

the actual burial of Jesus in Joseph's tomb, Matt. 27 : 57-60.

III. His Triumph, 10-12.

Vs. 10-12. *Pleased the Lord.* This means, "was God's will", not that it "gave Him pleasure". *His soul an offering for sin*; that the sins of men might be taken away. *See his seed*; those redeemed by His sacrifice. *Prolong his days*; have a long life. So Jesus, though He died, rose again and lives forevermore. *Travail*; sufferings. *Satisfied*; with the outcome of all He has endured. *His knowledge*; the knowledge of God and of salvation, which He possesses and imparts to others. *Justify many*; make them to be, and to be reckoned, righteous in God's sight. *With the great . . . strong.* His power shall be that of a mighty monarch. *Because, etc.*; as a reward for His labors and sufferings.

Light from the East

DESPISED—The difference between the conceptions of the ancient world and the thought of to-day are nowhere more marked than in regard to the place and meaning of suffering in the life of man. The first and

most wide-spread impression of pain was that it is the punishment of sin, and in proportion to the sin is the amount of suffering endured. This was the philosophy of Job's friends. And so there was only scorn for the sufferer, and many tribes put their sick and aged people to death. This barbarian conception is still very common, and makes men unsympathetic and most unjust towards those in pain. In later times suffering was thought to be the result of weakness and ignorance, and still the sufferer was despised as so much human driftwood, reprehensible for its feebleness, just as so many successful men regard with contempt the man who has failed. But the Lesson teaches that suffering may be voluntary and vicarious, and as such, not only a part of the discipline of life whereby we are fitted for higher service, but also a means of inspiring others to a nobler life; for many do not understand their sins till they see another suffering for them. Such suffering may not only be borne patiently, but it may be exulted in, as the highest end of life, and the most fruitful way of serving God and man.

APPLICATION

My servant shall prosper, v. 13. (Rev. Ver. Margin). In the Vatican at Rome is a large picture of the triumph of Constantine, the first Christian Emperor, and under it is written a variation of Cæsar's famous report: "We came; we saw; God conquered." Jesus Christ came to a sinful world. He saw all its guilt and alienation from God; but by His redeeming grace He is achieving a victory such as Cæsar or Constantine never dreamed of. The millions in every land who own Him as Lord, the multitudes in the dark places of the earth who become Christians every year, witness to His prosperity. And the best is yet to be. Said Carlyle to Emerson, as once they sat together, watching a prospect which included a distant church spire, "Strange, is it not, that Christ's death at Jerusalem built yonder church?" That death at Jerusalem will continue to build churches and "draw men" unto Him, until He shall have the uttermost parts of the earth for His possession.

No beauty that we should desire him, v. 2.

"Will you please tell us where is the view?" asked two ladies of another whom they met

walking on the mountain slopes

The Charm of of the Alps enjoying the scene.

Christ Naturally, in surprise she asked,

"What view?" The world was flooded with splendor all about, the valley below smiling in its yet living green, and the mountain sides higher up bursting into a blaze of red and purple glory. But there was no view for them; they lacked the eye for the beautiful and sublime. In the Person and work of Christ there is a loveliness far surpassing that of the most transporting mountain prospect; but how slow are men to feel the charm! Said a Battak catechist in Sumatra: "When the heathen hear an earnest preacher speaking about love, they are astonished. They are also astonished when they hear of the love of God to man, that He even sent His Son to death that they might live. But, for the most part, they are only astonished. Their narrow minds cannot at once take in the

What Builds Churches