Sunday School Lesson

March 20. Lesson XII—Jesus Dies on the Cross—John 19: 17-22, 25-30. Golden Text—Christ died for our sins according to the scriptures.—1 Corinthians 15: 3.

ANALYSIS.

I. GOLGOTHA, 19: 17-22.

II. MOTHER AND SON, 19: 25-27.

III. THE FINISHED TASK, 19: 28-30.

I. GOLGOTHA, 19: 17-22.

For the evangelist, everything that occurred on the day of the crucifixion was filled with solemn meaning. He has brooded long on the inner meaning of the Cross, and now into his story he crowded his rich symbolism.

He emphasizes the fact that Jesus carried his own cross, v. 17. This does not contradict the other accounts where Simon is commandeered to help. The procession started with Jesus carrying his cross although he was later helped with it. The incident suggests in symbol the voluntary nature of the sacrifice. Golgotha (v. 17) "the place of the skull,' beyond the northern wall of the city, near where two ways cross (Mark 15: 29) took its name from its shape, possibly also from its grim associations.

Jesus was not the only victim that day. Two thieves had also been brought up. Jesus was hanged "in the midst." He was reckoned with the transgressors, Luke 22: 37. From Jordan side (John 1: 26) on to Golgotha, Jesus was "among" those whom he would redeem.

Their gruesome work completed, the soldiers nailed above Jesus' head the placard "written in Hebrew, Greek and Latin" (v. 20) as John is careful to point out. It was an unconscious prophecy of Christ as all the world's king. The Jews, their pride greatly irritated, as Pilate no doubt intended, tried to have the inscription changed, v. 21. Pilate, "by nature obstinate and stubborn" (Philo), haughtily replied, "What I have written, I have written."

Who crucified Jesus? (a) the orthodox religious leaders of his time—who believed that they had high reasons for what they did. Ordinary selfishness, cowardice, prejudice, dislike, such as characterize most of us, were enough when followed out to their logical conclusions, to put to death the Son of God. (b) the vested interests, represented by the Sadducees. They still crucify the Christ when he opposes them (c) the politicians, represented by Pilate. (d) the soldiers,—good fellows in themselves. Jesus spoke highly of some of them. It was a soldier who did him the last earthly kindness he received, 19: 29. But it was by men prepared for their task by military discipline that he was done to death on Golgotha. Our military systems are planned to depersonalize those whom they train. Soldiers are educated not to think for themselves, but to give unreasoning obedience to a command. "Such a system, while it has noble associations with courage, loyalty, honor and self-effacement, counteracts that which Christianity tries hardest to create—a reasoning conscience, *Cofin, The Meaning of the Cross.*

II. MOTHER AND SON, 19: 25-27.

We now come to the most touching scene of all. Reckless in her grief, Jesus' mother had pressed close to the cross. In his dying agony, his care for his widowed mother was his one earthly thought. "Woman, behold thy son," said he, looking at the disciple whom he loved. In the word translated "woman" there is no harshness such as the English suggests. Symbolically the incident is taken that Jesus commends his mother, the Jewish church, the ancient faith which gave birth to Christianity, into the keeping of the Christian believers. What was valuable and permanent in Judaism now passes over into Christianity: The "mother" of Jesus dwells in the house of his disciple.

III. THE FINISHED TASK, 19: 28-30.

Then comes the triumphant "It is finished." What did he accomplish in his finished work? He bore our sins. (a) he was the victim of sin's deadly hostility. (b) he bore our sins on his conscience. He identified himself with men in their suffering, their need, their corporate guilt. He was undergoing the Cross long before he found himself on Calvary. (c) He bears our sin away, not in the sense that another shoulders a legal debt for another, but by demonstrating to us a love that swallows up sin and destroys it. In going the full length demanded by the situation, he showed us the yearning heart of God. That love wins from men an answering love, rendering distasteful the sin that once appealed to them, because it inures him. (d) He bears our sin in the sense that he is our substitute. He opened up the way that leads to God. That way, once opened, remains so for ever. No one need repeat the vicarious sacrifice of him who gave himself to discover the route. But we must climb it after him.

London-Capetown Linked

Another forge in the mighty chain of telephone exchanges, making London the world centre was recently completed when the Lord Mayor laid the cornerstone and spoke to the mayor of Capetown, 8,000 miles distant.

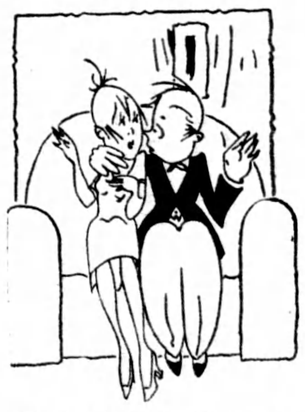
Comradeship

Come, I will make the continent indissoluble;
I will make the most splendid race the sun ever yet shone upon;
With the love of comrades,
With the life-long love of comrades.
I will plant companionship thick as trees along all the rivers of America, and along the shores of the great lakes, and all over the prairies;
I will make inseparable cities, with their arms about each other's necks;
For you; for you, I am trilling these songs,
In the love of comrades,
In the high-towering love of comrades."

—Walt Whitman. "Poems."

