

in the eyes of men that God cannot use it in saving others. Our gifts may be small in amount, but with His blessing they may bring light to some darkened soul. Our

talents may be few, but if we yield them to Him, He will find a place for them in His great work of saving the world, for so God can turn even the least things to account.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

Notice that the austere plainness of the narrative surpasses in effectiveness all literary devices. One feels instinctively that the pomp and majesty of style would be here out of place. The simplest words are the fittest.

The most obvious division of the narrative is into two, the first three hours of the crucifixion, and the death.

Ask for a description of the different topics dealt with in the first section. Try to obtain such answers as these; the place of the crucifixion; the refusal by our Lord of the wine drugged with myrrh; the crucifixion; the casting of lots by the soldiers; His clothes; the hour of the crucifixion; the charge on which our Lord was executed; the criminals who suffered along with Him; the taunts of the passers-by; the sarcasms of the chief priests; the reproaches of the robbers.

Then pass on to ask for explanations of the language used. You cannot omit to ask what is meant by "the place of a skull."

What was the end for which the drugged wine was given? Why did our Lord refuse it? Dwell on the experience of our Lord on the cross as a most essential part of the work He had come to do. Refer to the Golden Text. Devote a sentence or two to the punishment of crucifixion, but avoid details, after the example of the Gospels themselves. Was the language of the inscription meant to humiliate the Jews? Of what is it significant?

Ask the class to account for the language of the passers by. Whence is it taken? And for that of the chief priests. Observe that they blend together the two charges on which our Lord was condemned. Do not fail to point out the great truths which they unconsciously uttered. Nothing was more

true than that He saved others: nothing more true than that, in saving others, He could not save Himself.

Mention that the darkness spoken of was supernatural and not due to an eclipse.

Notice the cry of our Lord. First, the language, His native Aramaic. Then its contents, reproducing the words of the Twenty-second Psalm. To fathom these words is beyond our powers. They describe an experience to which we have not the key. This was part of the burden He bore for us. The bystanders probably speak in banter. One of them was an executioner.

Ask what was the veil of the temple? What was signified by its being rent in two? What is the meaning of the confession of the centurion?

For Teachers of the Boys and Girls

This is holy ground; tread softly. The event is the most momentous that can be spoken of; speak in small and simple words.

Following verse by verse, the Lesson ranges itself under three divisions: (1) What His enemies did; (2) What He said; (3) The end of it all.

I. WHAT HIS ENEMIES DID. *They bring Him unto the place*, v. 22. This after the cruel treatment described in vs. 15-20. Tell about Golgotha; but make very clear the guilt of those misguided men, who dragged to His death the Lord from heaven, the Saviour and the Friend of men.

They crucified Him, vs. 23-28. Notice that the details of the awful process are withheld. Only as much should be said as will give the scholars a true view of the agony and shame of crucifixion. Verse 23 gives a hint of the agony: the wine and bitter myrrh would stupefy, and therefore soothe (Jesus' refusal is because He would not escape one single pang that men's sins, for which He was dying, might bring). The shame and humiliation of it all comes out plainly in the stripping off of His clothes and the gambling