

The Christian Messenger.

Bible Lessons for 1882.

FOURTH QUARTER.

Lesson IX.—NOVEMBER 26, 1882.

HIS DEATH ON THE CROSS.

Mark xv. 27-37.

COMMIT TO MEMORY: Vss. 33-37.

GOLDEN TEXT.—Who his own self bore our sins in his own body on the tree.—1 Pet. ii. 24.

DAILY HOME READINGS.

M. The Passion, Mark xv. 27-37.

W. Faith and Unbelief on the Cross, Luke xxiii. 35-43.

W. It is Finished! John xix. 25-30.

T. Prophecy of Christ's Sufferings, Psa. cxli. 1-19.

F. Substitution, Isa. li. 6.

C. Cleansing Blood, Heb. ix. 18-28.

S. Life through Death, 2 Cor. v. 14; vi. 2.

JESUS ON THE CROSS.

LESSON OUTLINE.—I. Shame, Vss. 27-32. II. Darkness, Vss. 33, 34. III. Death, Vss. 35-37.

QUESTIONS.—From 9 A. M. to 3 P. M., Friday.

Where was Jesus? (Topic.) At what hour crucified? How long on the cross? What did he say to the penitent robber? (Luke xxiii. 43.) What to his mother and to John? (John xix. 26, 27.)

Vss. 27-32.—How was crucifixion regarded? Who was crucified with Jesus? How did the rulers mock him? What did the scoffing demand and promise? What if he had "come down"? Who else joined in reviling him? How did he endure this shame and suffering? (1 Pet. ii. 23; Heb. xii. 2.) What was "the joy set before him"? (John xvii. 2, 24.)

Vss. 33, 34.—What was the crucifixion, as the act of men? (Acts vi. 5.) What does it show of the character of the human race? How did God regard it? How show his displeasure? What had Jesus enjoyed till then? (John xvi. 32.) How long did the darkness last? At its close, what cry did Jesus utter? Where are these words to be found? What did this cry show? What explanation of this scene in 2 Cor. v. 21?

Vss. 35-37.—How long did the crucifixion last? How do you account for our Saviour's dying so soon? What were his last words? (John xix. 30; Luke xxiii. 46.) What then took place? What are the results of his death? (Phil. ii. 9-11; John iii. 14-16; vi. 39.)

THE SACRIFICE OF CHRIST.—The offering of Christ's blood. The use of wine, medicinally, in emergencies, as a common beverage. Wonderful physical endurance of Jesus. Believers "crucified with Christ." The cross, as displaying human depravity and divine love. Evident proofs that Jesus was not a mere "martyr," but a "substitute."

NOTE.—I. Numbered with Transgressors, (Vss. 27, 28).

Two thieves, Luke, malefactors. They were, rather, robbers. Possibly, accomplices of Barabbas. That they were criminals justly executed, receiving "the due reward" of their deeds, is confessed by one of them, (Luke xxiii. 41). The one on his right hand, and the other on his left, and Christ between them, as if he were the greatest criminal of the three. The positions in his kingdom which were so eagerly sought by two of his ambitious disciples, (x. 37). And the Scripture was fulfilled. This verse is omitted in the New Version. It is found in Luke xxiii. 37; and even if it were not expressed, the student of the Word could not fail to see in the position of Christ on the cross the fulfillment of Isa. liii. 12. For the scene between Christ and the penitent robber, see Luke xxiii. 39-43.

II. Reviled, (Vss. 29-32).

Vs. 29.—They that passed by. Calvary was not a retired spot, nor were executions private. A crucifixion was a spectacle which appealed to the cruel instincts and curiosity of a large class of idlers, and others, who came to watch the agonies of the crucified, reviled on him. Or, reviled him. The robbers are left to die in peace. They may even have had the sympathies of many of the crowd. The jibes and jeers, and the exercise of small and cruel wit, are for the central sufferer alone. Wagging their heads. In derision, (2 Kings xix. 21; Job xvi. 4; Ps. xxii. 7; Lam. ii. 16), and in assent: gloating over his sufferings. AA. An expression of irony and scorn. Thou that destroyed the temple, etc. This perversion of Christ's saying, (John ii. 19), was the one bit of evidence against him brought out by false witnesses, in his trial before the council, (xiv. 55). It had been made the most of as an insult to their holy temple, and as a cry to excite the passions of the people. See himself, and come down from the cross. Happy for them and us that he did not heed their taunt.

