

The Sunday-School.

SECOND QUARTER.
LESSON XI.—June 12.

CHRIST CRUCIFIED.

MARK 15: 22-39.

The lesson includes the whole account of the crucifixion.

GOLDEN TEXT.—Christ died for our sins according to the Scriptures. I Cor. 15: 3.

HISTORICAL SETTING.—Time.—Friday, April 7, A. D. 30, from 9 a. m. to 3 p. m.

Place.—Calvary, just outside the city walls of Jerusalem. Probably on the knoll north of the Damascus gate.

Rulers.—Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, of Galilee; Caiaphas, the high priest.

FROM THE JUDGMENT HALL TO CALVARY.—V. 22. And they bring him from the court, where the soldiers had mocked him, to Golgotha, which is being interpreted. The place of a skull.

Incidents by the Way.—Simon of Cyrene is compelled to help Jesus to carry his cross. The women of Jerusalem bewailed him, and Jesus spoke to them in sad warning.

THE CRUCIFIXION.—Vs. 23-28. And they gave him to drink (offered him) wine. The common sour wine mingled with myrrh to stupefy and dull the sense of pain. But he received it not, because he would drink to the very dregs the cup of suffering which God gave him. When they had crucified him. Jesus was nailed to the cross while it was lying upon the ground; then it was raised with the sufferer upon it, and dropped into its place in the ground. The feet of the sufferer were only a foot or two above the ground. Crucifixion was the most cruel and shameful of all punishments.

And it was the third hour. About nine o'clock in the morning. And the superscription of his accusation. A white tablet was placed upon the cross. The King of the Jews. It was written in three languages. It was a prophecy that the language of the cross itself should be heard everywhere. They crucify two thieves to take away the imputation of having punished an innocent man. And the scripture was fulfilled (Isa. 53: 12). And he was numbered with the transgressors. An expression and type of his mission,—to save the lost, to be the best friend of a sinful world.

SCENES AROUND THE CROSS.—Vs. 24, 29-33. They parted his garments among them. These they assigned by lot, what every man should take. Thus was fulfilled Psal. 22: 18.

THE FIRST WORD FROM THE CROSS.—Father, forgive them; for they know not what they do (Luke 23: 34). Seven times Jesus spoke during the crucifixion; each time is commonly called a word. The first word was probably spoken as he was being affixed to the cross.

THE MOCKING CROWDS.—Vs. 29, 30. They that passed by on the thoroughfare near which the cross stood railled on him, the contrast between his crucified condition and the title over his cross exciting their sneers. Thou that destroyest the temple: A perversion of Jesus' words to save himself and come down from the cross. At this very hour the words he really spoke were in the process of being fulfilled. The chief priests mocking . . . with the scribes.

He saved others. It is claimed for him that he had cured the sick, fed the hungry, raised the dead. If he really did these things, then he could come down from the cross. Himself he cannot save; therefore, they argued, he did not really save others, and his claims fall to the ground. Let (the) Christ the King of Israel. If he really was what he claimed to be, the Messiah and the King of the Jews, he could descend now from the cross. Their logic seemed good from their point of view. If he was unable to deliver himself, how could he deliver others? They that were crucified with him reviled him. Perhaps both at first, or, more probably, only one.

The Conversion of the Robber (Luke 23: 39-43). Toward noon, while the crowds were mocking, there was a wonderful event taking place. Jesus was doing some of the work he came from heaven to do. One of the robbers was converted and forgiven.

THE SECOND WORD FROM THE CROSS.—Verily I say unto thee, To-day shalt thou be with me in paradise.

Jesus Commits His Mother to the Care of John (John 19: 25-27). The third word from the cross.—Woman behold thy Son! . . . Behold thy mother.

Darkness over all the Land.—When the sixth hour was come, twelve o'clock noon, there was darkness over the whole land until the ninth hour, three o'clock in the afternoon. How widely this extended is not stated, but certainly over the country around Jerusalem. The darkness was typical of the powers of darkness which seemed to be prevailing; of the great sufferings of the atonement for sin; of the darkness brooding over Jesus' heart; of the dark hour of sin and depravity that could crucify God's beloved Son; of the darkness of sin over all the earth, which was to be dispelled by the cross and by his resurrection from the dead.

THE DEATH OF JESUS AND ACCOMPANYING SIGNS.—Vs. 34-39. At the ninth hour, the hour of the daily evening sacrifice, Jesus cried with a loud voice, showing strength and intense suffering. Eloi, Eloi, lama sabachthani? the modified Hebrew of Psal. 22: 1.

The fourth word from the cross.—My God, my God, why hast thou forsaken me? In his agony, and the failing of his powers, it seemed as if God had forsaken him. Behold, he calleth Elias, Greek form of Elijah. They thought he was calling for help. Closely following came the fifth word from the cross.—I thirst. The sole expression of bodily suffering.

