

DR. TALMAGE'S SERMON.

A Case of Love at First Sight.

"An I she went and came and gazed in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz who was of the kindred of Elimelech."—Ruth 2:3.

The time that Ruth and Naomi arrive at Bethlehem is harvest-time. It was the custom when a sheaf fell from a load in the harvest-field for the reapers to refuse to gather it up; that was to be left for the poor who might happen to come along that way. If there were handfuls of grain scattered across the field after the main harvest had been reaped, instead of raking it, as farmers do now, it was, by the custom of the land, left in its place, so that the poor, coming along that way, might glean it and get their bread. But you say: "What is the use of all these harvest-fields to Ruth and Naomi? Naomi is too old and feeble to go out and toil in the sun; and can you expect that Ruth, the young and the beautiful, should tan her cheeks and blister her hands in the harvest-field?" Boaz owns a large farm, and he goes out to see the reapers gather in the grain. Coming there, right behind the sun-browned reapers, he beholds

A BEAUTIFUL GLEANER.

—a woman more fit to bend to a harp, or sit upon a throne, than to stoop among the sheaves. Ah, that was an eventful day! It was love at first sight. Boaz forms an attachment full of undying interest to the Church of God in all ages; while Ruth, with an ephah, or nearly a bushel of barley, goes home to Naomi to tell her the successes and adventures of the day. That Ruth, who left her native land of Moab in darkness, and travelled through an undying affection for her mother-in-law, in the harvest-field of Boaz, is affianced to one of the best families in Judah, and becomes in after-time

THE ANCESTRESS OF JESUS.

Christ, the Lord of glory. Out of so dark a night did there ever dawn so bright a morning? I learn in the first place from this subject how trouble develops character. It was bereavement, poverty and exile that developed, illustrated and announced to all ages the sublimity of Ruth's character. That is a very unfortunate man who has no trouble. It was sorrow that made John Bunyan the better dreamer, and Dr. Young the better poet, and O'Connell the better orator, and Bishop Hall the better preacher, and Havelock the better soldier, and Kitto the better encyclopedist and Ruth the better daughter-in-law. I once asked an aged man in regard to his pastor, who was a very brilliant man: "Why is it that your pastor, so very brilliant, seems to have so little heart and tenderness in his sermons?" "Well," he replied, "the reason is our pastor has never had any trouble. When misfortune comes upon him, his style will be different." After awhile the Lord took a child out of that pastor's house; and though the preacher was just as brilliant as he was before, oh, the warmth, the tenderness of his discourses. The fact is that.

TROUBLE IS A GREAT EDUCATOR.

You see sometimes a musician sits down to an instrument, and his execution is cold and formal and unfeeling. The reason is that all his life he has been prospered. But let misfortune or bereavement come to that man, and he sits down at an instrument, and you discover the pathos in the first sweep of the keys. Misfortune and trials are great educators. A young doctor comes into a sick-room where there is a dying child. Perhaps he is very rough in his prescription, and very rough in his manner, and rough in the feeling of the pulse, and rough in his answer to the mother's anxious question; but years roll on, and there has been one dead in his own house; and now he comes into the sick-room, and with tearful eyes he looks at the dying child, and he says: "Oh, how this reminds me of my Charlie!" Trouble, the great educator. Sorrow, I see its touch in the grandest painting; I hear its tremor in the sweetest song; I feel its power in the mightiest argument. Grecian mythology said that the fountain of Hippocrene was struck out by the foot of the winged horse Pegasus. I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by

THE IRON-SHOED HOOF.

of disaster and calamity. I see Daniel's courage best by the flash of Nebuchadnezzar's furnace. I see Paul's prowess best when I find him on the foundering ship under the glare of the lightning in the breakers of Melita. God crowns his children amid the howling of wild beasts and the chopping of blood-splashed gullyotine and the crackling fires of martyrdom. It took the persecutions of Marcus Aurelius to develop Polycarp and Justin Martyr. It took the world's anathema to develop Martin Luther. It took all the hostilities against the Scotch Covenanters and the fury of Lord Claverhouse to develop James Renwick, and Andrew Melville, and Hugh McCall, the glorious martyrs of Scotch history. It took the stormy sea, and the December blast, and the desolate New England coast, and the war-woop of savages, to show forth the prowess of the Pilgrim Fathers.

