**JUDGMENT.**

ally, brethren, whatsoever things are
whatsoever things succeed, whatsoever
please the masses, whatsoever things
in cash; if there be any go in you,
on these things.
igness most I take delight,
d what creates sensation;
ste'er grows great I hold is right,
d worthy admiration.
ll the animals, I prize
elephant the best,
for the beauty, but the size,
worth by bulk I test.
doubt we should praise faithfulness,
d principles are grand;
what are they without success?
annot understand.
en grand processions march you find,
winter or in summer,
he front rank a place assigned
to the loudest drummer.
ie sectarian bigotry,
ep narrowness afar.
Gospel is the one for me
hich is most popular;
after what may be the cause,
what denomination,
preacher is the best who draws
e biggest congregation.

J. HUNT COOKE.

## Sabbath School.

## BIBLE LESSONS.

W. N. CLARK, D.D., AND VISITOR LESSONS QUARTERLY.

ov 19.—Nov. 26. Mark 15: 27-37.

### HIS DEATH ON THE CROSS.

GOLDEN TEXT.

o his own self bare our sins in his body on the tree.—1 Peter 2: 24.

. *And with him they crucify thieves*, or, rather "robbers." e have been mentioned already Luke as conducted with Jesus to place of crucifixion. He calls merely "malefactors;" John not say what they were; in hew and Mark, more specifical- hey are robbers," not *thieves*, un- which inadequate and misleading e their true character has long concealed. They were men with cord like that of Barabbas—men had been engaged in some kind iolence, for which they were now ring the penalty that according w they had deserved (Luke 23: was by a natural thought that e 28 was added. *And the Scrip- was fulfilled which saith, And as numbered with the transgres-*, especially since Jesus had said, e was about going to Gethsemane, this saying was to be fulfilled in (Luke 22: 37). But the verse unquestionably added by some hand than that of Mark, and is tly omitted by the revisers. The g out of this verse from the text es the double quotation in chap. 2, 3 the only quotation from the hets made by Mark himself in whole Gospel.

-32. Here is a third derision. the Sanhedrists and then the iers mocked him—*i. e.* first the s and then the Gentiles—and now scellaneous crowd taunts him, hich Jews and Gentiles are both ent, but the Jewish voice prevail- *They that passed by railed on wagging their heads.* Shaking heads in scorn, and perhaps en- ing the expression of their triumph contempt by gestures and grim- (See Psa. 22: 7.) This, in y, was genuine, passionate hatred, in others it was unbridled wanton- In either case there would be mit to the intensity of their de- n. The interjection (*Ah*, Greek ) is used here alone in the New ament, and should perhaps be ed with Mark's quoting of hphatha," and his other quota- s of the very words. Perhaps the ers have represented it in the way by "Ha!" In the classics, xpresses wonder; here, bitter y. The reproach is that which present in the trial before the lhedrin informally assembled. *u that destroyest the temple, and lest it in three days.* Irony, as well as cruel; but that made fference to the tormenters. If ad claimed such power, he surely not be there upon the cross— ss, indeed, he was the deceiver they called him. One who had e such claims could certainly save elf; and any one who could save elf from such a death would as lly do it. Who would not *come from the cross* if he had the er? This was the taunt of the ers-by—sharp enough and cruel, far surpassed in sharpness by the cutting and cruel both from its source and from its substance. The group is sketched by Matthew and Mark. *Likewise also the chief priests mocking, said among themselves, with the scribes.* Matthew, "and elders." This was not addressed to Jesus, it was a mocking conversation, loud enough, no doubt, for him to overhear; an insulting by-play between the religious leaders of Israel, revealing their utter hardness and heartlessness by "mocking him among themselves," as in the Revision, for their common amusement. But sharper was their derision in itself than even their personality could have made it. *He saved others; himself he cannot save*—a charge in which even the tenderness and the power that were so abundantly manifested in his works were turned against him. And they added, according to Matthew and Mark, the specific demand, *Let Christ, the King of Israel descend now from the cross, that we may see, and believe*, emphasizing again the *now*, as if this were the very moment when he might win their faith by such a display of power. The demand that he should *come down from the cross* was not an unreasonable demand, from his enemies' point of view: that would be giving Israel something like what they wanted in their Messiah. He had persisted in giving them what they did not want; but this, being of the nature of a convincing sign, would be evidence of the kind that they delighted in. To refuse it, if it was within his power, would be to cast discredit, not only on his ability, but on his wisdom—even on his common sense—and on all his claims of connection with God. *And they that were crucified with him reviled him.* So Matthew and Mark, who say nothing of the great exception that Luke commemorates. There is no difficulty in supposing that the two began their reviling together, but that one of them came even then to a better mind under the influence of the dying Redeemer. Throughout this last mocking, as in the others, the sufferer maintained his majestic and triumphant silence—the silence of perfect patience and self-command. It was broken by the second of the words from the cross, the sublime word to the penitent robber. "Verily I say unto thee, To-day shalt thou be with me in Paradise" (Luke 23: 43).