Vss. 31, 32.—Likewise, also, the chief priests, mocking. But for the inspired

record, a fact almost incredible. He saved others. These priests had, unconsciously, offered up the one sacrifice for the sins of the world. Words of irony, yet how true and full of meaning. Himself he cannot save. False, in one sense; true, in a far wider and more important sense. He could not spare himself, and yet be our Saviour. Let Christ the King of Israel. Spoken in bitter scorn, as, perhaps, they looked up at the inscription over his head. Descend now from the cross, that we may see and believe. Unbelievers are always presenting some tests to suit themselves, upon which they promise faith. They that were crucified with him, reviled him. A lower depth, still both may have at first, reviled. Luke records the repentance and salvation of one of them.

III. Closing Scenes, (Vss. 33-37). Vss. 33.—Sixth hour. Noon. Darkness. Not a natural eclipse of the sun; for the moon was full, and hence could not come between the earth and the sun. A supernatural darkness, attending with other supernatural events, (Matt. xxvii. 51-53), the greatest of all events in the world's history. Over the whole land. The land of Judea, and perhaps adjacent regions. It is significant that the ninth hour was the hour of the evening sacrifices.

Vss. 34, 35.—Eloi, Eloi, etc. The only one of the seven cries from the cross which Mark records. The Aramaic form; whereas Matthew gives the Hebrew. The original is transcribed to explain the mistake of the bystanders who mistook, Eloi for Elias. My God, my God. The repetition denotes intensity of feeling. Why hast thou forsaken me? No adequate explanation can be given of this heart-breaking cry, save that which sees him here as our representative and substitute, bearing the world's sin, and left alone with it. We find another fulfillment of prophecy in this cry. See Ps. cxli. A. Behold, he calleth Elias. There were those who still lingered by the cross, even in the darkness; perhaps with an indefinite expectation of some yet more wonderful demonstration. Filled a sponge full of vinegar. (Ps. lxix. 21), says, "In my thirst they gave me vinegar to drink."

For every line concerning him must be fulfilled. The heat and fever, and draining of the system in crucifixion, produced intense thirst; and as his work was done—"all things being now accomplished" (John xix. 30)—therefore, he requested why he should not have the refreshment at the last moment. The vinegar was not the drugged drink of vs. 23, but simply sour wine and water, the ordinary drink of the Roman soldiers. Gave him to drink. The tense of the verb implies continuous action, as of one holding the sponge to his mouth. This would explain the dialogue between this man and the bystanders. In Matthew, they are represented as saying, "Let be" or "Stop"; and in our lesson the man retorts. Let alone, or let me alone.

Vs. 36, 37.—Cried with a loud voice. Therefore, he did not die of exhaustion. He, in the fullest sense, laid down his life. Some see, in this loud cry, the triumphant note of the conqueror. The last two recorded cries from the cross are, "It is finished," (John xix. 30), and, "Father, into thy hands I commend my spirit" (Luke xxiii. 46). Gave up the ghost. Is neither of the four Gospels is the word "died" used, in the account of Christ's crucifixion.

SUGGESTED LESSONS.

The loss of Christianity pervert its teachings and truths, just as the people did the saying of Christ about the temple.

How great the contrast between the mocking of Jesus here, and the scene in heaven, where the Father says, "Let all the angels of God worship him," (Heb. i. 6).

He saved others, a truth which joyful millions in heaven and on earth can testify.

Himself he cannot save. Yet for the power to come up from the grave, destroying death, argues a power to have come down from the cross. Not for "the Son of man came . . . to give his life a ransom for many," (Matt. xx. 28).

How terrible a thing is sin, and how hateful to God, when he averts his face from the suffering Son, because upon him were laid "the iniquities of us all."

Help for Parents, or for the Teacher of the Primary Class.

Even very little children can comprehend, and should be taught why Jesus died, and how Jesus saves; for these words should not be meaningless phrases to them.

Teach that God said: "The soul that sinneth, it shall die." He says the soul that sinneth. So that if you sin just

once even, then it means you. Sin means not only such things as murder and stealing, but the wrong things that children do. Even bad thoughts, that no one knows of but God.

