

DR. TALMAGE'S SERMON.

The Assassination.

"Whoever does not bear his cross, and come after me cannot be my disciple."—Luke 14:27.

THE CROSS was a gibbet on which criminals were put to death. It was sometimes made in the shape of the letter T, sometimes in the shape of the letter X, sometimes in the shape of the cross-piece against the perpendicular bar, so that upon the lower cross-piece the criminal partially sat. But whatever the style of cross, it was always disgraceful and always agonizing.

When Darius conquered Babylon, he put two hundred captives to death on the cross. When Alexander conquered Tyre, he put thousands of captives to death on the cross. So it was just

AN ORDINARY MODE OF PUNISHMENT.

But in all the forest of crosses on the hills, and in the valleys of the earth, there is one cross that attracts more attention than any other. It is not higher than the others, it is not made out of different wood, there is nothing peculiar in the notch at which the two pieces are joined, and as to the scene, they witnessed crucifixions every few weeks, so that I see a reckless man walking about the hill, and kicking carelessly aside a skull, and wondering who the villain was that had so flat and misshapen a head; and here is another skull, and there on the hillside is another skull. Indeed, the Bible says it was "a place of skulls." But about the victim on one of these crosses all eyes are crying, "Who is He? Was He man and God?"

Through the darkness of that gloomy day, I come close enough up to the cross to see who it is, it is Jesus. How did He come there? Had He come up on the top of the hill to look off upon the beautiful landscape, or upon a brilliant sunset? No, He came there ill and exhausted. People sometimes wonder why Christ expired so quickly on the cross, in six or seven hours, while other victims have been on the cross for forty-eight hours before life was extinct. I will tell you the reason. He was exhausted when He came there. He had been scourged. We are horrified at the cruelty of the whipping-post, but those cruelties were mercy as compared with the scourging of Jesus Christ.

I saw at Antwerp a picture made by Rubens—

RUBENS' PICTURE OF THE SCOURGING.

It was the most overwhelming picture I ever looked at, or ever expect to see. As the long-frocked official opened the door that hid the picture, there He was—Christ with back bent and bared. The flagellator stood with the upper teeth clenched over the lower lip, as though to give violence to the blows. There were the swollen shoulders of Christ. There were the black and blue ridges, denied even the relief of bleeding. There was the flesh adhering to the whips as they were lifted. There were the marks where the knots in the whips gouged out the flesh. There stood the persecutor, with his foot on the calf of the leg of the Saviour, balancing himself. Of the furious and hellish look on those faces, grinning vengeance against the Son of God. The picture seized me, it overwhelmed me; it seemed as if it would kill me. I do not think I could have looked at it five minutes and have lived. But that, my friends, was before Christ had started for Calvary. That was only the whipping. Are you ready for your journey to the cross?

The carpenters have split the timber into two pieces. They are heavy and they are long pieces, for one of them must be fastened deep down in the earth lest the struggling of the victim upset the structure. They put this timber upon the shoulder of Christ very gradually, first, to see whether He can stand it, and after they find He can stand it, they put the whole weight upon Him. Forward now to Calvary. The hooping and the yelling mob follow on.

THE WEIGHT OF THE CROSS.

Christ being weary and sick, stumbles and falls, and they jerk at His robe, indignant that He should have stumbled and fallen, and they cry: "Get up, get up!" Christ, putting one hand on the ground and the other hand on the cross-rails, looking into the face of Mary, His mother, for sympathy; but they tell her to stand back, it is no place for a woman—"Stand back and stop this crying."

Christ moves on with His burden upon His shoulders, and there is a boy that passes along with Him, a boy holding a mallet and a few nails. I wonder what they are for. Christ moves on until the burden is so great He staggers and falls flat into the dust, and faints dead away, and a ruffian puts his foot on Him and shakes Him as he would a dead dog, while another ruffian looks down at Him, wondering whether He has fainted away, or whether He is only pretending to faint away, and with jeer and contempt indescribable says: "Fainted, have you? Fainted? get up, get up!"