"When amid the storms they sang, And the stars heard, and the sea; And the sounding abodes of the dim wood Rang to the anthems of the free."

It took all our past national distresses to lift up our nation on that high career where it will march along after the foreign aristocracies that have mocked, and the tyrannies that have fettered, shall be swept down under the omnipotent wrath of God, who hates despotism, and who, by the strength of His own right arm, will make all men free. And so it is individually, and in the family, and in the Church, and in the world, that through darkness and storm and trouble men, women, churches, nations, are developed.

UNFALTERING FRIENDSHIP.

I suppose there were plenty of friends for Naomi while she was in prosperity; but of all her acquaintance, how many

were willing to trudge off with her toward Judah, when she had to make that lonely journey? One—the heroine of my text. One—absolutely one. I suppose when Naomi's husband was living, and all things went merrily, and all things went well, they had a great many callers; but I suppose that after her husband died, and her property went, and she got old and poor, she was not troubled very much with callers. All the birds that sung in the bower while the sun shone have gone to their nests, now the night has fallen. Oh, these beautiful sun-flowers that spread out their colors in the morning hour! but are always asleep when the sun is going down! Job had plenty of friends when he was the richest man in Uz; but when his property went and the trials came, then there were none so much that pestered as Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite.

Life often seems to be a mere game, where the successful player pulls down all the other men into his own lap. Let suspicions arise about a man's character, and he becomes like a bank in a panic, and all the imputations rush on him and break down in a day that character which in due time would have had strength to defend itself. There are reputations that have been built a century in building, which go down under some moral exposure, as a vast temple is consumed by the touch of a sulphurous match. A hog can uproot a century plant.

In this world, so full of heartlessness and hypocrisy, how thrilling it is to find some friend.

FAITHFUL IN ADVERSITY.

as in days of prosperity! David had such a friend in Hushai; the Jews had such a friend in Mordecai, who never forgot their cause; Paul had such a friend in Onesiphorus, who visited him in jail; Christ had such in the Marys, who adhered to Him on the cross; Naomi had such a one in Ruth, who cried out, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

JOY OUT OF SORROW.

III. Again, I learn from this subject that paths which open in hardship and darkness often come out in places of joy. When Ruth started from Moab toward Jerusalem, to go along with her mother-in-law, I suppose the people said: "Oh, what a foolish creature to go away from her father's house, to go off with a poor old woman toward the land of Judah! They won't live to get across the desert. They will be drowned in the sea, or the jackals of the wilderness will destroy them." It was a very dark morning when Ruth started off with Naomi; but behold her in my text in the harvest-field of Boaz, to be affianced to one of the lords of the land, and become one of the grandmothers of Jesus Christ, the Lord of glory. And so it often is, that a path which starts very darkly, ends very brightly.

When you started out for heaven, oh, how dark was the hour of conviction, how dismal thundered, and devils tormented, and the darkness thickened! All the sins of your life pounced upon you, and it was

THE DARKEST HOUR YOU EVER SAW.

when you first found out your sins. After awhile you went into the harvest-field of God's mercy; you began to glean in the fields of divine promise, and you had more sheaves than you could carry, as the voice of God addressed you, saying, "Blessed is the man whose transgressions are forgiven, and whose sins are covered." A very dark starting in conviction, a very bright ending in the pardon and the hope and the triumph of the gospel. So, very often in our worldly business, or in our spiritual career, we start off on a very dark path. We must go. The flesh may shrink back, but there is a voice within, or a voice from above, saying: "You must go;" and we have to drink the gall, and we have to carry the cross, and we have to traverse the desert, and we are pounced and flailed of misrepresentation and abuse, and we have to urge our way through ten thousand obstacles that must be slain by our own right arm. We have to ford the river, we have to climb the mountain, we have to storm the castle; but, blessed be God, the day of rest and

REWARD WILL COME.

On the tip top of the captured battlements we will shout the victory; if not in this world, then in that world where there is no gall to drink, no burdens to carry, no battle to fight. How do I know it? I know it because God says so: "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe all tears from their eyes."

