—Bound and led away.
Vilely treated—Buffeted, spat upon, &c.
Envied—"For envy they had delivered him."

Hated—"Crucify him."

Insulted—Scourged, robe, crown, reed.

Murdered—"I find no fault with him at all."

"What shall I then do with Jesus?"

LESSON VIII—May 26th, 1895.

Jesus on the Cross. MARK 15: 22-37.

(Commit to memory verses 25-27).

GOLDEN TEXT: "While we were yet sinners, Christ died for us." Rom. 5: 8.

PROVE THAT—Christ's shame is our glory. Gal. 6: 14.

LESSON HYMNS: *Children's Hymnal*—Nos. 50, 79, 68, 84.

SHORTER CATECHISM. Quest. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghc t. in the womb of the Virgin Mary, and born of her, yet without sin.