Now, they have arrived at the foot of the hill. Off with His clothes. Shall that loutish muck look upon the unrobbed body of Christ? Yes. The commanding officers say: "Unfasten the girdle, take off the coat, strip Him." The work is done. But bring the coat, for here are

THE GAMBLERS

tossing up coin on the ground, saying: "Who shall have the coat?" One ruffian says: "I have it, I have it—it is mine!" He rolls it up and puts it under his arm, or he examines it to see what fabric it is made of. Then they put the cross upon the ground, and they stretch Christ upon it, and four or five men hold Him down while they drive the spikes home, at every thump a groan, a groan! Alas! Alas! the hour passes on and the time comes when they must crucify Him.

Christ has only one garment left now, a cap, a cap of thorns. No danger that it will fall off, for the sharp edges have punctured the temples and it is sure and fast. One ruffian takes hold of one end of the short beam of the cross, and another ruffian takes hold of the other

end of the short beam of the cross, and another ruffian puts his arms around the waist of Christ, and another ruffian takes hold of the end of the long beam of the cross, and altogether they move on until they come to the hole dugged in the earth, and with awful plunge it jars down with.

ITS BURDEN OF WOE.

It is not the picture of a Christ, it is not the statue of Christ, as you sometimes see in a cathedral; but it is the body of a bleeding, living, dying Christ. They sometimes say He had five wounds, but they have counted wrong. Two wounds for the hands, two wounds for the feet, one wound for the side; they say, five wounds. No, they have missed the worst and they have missed the most. Did you ever see the bracelet out of which that crown of thorns was made? I saw one on a Brooklyn ferry-boat, in the hands of a gentleman who had just returned from Palestine, a bangle just like that out of which the crown of thorns was made. Oh! how cruel and how stubborn were the thorns. And when that cap of thorns was put upon Christ, and it was pressed down upon Him, not five wounds, but ten, twenty, thirty—I cannot count them. There were

THREE OR FOUR ABSENCES

that made that scene worse. First, there was the absence of water. The climate was hot, the fever, the inflammation, the nervous prostration, the gangrene, had seized upon Him, and He terribly wanted water. His wounds were worse than gunshot fractures, and yet no water. A Turk, in the thirteenth century, was crucified on the banks of a river, so that the sight of the water might tantalize him. And oh! how the thirst of Christ must have tantalized, as He thought of the Euphrates and the Jordan and the Amazon and all the fountains on earth and Heaven poured out of His own hand. They offered Him an intoxicating draught made out of wine and myrrh, but He declined it. He wanted to die sober. No water!

Then, my friends, there was the absence of light. Darkness always exacerbates trouble. I never shall forget the night in the summer of 1873, in the Greek mid-Atlantic, every moment expecting the steamer to go down. All the lights in the cabin were blown out. The captain came crawling in on his hands and knees, for he could not stand upright, so violently was the vessel pitching, and he cried out: "Light up, light up!" The steward said: "We can't light up; the candles are gone and the holders are gone." The captain said: "I can't help that; light up!" The storm was awful when the lights were burning, worse when the lights went out.

Then there was the absence of faithful nurses. When you are ill, it is pleasant to have the head bathed, and the hands and feet rubbed. Look at the hands and feet of Christ, look at the face of Christ.

THERE WERE WOMEN THERE.

Who had cared for the sick, but none of them might come up near enough to help. There was Christ's mother, but she might not come up to help. They said: "Stand back, stand back; this is no place for you." The high priests and the soldiers wanted it their own way. The hours pass, and it is twelve o'clock of the Saviour's suffering, and it is one o'clock, and it is two o'clock, and it is almost three o'clock. Take the last look at that suffering face; wan and pinched, the purple lips drawn back against the teeth, the eyes red with weeping, and sunken as though grief had pushed them back; blackness under the lower lid, the whole body adroop and shivering with the last chill, the breath growing feebler and feebler, until He gives one long, deep, last sigh.

HE IS DEAD!

Oh, my soul, He is dead! Can you tell why? Was He a fanatic, dying for a principle that did not amount to anything? Was He a man infatuated? No; to save your soul from sin, and mine, and make eternal life possible. He died. There had to be a substitute for sin. Who shall it be? "Let it be Me," said Christ; "let it be Me." You understand the meaning of that word, substitution. You were drafted for the last war; some one took your place, marched your march, suffered your wounds, and died at Gettysburg. Christ comes to us while we are fighting our battle with sin, and death, and hell, and He is our Substitute. He marches our march, fights our battle, suffers our wounds, and dies our death. Substitution! Substitution!