CHRIST HOUNDED OF PERSECUTORS.

denied a pillow, worse maltreated than the thieves on either side of the cross, human hate smacking its lips in satisfaction after it had been draining His last drop of blood, the sheeted dead bursting from the sepulchres at His crucifixion. "Tell me, O Gethsemane and Golgotha, were there ever darker times than these? Like the booming of the midnight sea against the rocks, in the serges of Christ's anguish beat against the gates of eternity, to be echoed back by all the thrones of heaven and all the dungeons of hell. But the day of reward comes for Christ; all the pomp and dominion of this world are to be hung on his throne, ungrounded heads are to bow before Him on whose head are many crowns, and all the celestial worship is to come up at His feet,

like the humming of the forest, like the rushing of the waters, like the thundering of the seas, while all heaven, rising on their thrones, beat time with their sceptres: "Hallelujah, for the Lord God omnipotent reigneth! Hallelujah, the kingdoms of this world have become the kingdoms of our Lord Jesus Christ!"

"That song of love, now low and far, Ere long shall swell from star to star, That light, the breaking day which tips The golden-spired Apocalypse."

IV. Again, I learn from my subject that events which seem to be most insignificant may be momentous.

Can you imagine anything more unimportant than the coming of a poor woman from Moab to Judah? Can you imagine anything more trivial than the fact that this Ruth happened to alight—as they say—just happened to alight on the field of Boaz? Yet all ages, all generations, have an interest in the fact that she was to become an ancestor of the Lord Jesus Christ, and all nations and kingdoms must look at that one little incident with a thrill of unspeakable and eternal satisfaction. So it is in your history and in mine: events that you thought of no importance at all have been of very great moment. That casual conversation, that accidental meeting—you did not think of it again for a long while; but how it changed all the phase of your life!

It seemed to be of no importance that Judah invented rule instruments of music, calling them harp and organ; but they were the introduction of all the world's minstrelsy; and as you hear the vibration of a stringed instrument, even after the fingers have been taken away from it, so all music now of lute and drum and cornet is only the long-continued

STRAINS OF JUBAL'S HARP.

and Jubal's organ. It seemed to be a matter of very little importance that Tubal Cain learned the uses of copper and iron; but that rude foundry of ancient days has its echo in the rattle of Birmingham machinery, and the roar and bang of factories on the Merrimac. It seemed to be a matter of no importance that Luther found a Bible in a monastery; but as he opened that Bible, and the brass-bound lids fell back they jarred everything, from the Vatican to the furthest convent in Germany, and the rustling of the wormed leaves was the sound of the wings of the angel of the Reformation.

It seems to be a matter of no importance that a woman, whose name has been forgotten, dropped a tract in the way of a very bad man by the name of Richard Baxter. He picked up the tract and read it, and it was the means of his salvation. In after-days that man wrote a book called "The Call to the Unconverted," that was the means of bringing a multitude to God, among others Philip Doddridge. Philip Doddridge wrote a book called: "The Rise and Progress of Religion," which has brought thousands and tens of thousands into the kingdom of God, and among others the great Wilberforce. Wilberforce wrote a book called: "A Practical View of Christianity," which was the means of bringing a great multitude to Christ, among others Legh Richmond. Legh Richmond wrote a tract called: "The Dutyman's Daughter," which has been the means of the salvation of unconverted multitudes. And that tide of influence started from the fact that one Christian woman dropped a Christian tract in the way of Richard Baxter—the tide of influence rolling on through Richard Baxter, through Philip Doddridge, through the great Wilberforce, through Legh Richmond, on, on, on, forever, forever. So the insignificant events of this world seem, after all, to be most momentous. The fact that you came up that street or this street seemed to be of no importance to you, and the fact that you went inside of some church may seem to be a matter of very great insignificance to you, but you will find it the turning-point in your history.

V. Again, I see in my subject an illustration of

THE BEAUTY OF FEMALE INDUSTRY.