God has said, "The soul that sinneth it shall die," and what shall we do about it? Tell how one could die for so many, because Jesus was the only one who never sinned, and because he was the Son of God, and worth more than all the rest of us together. God looks for our sins, he does not see them; for, instead of them, he sees the blood of Jesus, which covers up all the sins which the bore on the cross.

When we go to him in prayer, and ask him to take away our sins, and believe that he will do it because he loved us so well that he died for us. God sees that Jesus has given us of his pure, white holiness.

—Abridged from the Baptist Teacher.

Boys' Department.

Original and Selected.

Scripture Enigmas.

No. 198.

Find the following seven names, and the initials give the name of the prophet whom Zedekiah smote on the cheek, and the finale the name of one of those whom Nebuchadnezzar cast into the burning fiery furnace:

- 1. One of the sons of Ham.
- 2. What the Jewish priests alone were allowed to burn.
- 3. An aromatic reed.
- 4. Joseph's wife.
- 5. An eastern province of Palestine.
- 6. Part of a circle.
- 7. A name given to Zion.

ANSWERS TO CURIOUS QUESTIONS.

No. 474.

1. Behind parts of a tree, and leave part of a roof.

2. Behind a month, and leave a bridge.

3. Behind what a thing costs, and leave its article of food.

4. Behind an article of food, and leave solid water.

5. Behind a blossom, and leave further down.

6. Behind a situation, and leave clothing full of holes.

No. 475.

Fill in vowels and form two stanzas of the following:

Solptra f i f w s w and

Wing th hr whn t Gd's emmd.

N thn, f w cr v tht splas stu

Th hvnl gnt will r w n,

R lve tht ngle ven.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

ANSWER TO SCRIPTURE ENIGMAS.

No. 197.

Noah, Solomon, Baathamon, Tyre, Root, Twelfth, Thief.

BOAST NOT THYSELF OF TOMORROW.

ANSWERS TO CURIOUS QUESTIONS.

No. 470.

LEVEL

EXILE

VIOLE

ELLEN

LEANS

BEVEL

EMILY

V. I. S. O. R.

EL O P E

L Y R E S

No. 471.

Mischiefs-maker.

No. 472.

We must not hope to be mowers,

And to gather the ripe gold ears,

Until we have first been sowers

And watered the furrows with tears.

Is it not just as we take it,

This mystical word of ours?

Life's harvest will yield as we make it

A harvest of thorns or of flowers.

ALICE CARY.

No. 473.

Shoe, hoe; tear, ear; share, hare.

STUDY BOTH SIDES OF PROVIDENCE.—

We hear much of the tumult of freshets in the uproar of the year; of the dash the whirl, the shock, the watery dawn, that rises thin and cold upon pathetic ruin. Do we study to learn as well of the patient renewals of life that follow, the gradual restoration of landmarks and symptoms of content, the gravely rebuilt fireplaces by which forever ears must listen for the footsteps of the flood?—

E. S. Phelps.

When there is room in the heart there is always room in the house.

DON'T DIE IN THE HOUSE.—"Rough on Rats." Clears out rats, mice, roaches bed-bugs, flies, ants, moles, chipmunks gophers, etc.

Lessons in Home Life.

It is your cross, and you must try to carry it bravely.

Mrs. Gray was thinking on these words as she sat at her mending. The sun was streaming into the pleasant, large sitting-room. Jimmy sat on the floor by little Daisy, amusing her with a bit of an old umbrella. Any one looking in at the door would have said, "What a pleasant scene!" but Mrs. Gray was thinking how she longed to be out in the sunshine, how she hated darning, and what little hope there was that times would ever be better. Then came the sentence at the beginning of her story. Yes, her cross was always to be "pinched." She knew very well she ought to be thankful that sickness and death had never come near her home, that her children were good, her husband faithful and industrious; she ought to have some cross. Just then she heard Jimmy's voice, saying:

"Now, what kind of an angle is this?"

"Ob-tuse," said little three-year-old Daisy, as if her words were eggshells that would break unless handled carefully.

"And this?" altering the two bits of steel.

"Right angle," said Jimmy.

"And now, Daisy, if I put two sticks side by side, they are parallel; but if I put one across that is—why, mauma, that makes a cross! A transverse makes the cross."