How do you feel in regard to that scene described in the text, and in the region around about the text? Are your sympathies aroused? or are you dead in sin, and so abandoned by reason of your transgressions, that you can look upon all that tearful and unmoved? No, no; there are thousands of people here this morning who can say in the depths of their souls, "No, no; if Jesus endured that, and all that for me, I ought to love Him. I must love Him, I will love Him, I do love Him. Here, Lord, I give myself to Thee; 'tis all that I can do."

A CROSS FOR YOU.

You must be willing to carry a cross for Christ. "Well," you say, "I never could understand that. There are no crosses to be carried in this land; those persecutions have passed, and in all the land there is no one to be crucified, and yet in the pulpit and in the prayer-meetings you all keep talking about carrying a cross. What do you mean, sir?" I mean this, that is a cross which Christ calls you to do, which is unpleasant and hard. "Oh," you say, "after hearing the story of this Christ, and all that He has endured for me, I am ready to do anything for Him. Just tell me what I have to do, and I'll do it. I am ready to carry any cross."

Suppose I should ask you at the close of a religious service, to rise up, announcing yourself on the Lord's side—could you do it? "Oh, no," you say, "I have a shrinking and a sensitive nature, and it would be impossible for me to rise before a large assemblage, un-

nouncing myself on the Lord's side." Just as I feared. You

CANNOT STAND THAT CROSS.

The first one that is offered you, you reject. Christ carried a mountain, Christ carried a world for you, and you cannot lift an ounce for Him. But here is a man whose cross will be to announce among his business associates to-morrow morning on Exchange, that he has begun a new life; that while he wants to be faithful in his worldly duties, he is living for another world, and he ought to advise all those who are his associates, so far as he can influence them, to begin with him the Christian life. "Oh, you do that my brother?" "Oh, no," you say, "not just that? I think religion is religion, and business is business, and it would be impossible for me to recommend the Christian religion in places of worldly business." Just as I feared. There is a second cross offered you, and you cannot carry it. Christ lifted a mountain for you; you cannot lift an ounce for Him.

There is some one whose cross will be to present religion in the home circle.

WOULD YOU DARE TO KNEEL

down and pray if your brother and sister were looking at you? Could you ask a blessing at the tea-table? Could you take the Bible and gather your family around you, and read of Christ and heaven and your immortal soul? Could you then kneel and pray for a blessing on your household? "Oh," you say, "not exactly that. I couldn't quite do that, because I have a very quick temper, and if I professed religion and tried to talk religion in my household, and then after that I should lose my temper, they would scoff at me and say: 'You are a pretty Christian!'" So you are cowed down, and their sarcasm keeps you out of heaven and away from Christ, when, under God, you ought to take your whole family into the kingdom. Christ lifted a mountain, lifted a world for you; you cannot lift an ounce for Him. I see how it is: you want to be favorable to religion, you want to support Christian institutions, you like to be associated with those who love Jesus Christ, but as to taking a positive step on this subject, you cannot—you cannot, and my text, without any flush of cheek, he replied: "I am—I haven't always done right, and I have been quite bad; but since I arose for prayers, I think I am better than I was." It was only his way of announcing that he had started for the higher life. God will not cast out a man who is brave enough to take a step ahead like that.

I tell you these things this morning because, my dear friends, I want to show you how light the cross is that we have to carry compared with that which Christ carried for us. You have not had the flesh torn off for Christ's sake in carrying your cross. You have not carried the cross until it fetched the blood. Under His there was a pool of carnage that plashed the horses' fetlocks. You have friends to sympathize with you in carrying the cross; Christ trod the winepress of God's wrath alone, alone! The cross that you and I ought to carry represents only a few days or a few years of trial. The cross that Christ carried for us had compressed into it the agonies of eternity.

There has some one come here to-day whom you have not observed. He did not come through the front door; He did not come down any of these aisles; yet I know He is here. He is from the East, the far East. He comes with blistered feet, and with broken heart, and cheeks red, not with health but with blood from the temples. I take hold of his coat and I say: "It does not seem to fit Thee."