Behold Ruth toiling in the harvest-field under the hot sun, or at noon taking plain bread with the reapers, or eating the parched corn which Boaz handed to her. The customs of society, of course, have changed, and without the hardships and exposure to which Ruth was subjected, every intelligent woman will find something to do. I know there is a sickly sentimentality on this subject. In some families there are persons of no practical service to the household or community; and though there are so many woes all around about them in the world, they spend their time languishing over a new pattern, or bursting into tears at a midnight over the story of some lover who shot himself! They would not deign to look at Ruth carrying the barley on her way home to her mother-in-law, Naomi. All this fastidiousness may seem to do very well while they are under the shade of their father's vine; but when the sharp winter of misfortune comes, what of these butterfly persons under indulgent parentage may get upon themselves habits of indolence; but when they come out into practical life their soul will recoil with disgust and chagrin. They will feel in their hearts what the poet so severely satirized when he said:

"Folks are so awkward, things so impolite, They're elegantly pained from morning until night."

Through that gate of indolence how many men and women have marched, useless on earth, to a destroyed eternity. Spinoza said to Sir Horace Vere: "Of what did your brother die?" "Of having nothing to do," was the answer. "Ah," said Spinoza, "that's enough to kill any general of us." Oh, can it be possible in this world, where there is so much suffering to be alleviated, so much darkness to be enlightened, and so many burdens to be carried, that there is any person who cannot find anything to do?

MADAME DE STAEL.

did a world of work in her time; and one day, while she was seated amid instruments of music, all of which she had mastered, and amid manuscript books which she had written, some one said

to her: "How do you find time to attend to all these things?" "Oh," she replied, "these are not the things I am proud of. My chief boast is in the fact that I have seventeen trades, by any one of which I could make a livelihood if necessary." And if in secular spirits there is so much to be done, in spiritual work how vast the field! We want more Abigail's, more Hannahs, more Rebekahs, more Marys, more Deborahs consecrated—body, mind, soul—to the Lord who bought them.

VI. Once more, I learn from my subject

THE VALUE OF GLEANING.

Ruth going into that harvest-field might have said: "There is a straw, and there is a straw, but what is a straw? I can't get any barley for myself or my mother-in-law out of these separate straws." Not so did beautiful Ruth. She gathered two straws, and she put them together, and more straws, until she got enough to make a sheaf. Putting that down, she went and gathered more straws, until she had another sheaf, and another, and another, and another, and then she brought them all together, and she had an ephah of barley, nigh a bushel.

Elihu Burritt learned many things while toiling in a blacksmith's shop. Abercrombie, the world-renowned philosopher, was a philosopher in Scotland, and he got his philosophy, or the chief part of it, while, as a physician, he was waiting for the door of the sick-room to open. Yet how many there are in this day who say they are so busy they have no time for mental or spiritual improvement; the great duties of life crowd the field like strong reapers, and carry off all the hours, and there is only here and there a fragment left that is not worth gleaning. Ah, my friends, you could not go into the busiest day and busiest week of your life and find golden opportunities, which, gathered, might at least make a sheaf for the Lord's garner. It is the

STRAY OPPORTUNITIES.

and the stray privileges which, taken up and bound together and beaten out, will at last fill you with abounding joy. There are a few moments left worth the gleaning. Now, Ruth, to the field! May each one have a measure full and running over! Oh, you gleaners, to the field! And if there be in your household an aged one, or a sick relative that is not strong enough to come forth and toil in the field, then let Ruth take home to feeble Naomi this sheaf of gleaning: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." May the Lord God of Ruth and Naomi be our portion!

The London Half Saturday.

Of course the British public is used to its half Saturday now, and perhaps in time the American public will come to it too. The distinction between Saturdays in the two countries is something very marked. Saturday all day is the busiest part of the week in America. I know many business men in England who don't count Saturday as a day at all. Before you get rightly started at work the day is finished. It is an American a long time to get accustomed to the London half Saturday. I was a year in London before I got at all reconciled to the fact that you could not count on Saturday for much. I was continually going down in the afternoon to the printing office and finding everybody gone.

But the four bank holidays are a frozen terror to the American. A paper has to be got out about a week ahead in order to tide over that terrible Monday, for any employer will tell you that it generally takes most of the weeks to get things going smoothly again. I pity the man who has to go anywhere on a bank holiday. Traffic seems to be knocked silly. You can buy a third class ticket and go into a first class carriage—and then stand up.

