

garments, which were made without seam, they cast lots for them. It is probable that every part of the clothing was stripped from the condemned.

Verse 26 gives an account of the crime charged against the Master. It was customary to write an inscription or title stating the crime for which the person was punished. This was sometimes written on a board and carried in front of the condemned, but it was also oftener written on white gypsum smeared over the wood, painted with black letters; some say with red letters.

By Way of Illustration.

Verse 28. Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed.—*Farrar.*

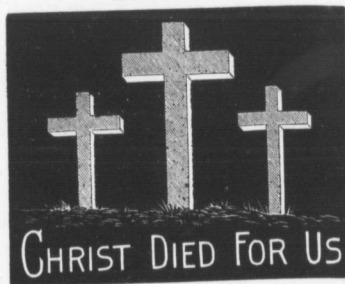
Verse 28. "The superscription." The title was written in the three languages then in common use, so that all could read it. To-day it is written in a hundred times three languages. It was written in Hebrew for the Jews; in Latin for the Romans; in Greek for the foreigners, as Greek was the learned language of all nations. Bishop Vincent says: "Thus to power (Latin), to culture (Greek), and to piety (Hebrew), was the sovereignty of Jesus declared. Power, culture, and piety, in their noblest forms, pay homage at the feet of Jesus."

Verse 27-32. A friend of Handel's coming in upon him one day found him overcome with emotion. He had been reading the passages showing Christ's humiliation, and was trying in his composition of the *Messiah* to express in music those words, "He was despised and rejected of men." Not strange that in his wonderful oratorio he interprets that passage with such tenderness and heart-expression. It would be well for us to enter into a realization of Christ's humiliation. Crucifixion was a Roman punishment reserved for slaves and the lowest criminals. The derision connected with the scene shows how it was regarded. The cross was the symbol of infamy. Christ's sacrifice has lifted the cross from infamy to highest glory. Its origin was in self-humiliation and self-sacrifice, and to-day it crowns the costliest architecture. Every permanent uplift must have a similar origin.

Verses 33-37. In all this outrage of earth, for the first time he seems neglected of heaven. Angelic ministrants flashed and sang above his cradle, strengthened him in the temptation and agony. At

his baptism the Spirit descended and abode upon him. Then, and again and again, the voice of the Father was heard declaring, "This is my beloved Son." But now the heavens are sealed. He cries, "My God, my God, why hast thou forsaken me?" and there is silence. Compare this with the triumph of martyrs, or the glory that often lights the face of those who are dying. They have victory through him, but it was not for himself.—*Rev. C. M. Southgate.*

Blackboard.



AT ONE WITH GOD.

DEATH OF THE SAVIOUR
BRINGS
LIFE TO THE SINNER.

BROUGHT BACK BY BLOOD.

SINS REMITTED.
SINNER RESTORED.

"Now are we the sons of God."

A MIGHTY PROPHET.
LIFTED UP.

HE BARE OUR SINS
HIS OWN SELF.

LOOK AND LIVE.

The Teachers' Meeting.

Notice in this lesson the seven elements:
1. *Time.* Friday, the passover day, the great Passover Lamb was slain; at the hour of the morn-