"No," he says, "it is not mine; it is borrowed; it does not belong to me now. For my vesture did they cast lots." And I say to Him: "Thine eyes are red as though from loss of sleep." He says: "Yes, the Son of man had not where to lay His head." And I touch the log on His back and I say: "WHY CARRIEST THOU THIS?"

"Ah!" He says, "that is a cross I carry for thee, and for the sins of the whole world. That is my cross, 'all into line, march on with Me.' In this procession, take your smaller crosses and your lighter burdens, and join Me in this march to Heaven." And we join that procession with our smaller crosses and our lighter burdens, and Christ looks back and He sees some are halting because they cannot endure the shame, or bear the burden, and with a voice which has in it majesty and omnipotence, He cries until all the earth trembles: "Whoever doth not bear his cross, and come after Me, cannot be My disciple." My sisters—for I do not speak professionally, I speak as a brother—would you speak to a brother or sister—my brother, can you not bear a cross if at last you can wear a crown? Come now, let us divide off. Who is on the Lord's side? Who is ready to turn his back upon the Lamb of God that taketh away the sin of the world? A Roman emperor said to

A GREEK ARCHITECT:

"You build me a coliseum, a grand coliseum, and if it suits me I will crown you in the presence of all the people, and I will make a great day of festival on your account." The Greek architect did his work, did it magnificently, planned the building, looked after its construction. The building was done. The day for opening arrived. In the coliseum were the emperor and the Greek architect. The emperor rose amid the plaudits of a vast assembly and said: "We have gathered here to-day, to open this coliseum, and to honor the Greek architect. It is a great day for the Roman Empire. Let this building be prosperous, and let honor be put upon the Greek architect. O! we must have a festival to-day. Bring out those Christians and let us have them put to death at the mouth of the lions." The Christians were put into the centre of the amphitheatre. It was to be a great celebration in their destruction. Then the lions, hungry and three-fourths starved, were let out from their dens in the side of the amphitheatre, and they came forth with might to spring to destroy and read the Christians, and all the galleries shouted: "Huza, huza! Long live the emperor!" Then the Greek architect arose in one of the galleries and shouted until in the vast assemblage all heard:

"I TOU AM A CHRISTIAN!"

and they seized him in their fury and dug him to the wild beasts, until his body bleeding and dead, was tumbled over and over again in the dust of the amphitheatre. Could you have done that for Christ? Could you, in a vast assemblage, all of whom hated Christ, have said: "I am a Christian," or, "I want to be a Christian?" Would you have had the ten thousandth part of the enthusiasm and the courage of the Greek architect? Nay, I ask you another question: would you in an assemblage where they are nearly all Christians—in an assemblage a vast multitude of whom love Christ and are willing to live, and if need be to die for Him—would you dare to say: "I am a Christian," or, "I want to be a Christian?" Would you say in the presence of the friends of Christ as much as the Greek architect said in the presence of the enemies of Christ? O! are there not multitudes here this morning who are ready to say: Let the world look on, let all the galleries of earth and heaven and hell look on, I take Christ this day. Come applause or abuse, come sickness or health, come life or death, Christ forever."

ARE YOU FOR CHRIST,

are you against him? The destinies of eternity tremble in the balance. It seems as if the last day had come and we were gathered for the reckoning. "Behold, He cometh with clouds, and every eye shall see Him." What I say to one I say to all. What are you doing for Christ?

O! Christian man, O! Christian woman? Have you any scars to show in this conflict? When a war is over the heroes have scars to show. One hero rolls back his sleeve and shows a gunshot fracture, or he pulls down the collar and shows where he was wounded in the neck. Another man says: "I have never had the use of my limb since I was wounded at that great battle." When the last day comes, when all our battles are over, will we have any wounds for Christ? Some have wounds for sin, wounds for the devil, wounds gotten in fighting on the wrong side. Have we wounds that we can show—wounds gotten in the battle for Christ and for the truth? On that Resurrection day Christ will have plenty of scars to show; Christ will stand there and show the scars on His brow, the scars on His hands, and the scars on His feet, and He will put aside the robes of His royalty and show the scar on His side, and all Heaven will break down with emotion and gratitude in one great sob, and then in one great hosanna. Will you and I have

ANY SCARS TO SHOW?