They Were Out of Eggs.

A Newfoundland dog named Don had been sent for eggs. As he was returning home, carrying his basket with a proud, dignified air, he met a dog against whom he evidently had an old grudge. He set his burden down carefully on the walk; then, giving a bark of challenge, started after his enemy on a dead run. A friend of his mistress, who witnessed this proceeding, picked up the basket and carried it to its proper destination. Meanwhile, Don, laying vanquished his foe, returned to the spot where he had left his eggs. On discovering that they had disappeared, he ran around frantically, trying to find them. Finding his effort vain, he sat down and lifted up his voice in a howl of anguish, as visions of his mistress's whip, or at least the loss of his dinner, filled his mind. Suddenly he started for home to bring trot. Sneaking out into the back yard, he picked up an old discarded basket that lay in the corner of the yard, and carried it in and deposited it at the feet of his mistress. He had been taught, when he goes to the grocery for any article, they do not happen to have, to return and give a succession of sharp barks. This he proceeded to do, as if to say, "They were out of eggs to-day."

Earthquakes Versus Nerves.

Many persons who experienced the earthquake in the Riviera have since suffered seriously from nervous shock, although they did not at the time appear to be greatly disturbed. This indicates that more injury may be done to the nerves by an undue excitement than is perceived at the time. The nerve centers may, as an English medical journal suggests, be likened to batteries, and regarded as apt to be discharged suddenly and sometimes unconsciously, and when once their residual stock of energy is consumed it can be restored only after a long time and by the exercises of extreme care.

POLICEMAN—Come along, now, quietly, or it will be the worse for you. O'Tool—O'il not. The magistrate told me last time never to be brought before him again, m'begorra, I'm goin' to obey his instruct'ions.

SUNDAY SCHOOL LESSON.

SUNDAY, JUNE 10, 1888.

Jesus Risen.

LESSON TEXT.

(Matt. 28:1-15. Memory verses, 5-10.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the King in Zion.

GOLDEN TEXT FOR THE QUARTER: But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor.—Heb. 2:9.

LESSON TOPIC: Triumphing Over Death.

Lesson 1. The Messias of Triumph, vs. 1-4. Lesson 2. The Message of Triumph, vs. 5-10. Outline: 3. The Discrediting of Triumph, vs. 11-15.

GOLDEN TEXT: But now is Christ risen from the dead, and become the first-fruits of them that sleep.—1 Cor. 15:20.

DAILY HOME READINGS:

M.—Matt. 28:1-15. Triumphing over death. T.—Mark 16:1-13. Mark's parallel narrative. W.—Luke 24:1-35. Luke's parallel narrative. T.—John 20:1-18. John's parallel narrative. F.—1 Cor. 15:1-20. Paul's summary of the triumph. S.—1 Cor. 15:35-57. Fruits of the triumph. S.—Rev. 20:1-15. The triumph completed.

LESSON ANALYSIS.

I. THE MEANS OF TRIUMPH.

1. The Great Earthquake:

Behold, there was a great earthquake (2).

The whole mount quaked greatly (Exod. 19:18).

Ye shall see, like as ye fled from before the earthquake (Zech. 14:5).

The earth did quake, and the rocks were rent (Matt. 27:51).

There followed thunders, and an earthquake (Rev. 8:5).

II. The Ministering Angel:

An angel of the Lord descended from heaven (2).

He sent an angel, and brought us forth out of Egypt (Num. 20:16).

An angel, which cut off all the mighty men of valor (2 Chron. 32:21).

Who hath sent his angel, and delivered his servants (Dan. 3:23).

There appeared... an angel from heaven, strengthening him (Luke 22:43).

III. The Terrified Guard:

For fear of him the watchers did quake (4).

The wicked see when no man pursueth (Prov. 28:1).

God hath done it, that men should fear before him (Ecl. 3:14).

When they saw the earthquake... feared exceedingly (Matt. 27:54).

Moses said, I exceedingly fear and quake (Heb. 12:21).

1. "Came Mary Magdalene and the other Mary." (1) Their purpose; (2) Their preparation; (3) Their reward.