"Yes, dear, I see. You can never make a cross out of two parallel lines."

The children went on with their play, but the mother had received a very precious lesson.

"I make my cross," she said to herself, just as Jimmy said. If my will were parallel with God's there could be no cross; I don't believe I have any cross unless I make one!

The sun shone just as invitingly, the pile of work was the same as before; but with an earnest desire to place her will by the side of God's, somehow the work on hand was not so wearisome; the room looked so cheery, the children's chatter was so amusing; and when, an hour later, a friend called, she said:

"How pleasant you look here!" Mrs. Gray could yield a ready and hearty assent with no envy of her friend's richer lot.

It is not always easy to lift the transverse and make it parallel; but the exercise is strengthening, and each time the effort required is less. One helpful way of looking at the matter is to say to one's self,

"Somebody must have the filling in to do—somebody must be poor, or sick, or troubled in this way. God sees I am fitted to take up this part of his work; and I will."

A little service of praise will often help to move the transverse will. Tell over your mercies with a thanks after each one. A friend wrote you a pleasant letter; your sunny, cheerful room; the quiet hour when baby sleeps; the little faces that were watching at the window as you turned in at the gate. Never forget that 'step to peace' which Thomas a Kempis gives. Always expect less rather than more, that will help you to keep your will parallel to the Divine will. As a very earnest Christian once said to me, when I ventured to pity her for certain trials she was enduring:

"But why should I not have some trouble? I don't flatter myself that I am strong enough to do without any spiritual tonic."

One who feels in this way seldom makes 'crosses,' the will runs parallel with God's, giving an easy track for the life to run on instead of forming a cross.—*Illus. Chris. Weekly.*

Respect Due to Wives.

Do not jest with your wife upon a subject in which there is danger of wounding her feelings. Remember, that she treasures every word you utter. Do not speak of great virtues in another man's wife, to remind your own of a fault. Do not treat your wife with inattention in company; it touches her pride, and she will not respect you more or love you better for it. Do not reproach your wife with personal defects, for, if she has sensibilities, you inflict a wound difficult to heal. Do not upbraid your wife in the presence of a third party; the sense of your disregard for her feelings will prevent her from acknowledging her fault. Do not attempt to entertain your wife by praising the beauty and accomplishments of women. If you would have a pleasant home and a cheerful wife, pass your evenings under your own roof. Be not stern and silent in your own house and remarkable for sociability elsewhere.

Educational.

The Bible in the Schools in Ontario.

An effort has been recently made by the Episcopalians, Presbyterians, and Methodists of Ontario, to get the Bible to be recognized as one of the class-books of the Public Schools of that Province, and to make the reading of it compulsory. A large body of representative men and ministers of these bodies waited on the Premier, Hon. O. Mowat on Tuesday Oct 24th. Speeches were made by the leading men and were fully reported in the daily papers. In reply Mr. Mowat said he was exceedingly gratified at their having drawn the attention of the government to this very important matter. The fact that the resolutions were put forth as the views of so large a body was of itself sufficient reason for their being carefully considered by the Government, but there was still another reason, and this was the importance of the subject to which they relate. A great deal had been said in the course of the speeches with which he could heartily and entirely sympathize, but there was something which he could not go with so fully. He then referred to the evils of education. His impression was that education was of itself a very good thing; though it might in some isolated cases increase the power for evil, still he thought that it had done a great deal more good than harm, but if they could associate education with religious and moral training it would do three times more good than without it. The Minister of Education was out of town, and they could not expect a more definite statement from him on this occasion than that the resolutions should receive the earliest consideration of a Government extremely anxious to do the right thing in regard to the matter. The first resolution asked for the reading of the Holy Scriptures, together with the prayers authorized by the Department. That request was entirely in accordance with what has been long the English principle of recognizing Christianity as part of the common law of the land. This has been so from time immemorial, and he hoped this would always continue to be so. Then on looking at the various regulations now in force, and which were not new enactments, he found that the propriety of children receiving religious instruction was recognized by statute law, and there was that precautionary provision to which several speakers had referred, namely, no child shall be required to read or study the Holy Scriptures or take part in any religious exercise against the wish of his parent or guardian. Now, the regulations in force on this subject were formulated about twenty years ago under the advice of the representatives of the great religious bodies, including Roman Catholics. He believed that Bishop Power and Bishop Strachan approved of them. They had, therefore, been well considered, and they had been adopted by the various members of the Council representing the various religious bodies represented there that day. This was just what they would expect from the representatives of a country, nearly the whole population of which was returned as Christian. The population of Ontario, was nearly two millions, and he found that of this number only 1,756 returned themselves as being of no religion. There were 1,193 Jews, and the whole of the unbelievers, if he were not doing this class an injustice in suggesting it, must be found in the other denominations, 12,965, and "not given"—10,983, so that the number that does not profess to favour the reading of the Bible in the Public Schools, even taking all these, bears only the relation of one in 70 to the whole population. It would be just as well for the deputation to bear in mind that the object they had in view applies only to a very small proportion of the schools, as already the resolutions were practically enforced in about six-sevenths of our schools. Why they were not carried out in the other seventh he did not know, but he apprehended that perhaps sufficient attention had not been paid to the matter by school boards or trustees, or the Department, and as he had included the Educational Department