There will be Ignatius, on that day showing the mark of the paw and teeth of the lion that struck him down in the Coliseum. There will be glorious John Huss, showing just where on his foot the flames began on that day when his soul took wing of flame and soared up from Constance. There will be Hugh McCall ready to point to the mark on his neck where the axe struck him. There will be McMillan and Campbell and Freeman, the American missionaries with their wives and children were put to death in that awful massacre at Cawnpore, showing the places where the daggers of the Sepoys struck them. There will be the Waldenses showing where their limbs were broken on the day when the Piedmontese soldiery pitched them over the rocks. Will you and I have any wounds to show? Have we fought any battles for Christ? O! that we might all be enlisted for Christ, that we might all be willing to suffer for Christ, that we might all bear a cross for Christ. When

THE SCOTTISH CHIEFTAINS

wanted to raise an army, they would make a wooden cross, and then set it on fire, and carry it with other crosses they had, through the mountains, through the highlands, and among the people, and as they waved the cross the people would gather to the standard and fight for Scotland. So to-day, I come out with the cross of the Son of God. It is a flaming cross—flaming with suffering, flaming with glory. I carry it out among all the people. Who will be on the Lord's side? Who will gather to the standard of Emmanuel? "Whoever doth not bear his cross, and come after Me, cannot be My disciple."

FORMATION OF MOUNTAINS.

M. Faye, the well known French astronomer, has drawn attention at a recent meeting of the French Academy of Sciences, to the apparent geological law that the cooling of the terrestrial crust goes on more rapidly under the sea than with a land surface. Hence, he argues that the crust must thicken under oceans at a more rapid rate, and so give rise to a swelling up and distortion of the thinner portion of the crust—in other words, to the formation of mountain chains.

THE INDIANA FARMER REMARKS:

A few carrots given to horses during the winter months are relished by them as much as apples are by children.

SUNDAY, JUNE 24, 1888.

SECOND QUARTERLY REVIEW.

HOME READINGS.

Monday, June 18: Lesson I. Matt. 22: 1-14 Lesson II. Matt. 22: 27-29 Lesson III. Matt. 24: 42-51
Tuesday, June 19: Lesson IV. Matt. 25: 1-13 Lesson V. Matt. 25: 14-30
Wednesday, June 20: Lesson VI. Matt. 25: 31-47 Lesson VII. Matt. 26: 17-30
Thursday, June 21: Lesson VIII. Matt. 26: 36-46 Lesson IX. Matt. 26: 67-75
Friday, June 22: Lesson X. Matt. 27: 23-29 Lesson XI. Matt. 27: 32-44 Lesson XII. Matt. 28: 1-10
Saturday, June 23: Lesson XIII. Matt. 28: 11-19
Sunday June 24: The Ascension. Acts 1: 1-11.

TITLES AND GOLDEN TEXTS.

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

I. THE MARRIAGE FEAST.

Blessed are they which are called unto the marriage supper of the Lamb.—Rev. 19: 9.

II. CHRIST'S LAST WARNING.

Create in me a clean heart, O God; and renew a right spirit within me.—Psa. 51: 10.

III. CHRISTIAN WATCHFULNESS.

And what I say unto you, I say unto all, Watch.—Mark 13: 37.

IV. THE TEN VIRGINS.

And they that were ready went in with him to the marriage; and the door was shut.—Matt. 25: 10.

V. THE TALENTS.

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2: 10.

VI. THE JUDGMENT.

And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. 25: 46.

VII. THE LORD'S SUPPER.

For even Christ our passover is sacrificed for us.—1 Cor. 5: 7.

VIII. JESUS IN GETHSEMANE.

Though he were a Son, yet learned he obedience by the things which he suffered.—Heb. 5: 8.

IX. PETER'S DENIAL.

Wherefore let him that thinketh he standeth, take heed lest he fall.—1 Cor. 10: 12.

X. JESUS CRUCIFIED.

He humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2: 8.

XI. JESUS RISEN.

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

XII. THE GREAT COMMISSION.

The Lord gave the word: great was the company of those that published it.—Psa. 68: 11.

REVIEW BIBLE LIGHTS.

