

MINARD'S
"KING OF PAIN"
LIMBMENT

CURES PAIN—External and Internal. Rheumatism, Contracted Muscles, Stiffness of the Joints, Sprains, Strains, Headaches, Neuralgia, Sciatica, Burns, Cuts, Scalds, and Scarcaches.

BEST STABLE REMEDY IN THE WORLD.

CURES Rheumatism, Neuralgia, Sciatica, Sprains, Strains, Burns, Cuts, Scalds, and Scarcaches.

LARGE BOTTLE
POWERFUL REMEDY
MOST ECONOMICAL!
AS IT COSTS BUT
25 CENTS.

Druggists and Dealers pronounce it the best selling medicine they have.

BEWARE OF IMITATIONS
of which there are several on the market. The genuine only is prepared by and bears the name of
C. C. RICHARDS & CO.
FAIRMOUNT, N. S.

TESTIMONIAL.
Messrs. C. C. Richards & Co.,
Dear Sirs:—I have used your
Minard's King of Pain, and there is no doubt
in my mind that it is the best remedy for
Rheumatism, Sciatica, Sprains, Strains,
Headaches, Neuralgia, Sciatica, Burns, Cuts,
Scalds, and Scarcaches, that I have ever
used. I am, as I cannot do without it in the
house.
Norway, N. S.

SABBATH SCHOOL.
Bible Lessons.
Studies in the New Testament.
SECOND QUARTER.
Lesson X. June 3. Matt. 27:33-50.
JESUS CRUCIFIED.
GOLDEN TEXT.

"He humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2: 8.

I. ON THE WAY TO THE MORNING. (About half-past eight on Friday morning.) At Pilate's palace (probably the Castle Antonia), the terrible preparations were soon made,—the hammer, the nails, the cross, the very foot for the soldiers who were to watch under each cross. Four soldiers would be detailed for each cross, the whole being under the command of a centurion. As always, the cross was borne to the execution by him who was to suffer on it, perhaps his arms bound to it with cords. Thus Jesus came forth bearing his cross. He was followed by two malefactors, "robbers," probably of the class then so numerous, that covered its crimes by professions of political motives. These two also would bear each his cross, and probably be attended each by four soldiers. They followed a great multitude. On the way Jesus staggered under the weight of his cross. The soldiers seized on a man coming in from the country, one Simon, from Cyrene in Africa, and compelled him to aid Jesus in bearing his cross.

33. *And when they were come unto a place called Golgotha, Golgotha is a Hebrew word, meaning a skull. From its Latin equivalent, calvaria, comes our English word Calvary. The place was doubtless so named because it was a small skull in the shape of a skull. The exact site is unknown.*

II. THE CRUCIFIXION. (Nine o'clock in the morning; the third hour of the day.) 34. *They gave him (just before he was nailed to the cross) vinegar to drink, mingled with gall: i. e., common sour wine, such as the soldiers used, was mingled with a powerful narcotic drug, but, but offered as an anesthetic, to stupefy and dull the sense of pain. When he tasted thereof (and so recognized the kindly act, and learned what it was), he would not drink. Why? Because he would drink to the very dregs the cup of suffering which God gave him; for only thus could he make full atonement for the sins of the world. "He whom some modern acceptations have been enough to accuse of feminine feebleness and cowardly despair, preferred rather to look death in the face."*

35. *And they crucified him. Death by the cross was the most terrible, the most dreaded, and shameful punishment of antiquity. It was not a Jewish punishment; it was the punishment inflicted by heathenism, which knew no compassion or reverence for man as man, on the worst criminals.*

CRUCIFIXION. The victim was stripped of his clothes. He was laid down upon the implement of torture. His arms were stretched along the cross-beams, and at the centre of the open palms the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then, through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh. The body was terribly wrenched when the cross was raised and dropped into its place; the crucified often dislocated the humeri, inflammation of the wounds in both hands and feet speedily set in, and ere long rose also in other places where the circulation was checked by the tension of the parts; intolerable thirst and ever increasing pain resulted; the blood, which could no longer reach the extremities, rose to the head, swelling the veins and arteries in it unnaturally, and causing the most agonizing tortures in the brain. To all the physical torture we must in this case add the result of these upon a soul sensitive and capable of suffering beyond all human comparison; the effect of ingratitude, of loneliness, of taunts from those who represented his own chosen people; and above all, his state of soul, as he consciously bore the sins of men. Death by crucifixion seems to include all pain and death reach the extremities of the body—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuation of torment, horror of anticipation, mortification of untended wounds,—all intensified just up to the point at which they can be endured no longer, and all stopping just short of the point which would give the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed.

THE FIRST WORD FROM THE CROSS. "Father, forgive them, for they know not what they do." (Luke 23: 34.) Probably spoken in the height of agony, when the cross with the Victim upon it was dropped, with a sudden wrench, into its place in the ground. But it was even then a word for others, not for himself. Sublime self-forgiveness! "My Father, forgive them, for they know not what they do." This mere bodily torture which Christ endured, to the mysterious word that pressed upon him on account of imputed sin.

ACCOMPANYING SIGNS. Just after three o'clock (Matt. 27: 31-54; Mark 15: 33, 39; Luke 23: 45, 47).