there would be no impropriety in including the clergy also. He proposed that they should all consider the matter carefully before they made the reading of the Scriptures obligatory. If so much had already been accomplished without compulsion could they not by increased vigilance do more in this direction? The reading of the Scriptures, and the opening of the schools with prayer were, as they had told him, necessary to promote the religious training of the youth of the country, but he would like to see something more done for securing more than the formal reading of the scriptures. It was the spiritual reading that they needed, and not the mere formal reading. It was his opinion, that this thing should be managed locally if at all possible, and without any further interference with the regulations. He was glad to know that the increase in the number of schools which were opened by prayer and the reading of Scriptures had gone on increasing with the population.

Good for Health

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

In a Positive Cure

For all those Painful Complaints and Weaknesses so common to our best female population.

A Medicine for Women. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History.

It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eyes, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

It removes fatness, distends, destroys all craving for stimulants, and relieves weakness of the stomach. That feeling of bearing down, wasting pain, weight and lassitude, is always permanently cured by its use. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER

regulates the system of the blood, and purifies the system of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 25 West Avenue, Lynn, Mass. Price of each, \$1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of order, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3-cent stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, indigestion, and torpidity of the liver. 50 cents per box.

Sold by all Druggists.

Oct. 4. 1 y.

KIDNEY-WORT

THE GREAT CURE FOR RHEUMATISM.

It cures all the painful diseases of the KIDNEYS, LIVER and BOWELS.

It cleanses the system of the acid poison that causes the dreadful suffering, which only the victims of Rheumatism can realize.

THOUSANDS OF CASES of the worst form of Rheumatism have been quickly relieved, and in short time PERFECTLY CURED.

Prepared and Sold by WELLS, RICHARDSON & Co., Burlington, Vt.

Oct. 4. 1 year

CHURCH AND SCHOOL BELLS.

SIZES AND PRICES.

Diam. 1/4" with Cost; of yoke & of Bell.

Bell, frame & hang's

No. 25 in. 250. \$ 25 00

27 in. 340. 38 00

30 in. 400. 50 00

34 in. 750. 75 00

38 in. 1325. 130 00

RUMSEY & CO., Seneca Falls, N. Y., U. S. A.

Oct. 4. 3m.

HALIFAX STEAM DYE WORKS,

566 Upper Water Street, (Opposite H. M. Naval Yard).

Established 1871.

JOHN HUBELEY, Proprietor.

COATS, Pants, Vests, Shawls, Sacques, Dresses, Clouds, Curtains, Table Cloths, Cashmere Shawls, &c., Cleaned and Dyed to look like new.

Silk, Ribbons, Scarves, Crapes Shawls, Satan Neckties, &c., Dyed all Colours.

FEATHERS DYED AND CURLED.

Gents Garments cleaned and pressed, Goods damaged by fire or water, faded or soiled, Coats Dyed to look like new.

Mourning Dyed at the shortest notice. Gents Garments and Ladies Dresses, all wool, Dyed and Pressed whole, without ripping.

AGENT—Miss CAROLINE LA WARD, 123 Barrington Street, opposite St. Paul's Church.

JOHN HUBELEY, 566 Upper Water Street, Cheapest Place in the city for Dyeing. Oct. 12.