Lesson 1.—Superintendent: And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast (Matt. 22: 1-3). Scholars: Blessed are they which are called unto the marriage supper of the Lamb (Rev. 19: 9). Teachers: All things are ready: come to the marriage feast (Matt. 22: 4). All: Thy face, Lord, will I seek (Psa. 27: 8).

Lesson 2.—Superintendent: Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity (Matt. 23: 27, 28). Scholars: Create in me a clean heart, O God; and renew a right spirit within me (Psa. 51: 10). Teachers: The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart (1 Sam. 16: 7). All: Clear thou me from hidden faults (Psa. 19: 12).

Lesson 3.—Superintendent: Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh (Matt. 24: 42-44). Scholars: And what I say unto you, I say unto all, Watch (Mark 13: 37). Teachers: Watch ye, stand fast in the faith, quit you like men, be strong (1 Cor. 16: 13). All: Let us not sleep, as do the rest, but let us watch and be sober (1 Thess. 5: 6).

Lesson 4.—Superintendent: Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you; go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came (Matt. 25: 7-10). Scholars: And they that were ready went in with him to the marriage; and the door was shut (Matt. 25: 10). Teachers: When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, he shall answer and say to you, I know you not whence ye are (Luke 13: 25). All: Jesus, remember me when thou comest in thy kingdom (Luke 23: 42).

Lesson 5.—Superintendent: Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents; lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord (Matt. 25: 19-21). Scholars: Be thou faithful unto death, and I will give thee a crown of life (Rev. 2: 10). Teachers: Consider the Apostle and High Priest of our confession, even

Jesus; who was faithful to him that appointed him (Heb. 3: 1, 2).

All: Let us run with patience the race that is set before us, looking unto Jesus (Heb. 12: 1, 2).

Lesson 6.—Superintendent: But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left (Matt. 25: 31-33). Scholars: And these shall go away into everlasting punishment; but the righteous into life eternal (Matt. 25: 46). Teachers: Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart; but know thou, that for all these things God will bring thee into judgment (Eccl. 11: 9). All: Seeing that these things are thus, what manner of persons ought ye to be in all holy living? (2 Pet. 3: 11).

Lesson 7.—Superintendent: And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins (Matt. 26: 26-28). Scholars: For even Christ our passover is sacrificed for us (1 Cor. 5: 7). Teachers: As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come (1 Cor. 11: 26). All: It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us (Rom. 8: 34).

Lesson 8.—Superintendent: And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt (Matt. 26: 37-39). Scholars: Though he were a Son, yet learned he obedience by the things which he suffered (Heb. 5: 8). Teachers: For whom the Lord loveth he chasteneth (Heb. 12: 6). All: Shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12: 9.)

Lesson 9.—Superintendent: And when he was gone out into the porch, another maid spake unto them, and saith unto them that were there, This man also was with Jesus the Nazarene. And again he denied with an oath. I know not the man. And after a little while they that stood by came and said to Peter, O! a truth thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the cock crew (Matt. 26: 71-74). Scholars: Wherefore let him that thinketh he standeth, take heed lest he fall (1 Cor. 10: 12). Teachers: God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape (1 Cor. 10: 13). All: Bring us not into temptation, but deliver us from the evil one (Matt. 6: 13).

Lesson 10.—Superintendent: And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall; and when he had tasted it, he would not drink. And when they had crucified him, they parted his garments among them, casting lots; and they sat and watched him there. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS (Matt. 27: 33-37). Scholars: He humbled himself, and became obedient unto death, even the death of the cross (Phil. 2: 8). Teachers: Have this mind in you, which was also in Christ Jesus (Phil. 2: 5). All: By that same rule let us walk (Phil. 3: 16).

Lesson 11.—Superintendent: And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay (Matt. 28: 2-6). Scholars: But now is Christ risen from the dead, and become the first-fruits of them that slept (1 Cor. 15: 20). Teachers: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? (Cor. 15: 54, 55). All: Thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. 15: 57).

Lesson 12.—Superintendent: And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I command you; and lo, I am with you alway, even unto the end of the world (Matt. 28: 18-20). Scholars: The Lord gave the word; great was the company of those that published it (Psa. 68: 11). Teachers: But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema (Gal. 1: 8). All: I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth (Rom. 1: 16).