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THE REGISTRAR, State College, Centre County, Pa.

Democratic Watchman.

Bellefonte Pa.. June 3, 1904.

PLEASANT FIELDS OF HOLY WRIT

Save for my daily range Among the pleasant fields of Holy Writ. I might despair —Tennyson

THE INTERNATIONAL SUNDAY-SCHOOL LESSON.

Second Quarter. Lesson XI. Mark XV, 22-39

CHRIST CRUCIFIED

fixion is a literary marvel. Though a circumstance of transcendent importance, the

narrative of it is surprisingly condensed.

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trusion of the personal opinions and senti-

Here is a suggestion of how we ourselves

compare the physical sufferings of its vic-

Religious romancists have paved all the

way between the Praetorium and Calvary

with miraculous incidents. In strong an-

tithesis to this, the evangelist mentions but

two circumstances. At sight of one on whose brow innocence and benignity was

stamped led to a shocking death, the daugh-

ters of Jerusalem wept aloud in pity. Jesus turned, and, as if with the impending siege

in plainest view, bade them not to weep

for Him, but for themselves and their chil-

dren. In those awful days, barrenness, the

disgrace of the Hebrew women, would be at a premium. For if such a cruel deed as

was now being done was possible, the tree of their national life yet being green, what

horrors would characterize the extinction

of that life! The fainting strength of Jesus

makes the impressing of some one to bear

his cross necessary. A foreign Jew, recog-

ments of the parrators.

The quadruple description of the cruci

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"Oh; we've found pa's false teeth and we're trying to fit them onto the baby,'cos he hasn't got any."-Houston Chronicle.

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nized as such by his Libyan garb, is compelled to do so. A changed heart was prob ably his exceeding great reward. So goes that most pitiful procession earth has ever seen. The centurion, mounted and in the van; a guard in shining armor, and numerous enough to make rescue of the victims impossible; the condemned, with their crimes recorded in black letters on boards daubed with gypsum, and hung about their necks; in the rear, the slaves carrying refreshments for the soldiers, besides nails, hammers, ropes, etc., necessary for the ex-ecution; and, back of all, such a motley, unsavory crowd as a public execution would draw in our day.

Following the narrative, we first have the numbering of Jesus with transgressors. He was crucified between the male-factors, the insurgent robbers and murderers. He who could challenge the world to impeach his sinlessness, was "made sin." He was

put to the extremity of a convicted felon. With the first shedding of his blood begins his mediatorial prayer, "Father, forgive them." The "inventiveness of love" finds a palliating circumstance in their ig-norance. "They know not what they do." The prayer sweeps out to include, not the coarse executioners alone, but the cunning conspirators who use them as their tools.

It is enough to brand it with infamy that destroying vice of gambling, that it obtruded itself at the crucifixion. The soldiers threw dice to determine which should have the most valuable garment of the sufferer.

They "chanced off" the seamless robe.
"He saved others." Unconscious, undesigned encomium! "Let Him save Himself." Last recurrence of the wilderness temptation! That which is a literal possibility is a moral impossibility. Except he stay upon the cross he cannot be a Sa-vior. If He remains not, He cannot utter that ineffable cry, "It is finished!"-"the work the Father gave Me to do." Keener than mortal pangs are the brutal gibes of rulers, populace and soldiery.

That triple inscription may signify that

the story of the cross is destined to go into all languages, as it there appeared in the tongues of conquest, culture and colloquy. The sovereign power of redeeming love has a splendid exemplification even in the deepening gloom of Calvary. As the hours wear away, the innocence, the divinity of wear away, the innocence, the divinity of tal agonies, were upon others, as His three his fellow-sufferer dawns upon the mind of first "words from the cross" indicate, the malefactor. It pains him to hear the continued railing of his comrade in crime. He chides him, reminding him of the justness of their condemnation, and affirming the guiltlessness of Jesus. To eye of faith should approach Calvary. It is not a theme for volubility. There should be no striv-ing to magnify its painful horrors, or to there opens to him a blissful vista beyond the chasm of death. He recognizes the sufferer, spite of His marred visage as mon-

tim with those of others. A spiritual in-terpretation is the thing desired. A per-sonal appropriation by faith is great belief that prompts to action, he joins his fortunes irrevocably with those of the crucified Nazarene, and entreats recognition when He comes to the real splendors of His What Jesus did then, he has been doing

arch of that realm. In the strength of a

only one, to unlock that paradise. drapes herself in a veil of impenetrable

In that darkness, the seventh word from suffer the extreme penalty. the cross is heard. The Son, having drunk to its dregs the cup the Father had given Him now, in the very hour and article of death, confidently commends His soul to that Father.

THE TEACHER'S LANTERN

ion is wider than the most ambitious Cæsar ever dreamed of.

What was a taunt to the Jews was a tribute to Jesus. Pilate would fain acknow-ledge Him a kingly spirit, of whom the Jews were not worthy. To this covered enlogy of the procurator the dying thief added his "Thy kingdom."

The cross is always divisive. It once separated a believer from an unbeliever. It does so yet wherever it is preached. People range themselves in two classes. The cross is the divisor.

A study of Calvary reveals the intensive forcefulness of the expression, "Crucify the Son of God afresh." Indifference, unbelief and apostasy are doing this daily.

It is inconceivable that the spirit of Jesus just mingled with common air, was dissi-pated and lost, as to its identity, when he breathed it forth. He commended it as an inconceivably precious thing to the care of a personal God, the Father of Spirits.

The Lord of life helped the dying peni-tent at His side to stand the shock of dissolution by the assurance of a perpetuation of conscious life beyond, and an immediate entrance to Paradise.

When Jesus entered Paradise it was in company with an executed criminal. This trophy of His redeeming love, this evidence of the power of His cross, He presented to all the intelligences of the sky.

was impressed to bear the cross was a negro. The presence of a Jew from Africa can easily be accounted for. Ptolemaeus Lagi forcibly colonized Cyrene, Northern Africa. with a great number of Jews, who built for themselves a synagogue in Jerusalem to which they might resort at feast-

The thoughts of Jesus, even in His mor-"Father, forgive them;" and to the penitent thief, "This day;" and to His mother, "Woman, behold thy Son."

Gambling is that one horrid vice that scene. The rattle of the dice-box was heard at the foot of the cross. It is the dehumanizing vice. At Monte Carlo, today, the suicide's revolver often rings at the table. Liveried servants throw a sheet over the corpse and carry it out, and the game goes on!

ever since. He opened paradise to a peni-tent. But His obedience unto death, even tine, out of sacred regard for the cross as Crucifixion was abolished by Constanthe death of the cross, was the key, and the the instrument of the Savior's passion Thus for fifteen centuries the world has Nature, as if become sentient on account been rid of this cruelest mode of capital of the incomparable tragedy now enacting, punishment. And the spread of the humanizing gospel has reduced to a minimum the pairs and indignities of those who must

The twenty-second Psalm, written, as Hengstenberg affirms, in the greatest heat of David's conflict with Saul, is also strikingly minute in its portrayal of the last agony of Jesus. The agonized cry, the de-Pilate's ironical inscription has a germ rision, the pierced hands and feet, the part-

of truth in it. Jesus is king. His domin- ing of the garments, and many other circumstances, are here. They are directly quoted, or at least alluded to, in the New restament. The psalm evidently has a broader application than to the mere historic event of David's being surrounded by the soldiers of Saul at Maon. It is most Messianic of all Messianic psalms.

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