(1) As Jesus expired, the great veil of the temple that hung between the Holy Place and the Holy of Holies was rent in twain. The veil before the Most Holy Place was 40 cubits (60 feet) long and 20 (30 feet) wide; the thickness of the palm tree of the land, or roughly, in 72 squares, which were joined together, and these veils were so heavy, that, in the exaggerated language of the time, it needed 3000 priests to manipulate each. The rending of the veil typified that the veil that shut out the vision of holiness, from the hearts of the people had been taken away (2 Cor. 3: 14-16), and the way into the Holy Place, the state of holiness, and the place of holiness, was now opened.

(2) At the same time there was an earthquake of such power as to rend the rocks and open the tombs, many bodies of saints that slept came forth, as if to accompany the victorious Christ, and prefigure the resurrection of the dead and the moral resurrection of the world.

—The star of Bethlehem of the temperance reform stands over the school-house. If we save the children to-day, we have saved the nation to-morrow.—Mary H. Hunt.

now spoken, toward noon, to the penitent robber: "To day thou shalt be with me in paradise" (Luke 23: 43, 44).

37. *The Mockers Crowned. (Continued from the previous lesson.) 39. They that passed by, on the thoroughfare, near which the cross stood, Reviled him: his crucified condition was in such contrast with the title over him, and with his own words, as to excite the mirth of the crowd. 40. They that derided the temple: a person of Jesus' words (John 2: 19-21) which were brought against him at his trial (Matt. 26: 61). But it is remarkable that at this very hour the words he really spoke were in the process of being fulfilled. If thou be the Son of God, come down from the cross: for if he was the Son of God, he would have abundant power to come down. But in truth, if he had used his power and come down, it would have proved him not to be the Son of God. He did not come down, because he was the Son of God.*

41. *Likewise the chief priests. These spoke to one another, not to Jesus. 42. He saved others; himself he cannot save: implying that his saving others was only imaginary, a cheat. But if he had saved himself by coming down from the cross, he could not have saved others. 43. If he be the Son of God, he will believe him: but they were mistaken; they would have found some other excuse for not believing, for he did something more wonderful—he rose from the grave, and yet they did not believe.*

44. *If he be the Son of God. Their words seemed good from their point of view. Their argument seems invincible, till we see that he could not be the Christ and Saviour unless he had been crucified.*

44. *The thieves also: either both did at first, and then repented, or the expression refers to a general one.*

THE THIRD WORD FROM THE CROSS was spoken probably toward noon, to his mother, standing near the cross, with John, the beloved disciple: "Woman, behold thy son."

THE DARKNESS OVER ALL THE LAND. (For three hours.) 45. *From the sixth hour: or noon. There was darkness over all the land: not over all the earth, but over the land of Palestine. It could not have been from an eclipse, (1) because it was the time of the moon, (2) because a total eclipse can at most last but nine minutes. It was a miraculous occurrence designed to exhibit the amazement of nature and of the God of nature, at the wickedness of the crucifixion of him who is the light of the world and the author of righteousness. This darkness was typical of the darkness over Jesus' feelings. Into the ninth hour: three o'clock, the time of Jesus' death.*

VII. CLOSING SCENES. (About three o'clock, the hour of the evening sacrifice.) 46. *Then Jesus said, My God, My God, why hast thou forsaken me? or why didst thou leave me? This is an exclamation of the agony of Gethsemane, the culmination of his vicarious sufferings where they turned into victory, for the forsaking was now near its end.*

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48. *One of them ran and took a sponge, etc. in answer to Jesus' cry of thirst. The "vinegar" was the common sour wine. They put the sponge on a reed or stalk of hyssop (John 19: 29).*

49. *Then he said, Let be: hold on, wait, to see if Elijah will come at his call.*

THE SIXTH WORD FROM THE CROSS. Immediately after this, Jesus cried, "It is finished" (John 19: 30). "What was finished? His life on earth, his life of work, his life of suffering, his life of atonement for the sins of the world, the old era and dispensation, the prophecies of Scripture.

THE SEVENTH WORD FROM THE CROSS then followed: "Father, into thy hands I commend my spirit" (Luke 23: 46).

50. *Jesus, when he had cried again with a loud voice: not a cry of agony, but a shout of triumph. Perhaps an inarticulate cry, or perhaps the sixth word from the cross: "It is finished" (John 19: 30). Before this time the darkness had cleared away. It is not in darkness, but in full, clear, unclouded light that Jesus died. "Father, into thy hands I commend my spirit." His soul. Note how all of the evangelists speak of Christ's death as a departure, a separation of soul and body, and that a voluntary one.*

PHYSICAL CAUSE OF CHRIST'S DEATH. The physical cause of his death has been thought by many to have been rupture of the heart. (1) Crucifixion was generally a very lingering death; the victim lived seldom less than twenty-four hours, often three or four days. (2) Usually the victim died of sheer exhaustion; but Christ was not exhausted, as he cried with a loud voice. (3) John records that blood and water flowed from the bottom of the spear when pierced by the spear. This could only occur if the heart had been ruptured, and the blood, before death, had flowed into the cavity which surrounds the heart. Christ, then, literally died of a broken heart.

MY POOR LITTLE SAMMY. I can seem to hear him now in the Sunday school, singing the 121st Psalm, the very day the flood came when the dam gave way.

"Well, sir, his mind has been on that flood. He seems to think the great water is coming, as he calls it."

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