33. Of the *darkness*, mentioned by all the synoptists, no natural explanation is to be given, except that Matthew says there was a great earthquake; and such disturbances of nature are often accompanied by an unwonted gloom. This, however, is only a hint provided us, not an explanation. The evangelists apparently intend to represent it as a supernatural event, a silent expression of sympathy from inanimate nature, more tender than man. Of the extent of the darkness it is impossible to speak, for the phrase *over the whole land* is too indefinite to guide us. The meaning certainly is not "over the whole earth," or contemporary history would show some confirmatory evidence. According to all the three, the darkness continued from *the sixth hour until the ninth hour*—*i. e.* from midday till about three o'clock. We must again remember the difficulty of making exact measurements of time, and must not assume that these are meant for mathematically correct statements.

34. *At the ninth hour* the darkness ended, and just as it was departing it seems to have been that Jesus spoke again. His cry was a literal quotation of the first sentence of psalm 22: *My God, My God, why hast thou forsaken me?* Matthew and Mark cite the Hebrew words, or rather the Aramaic. Mark gives *Eloi* instead of "Eli," Eloi being the Syriac form. Mark is accustomed to give the very words, but in this case it would seem, from the play upon the word mentioned in the next verse, that Matthew's form must have been the correct one. Luke and John omit this utterance, John, perhaps, because he was no longer present, having taken the mother of Jesus away from the scene of agony (John 19: 27). While Matthew and Mark preserve it, it is singular that this is the only one of the words from the cross that they do record.

35, 36. Some pretended to think that the *Eli* was meant for *Elias*. The popular expectation of Elijah in connection with the Messiah made this another insulting thrust at Jesus as claiming the Messiahship: "The Christ is calling upon his predicted fellow-messenger!" So the scoffing voices had been stilled, but not silenced, by the darkness, and broke out afresh when it was removed. It was in response to this utterance—not a cry, but made in tones of genuine physical exhaustion—that the *vinegar* was offered to him. *On a reed.* John, "upon hyssop"—*i. e.* the sponge was held out upon a stalk of hyssop, the mouth of Jesus being probably just too high to be reached by the hand. *Gave him to drink.* And he did not refuse. (Compare John, "when he had received the vinegar.") Matthew and Mark differ as to the source of the remark, *Let alone; let us see whether Elias will come to take him down*, Mark attributing it to the man himself, and Matthew to the bystanders who had already spoken of Elijah. No doubt the remonstrance arose, as Matthew says, from the bystanders.

37. In Matthew and Mark only the utterance of a *loud voice* is mentioned; in Luke and John the sixth and seventh of the seven words from the cross are introduced. It is impossible to determine, except from internal probability, which of these was the last utterance, though it should be added that Luke's language, "and having said this, he expired," is a little more definite than that of John. Probably the saying recorded by John, "It is finished," was first uttered. *And gave up the ghost. Expneusin*, used by Mark and Luke, is the exact equivalent of "he expired"—*i. e.*, simply, "he died."


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