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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 Sunday, June 5th, 1904.

CHRIST CRUCIFIED

The quadruple description of the crucifixion is a literary marvel. Though a circumstance of transcendent importance, the narrative of it is surprisingly condensed.

Here is a suggestion of how we ourselves should approach Calvary. It is not a theme for volubility. There should be no striving to magnify its painful horrors, or to compare the physical sufferings of its victim with those of others.

Religious romancists have paved all the way between the Fraterium and Calvary with miraculous incidents.

What Jesus did then, he has been doing ever since. He opened paradise to a penitent. But His obedience unto death, even the death of the cross, was the key, and the only one, to unlock that paradise.

Nature, as if become sentient on account of the incomparable tragedy now enacting, drapes herself in a veil of impenetrable blackness.

THE TEACHER'S LANTERN Pilate's ironical inscription has a germ

nized as such by his Libyan garb, is compelled to do so. A changed heart was probably his exceeding great reward. So goes that most pitiful procession earth has ever seen.

Following the narrative, we first have the numbering of Jesus with transgressors. He was crucified between the male-factors, the insurgent robbers and murderers.

With the first shedding of his blood began his mediatorial prayer, "Father, forgive them." The "inventiveness of love" finds a palliating circumstance in their ignorance.

The Lord of life helped the dying penitent 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.

It is a common error that the man who was impressed to bear the cross was a negro. The presence of a Jew from Africa can easily be accounted for.

The thoughts of Jesus, even in His mortal agonies, were upon others, as His three first "words from the cross" indicate.

Crucifixion was abolished by Constantine, out of sacred regard for the cross as the instrument of the Saviour's passion.

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.

of truth in it. Jesus is king. His dominion is wider than the most ambitious Caesar ever dreamed of.

What was a taunt to the Jews was a tribute to Jesus. Pilate would fain acknowledge Him a kingly spirit, of whom the Jews were not worthy.

The cross is always divisive. It once separated a believer from an unbeliever. It does so yet wherever it is preached.

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 dissipated and lost, as to its identity, when he breathed it forth.

There is no tree so widely distributed throughout the tropics as the cocconut.

Even on remote atolls of the south seas, which geologists say were only recently formed by the subsidence of a volcano and the growth of coral up from its base, one finds the cocconut.

The parent tree leaning over the beach of one tropical island drops its fruit into the sea, to have the nut carried away perchance halfway round the world.

"Papa, you say when I'm at Billy's house I mustn't fight him, 'cos I'm his great; and when he's here I can't fight him 'cos he's company. When can I fight him, anyway? When I meet him on the street?"

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