A sponge full of vinegar. The common sour wine. Put it on a reed. A hissing stalk. Saying, Let it alone. Do not interfere. Then Jesus uttered (John 19: 30) the sixth word from the cross.—It is finished. His life's work, the cup of suffering, the atonement for the sins of the world. And Jesus cried (again) with a loud voice, a shout of triumph (Luke 23: 46), the seventh word from the cross.—Father, unto thy hands I commend my Spirit. This word teaches us how to die. And gave up the ghost. The Spirit he had commended to his Father.

Accompanying Signs. (1) The veil of the temple was rent in twain. The great veil which stretched across the temple between the Holy Place, where the priests ministered in their daily service, and the Holy of Holies. This veil was sixty feet long, thirty feet wide,

and of the thickness of the palm of the hand, and so heavy that it was said to require three hundred priests to manipulate it. 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, was now opened.

An earthquake rent rocks and opened graves. The centurion who had charge of the crucifixion said, Truly this man was the Son of God, the Messiah he claimed to be. Others with him feared exceedingly, and joined in the same confession.

The Burial.—Before Jesus was taken from the cross the Roman authorities made sure of his death. Then he was buried in a new sepulcher near Calvary; the tomb was sealed and a watch set.

THE HEART OF THE LESSON.

The great central event in the history of the world is the coming of Jesus Christ into the world, including his life, his death, and his resurrection.

The Seeming Defeat a Great Victory.—On the cross, as often in the history of the kingdom of God, seeming defeat was a real victory.

The Proof of God's Love to Man.—The sacrifice on the cross was the highest proof and the strongest expression of the love of God to man. Christ proved the greatness of his love by what he was willing to suffer for those he loved.

The atonement on the cross was a voluntary sacrifice. Christ offered himself, of his own choice, because he loved man.

The Cross the Source of Power for Salvation.—Every power and every motive that can touch the heart of man to lift him out of sin into the kingdom of heaven radiates from the cross, as the completion of the sacrifice of Christ. (1) It enabled God to offer forgiveness, and yet to honor his law. (2) It proves to us that God is ready to forgive. (3) It shows the evil of sin, since salvation from it demands so great a cost. (4) It shows that we cannot enter heaven unless we are cleansed from sin. (5) It proves the love of God to man. (6) It shows the value of our souls, to be worth such a price. (7) All this will be in vain, unless we repent and believe.

"A graveyard cough" is the cry of tortured lungs. Give them mercy in the form of Allen's Lung Balsam, which is used with good effect even in consumption's early stages. Never neglect a cold.

Our happiness in life will always be in proportion to our faculty for doing good, and our capacity for goodness will also be in proportion to our faculty for seeing good.

Lazy old sores, painful and disfiguring, will not linger long after treatment when Weaver's Cerate has been begun. If the Cerate smart, reduce it with sweet oil or lard, and cleanse the blood with Weaver's Syrup.

What do I learn from the rose? Though its root is in dirt and mud, it yet sendeth forth grace and perfume. —Ivan Panin.

Sister St. Cecelia is a well known and respected lady of St. Joseph's Orphan Home, Ottawa, and she unhesitatingly says that "The D & L" Emulsion is a splendid medicine for thin, delicate and growing children.

Ayer's

Why is it that Ayer's Hair Vigor does so many remarkable things? Because it is a hair food. It feeds the hair, puts new life into it. The hair

Hair Vigor

cannot keep from growing. And gradually all the dark, rich color of early life comes back to gray hair.

"When I first used Ayer's Hair Vigor my hair was about all gray. But now it is a rich black, and as thick as I could wish."
—Mrs. SUSAN KLOPFER, Taunton, Mass.

21¢ a bottle. All druggists. J. C. AYER & CO., Lowell, Mass.

for Gray Hair

Oh, how many hearts are breaking!
Oh, how many hearts are aching
For a loving touch and token,
For the word you might have spoken!
Say not in the time of sorrow,
"I will soothe their grief to-morrow."
Prove your friendship, lest they doubt it;
Go at once; be quick about it.
—Josephine Pollard.

Useful at all Times.—In winter or in summer Parmelee's Vegetable Pills will cope with and overcome any irregularities of the digestive organs which change of diet, change of residence, or variation of temperature may bring about. They should be always kept at hand and once their beneficial action becomes known, no one will be without them. There is nothing nauseating in their structure, and the most delicate can use them confidently.

"Let us not love in word, neither in tongue; but in deed and in truth." (1 John, iii, 18).

A Medicine for the Miner's Back.—Prospectors and others going into the mining regions where doctors are few and drug stores not at all, should provide themselves with a supply of Dr. Thomas' Electric Oil. It will offset the effects of exposure, reduce sprains, and when taken internally will prevent and cure colds and sore throat, and as a lubricant will keep the muscles in good condition.

When Christians better understand their relationship to the Saviour and their obligation to serve him with all they are and have, there will no longer be resort to bazaars and suppers, and the more questionable schemes now sometimes employed to raise money for religious purposes.

After Work or Exercise

POND'S
EXTRACT

Soothes tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.