2. "An angel of the Lord descended." (1) The messenger; (2) The mission; (3) The achievement.

3. "The watchers did quake." (1) The watchers on duty; (2) The watchers in dismay.—(1) The night vigil; (2) The morning surprise.

II. THE MESSAGE OF TRIUMPH.

I. Its Source:

The angel... said... Then saith Jesus (5, 10).

A young man... arrayed in a white robe (Mark 16:5).

Two men stood by them in dazzling apparel (Luke 24:4).

Two angels in white (John 20:12).

Jesus saith unto her, Mary (John 20:16).

II. Its Purport:

He is not here; for he is risen, even as he said (6).

Go quickly, and tell his disciples. He is risen (Matt. 28:7).

He is risen; he is not here (Mark 16:7).

He is risen; remember how he spake unto you (Luke 24:6).

See my hands and my feet, that it is I myself (Luke 24:39).

III. Its Purpose:

Fear not ye... Fear not; go tell my brethren (5, 10).

Because I live, ye shall live also (John 14:19).

Now hath Christ been raised from the dead, the first fruits (1 Cor. 15:20).

If... Jesus... rose again, even so them also... will God bring (1 Thess. 4:14).

Begat... unto a living hope by the resurrection of Jesus (1 Pet. 1:3).

1. "Fear not ye; for I know that ye seek Jesus." (1) The seeking disciples; (2) The risen Lord; (3) The comforting angel.

2. "He is risen, even as he said." (1) Christ's resurrection in prophecy; (2) Christ's resurrection in accomplishment.

3. "Behold, Jesus met them." (1) An anxious company; (2) A glad surprise; (3) A positive demonstration.

III. THE DISCREDITING OF TRIUMPH.

I. An Unwelcome Story:

The guard came... and told unto the chief priests all (11).

The Pharisees heard the multitude... concerning him (John 7:32).

The officers answered, Never man so spake (John 7:46).

Lo the world is gone after him (John 12:19).

We cannot deny it (Acts 4:16).

II. A Transparent Fraud:

Say ye, His disciples came by night, and stole him away (13).

I cast it into the fire, and there came out this calf (Exod. 32:24).

Tossed... by the sleight of men, in craftiness (Eph. 4:14).

Deceiving and being deceived (2 Tim. 3:13).

We did not follow cunningly devised fables (2 Pet. 1:16).

III. A Mercenary Inducement:

They took the money, and did as they were taught (15).

His sons... took bribes, and perverted judgment (1 Sam. 8:3).

Their right hand is full of bribes (Psa. 26:10).

The proud have forged a lie against me (Psa. 119:69).

The love of money is a root of all kinds of evil (1 Tim. 6:10).

1. "The guard came into the city and told." (1) Who they were; (2) Whence they came; (3) Whither they went; (4) What they told; (5) Whom they told.

2. "Say ye." (1) Base instructors; (2) Mercenary pupils; (3) False representations; (4) Fruitless schemes.

3. "They took the money, and did as they were taught." (1) Bribes accepted; (2) Conscience stifled; (3) Lies propagated.

LESSON BIBLE READING.

APPEARANCES OF THE RISEN LORD.

To Mary Magdalene (Mark 16:9; John 20:14-17).

To the other woman (Matt. 28:9, 10).

To Peter (Luke 24:34; 1 Cor. 15:5).

To two disciples (Mark 16:12, 13; Luke 24:34-35).

To ten apostles (Mark 16:14; Luke 24:36-49; John 20:19-25).

To eleven apostles (John 20:24-28).

To seven disciples (John 21:1-14).

To a great company (Matt. 28:16-20; Mark 16:15-18; 1 Cor. 15:6).

To James (1 Cor. 15:7).

To the apostles (Acts 1:3-8; 1 Cor. 15:7).

At his ascension (Mark 16:19, 20; Luke 24:50-53; Acts 1:9-12).

LESSON SURROUNDINGS.

The last lesson closed with the statement that our Lord died. Matthew and Mark then tell of the significant rending of the veil of the temple, the former evangelist mentioning an earthquake and the opening of the tombs (vs. 52, 53). The effect upon the centurion commanding the Roman soldiers is named, in varying terms; by the three synoptists, who also mention the presence