OTHERS

Doing nothing for others is the undoing of one's self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good doing something for others.—Horace Mann.



"Dearest, this kiss tells you all I have to say. Have you understood me?" "Oh, please say it again."

Fifty Years Hence

By Winston Churchill, in the Strand Magazine (December, 1931)

The great mass of human beings absorbed in the toils, cares and activities of life, are only dimly conscious of the pace at which mankind is traveling. Enormous changes have taken place in the last hundred years. The pace is ever quickening. Our century has witnessed an enormous revelation in material things, in scientific appliances, in political institutons, in manners and customs. The greatest change of all is the least perceptible by individuals—it is the far greater numbers which in every civilized country participate in the fuller life of man.

Disraeli wrote at the beginning of the nineteenth century that 'England was for the few, and the very few." Now millions have lifted themselves above the primary necessities, in Europe as well as in America. Culture is a possibility for people who, a century ago, would never have thought of it. Even Indian and China, who stood still for thousands of years, are also rapidly moving.

What is it that has produced this new prodigious speed in man? Science is the cause. Science cares nothing for man-made laws, time-honored customs, or cherished beliefs. Science has laid hold of us, conscripted us into regiments, set us to work upon its highways and in its arsenals; rewarded us for our services, healed us when we were young, pensioned us when we were worn out.

Man in his earliest stages lived alone and avoided his neighbors with as much anxiety and probably as much reason as he avoided the fierce flesh-eating beasts that shared his forests. Gradually, however, the advantages of co-operation became evident. For hundreds of years man worked together to utilize his own muscular efforts. But another era dawned when he learned how to harness the forces of Nature. Methods of production and communication were speeded up.

The most wonderful of all modern prophecies is found in Tennyson's "Locksley Hall."

For I dipt into the future, far as human eye could see,
Saw a vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens filled with shouting, and there rained a ghastly dew
From the nations' airy armies grappling in the central blue;

Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging thro' the thunderstorm;

Till the war-drum throbb's no longer, and the battle-flags were furl'd,
In the Parliament of man, the Federation of the world.

Slowly comes a hungry people, as a lion, creeping nigher,
Glares at one that nods and winks behind a slowly dying fire.

These six stanzas of prediction, written eighty years ago, have already been fulfilled.

There are two processes which we adopt consciously or unconsciously when we try to prophesy. We can seek a period in the past whose conditions resemble as closely as possible those of our day, and presume that the sequel to that period, save for some minor alterations, will be similar. Secondly, we can survey the general course of development in our immediate past, and endeavor to prolong it into the near future. The first is the method of the historian; the second, that of the scientist. Only the second is open to us now, and that only is a partial sphere. But, obviously all that Science has achieved in modern times, and the knowledge and power now in her possession, we can predict with some assurance the inventions and discoveries which will govern our future. We can but guess what reactions these discoveries and their applications will produce upon the habits, outlook and spirit of men.

To-day man can control great forces. It is possible to control accurately from the bridge of a battle-cruiser all the power of hundreds of thousands of men. Or to set off with one finger a mine capable in an instant of destroying the work of thousands of man-years. These immense new sources of power, and the fact that they can be wielded by a single individual, have made possible novel methods of mining and metallurgy, new methods of transport, and undreamed of machinery. Undoubtedly the evolution of which they are the present outcome will continue at an increasing rate. Greater speed is assured. We are promised, too, new and greater sources of power. It may well be possible to change the face of the world to extents of which we have not yet dreamed.

Hitherto the production of food has been the prime struggle of man. That war is won. There is no doubt that civilized races can produce or procure all the food they require. Our problem to-day is that the white man produces more wheat than he needs, but the yellow men, brown men and black men have not yet learned to demand and become able to purchase a diet superior to rice. Synthetic food will, of course, be used in the future. But we shall not have to face an existence of tabloid food. Instead, our present food will be prepared, but in a synthetic manner. We shall hardly be able to detect any difference between the synthetic foods of the future and the natural foods of to-day.

Equally startling developments lie already just beyond our finger-tips in the breeding of human beings, and in the shaping of human nature. There seems little doubt that it will be possible to carry out the entire cycle which leads to the birth of a child in artificial surroundings. Interference with the mental development of such beings, expert suggestion and treatment in earlier years, would produce beings specialized to thought or toil. Our minds recoil from the creation of beings who are capable of tending a machine, but without other ambitions, and the laws of Christian civilization will prevent them. But lop-sided creatures of this type might fit in well with the Communist doctrines of Russia. Future races may see new powers in the hands of altogether new and different men to those to which we of to-day are accustomed.

But while men have been gathering knowledge and power with ever-increasing and measureless speed, their virtues and their wisdoms have not shown any notable development as the centuries have passed. The brain of modern man does not differ in essentials from that of the human beings who lived and loved here millions of years ago. The nature of man has remained hitherto practically unchanged. Under sufficient stress — starvation, terror, warlike passion, or even cold intellectual frenzy—the modern man we know so well will do the most terrible deeds, and modern woman will back him up.

At the present the civilizations of many different ages coexist together in the world, and their representatives meet and converse. Englishmen, French and Americans, with ideas abreast of the twentieth century, do business with Chinese and Indians whose civilizations were crystallized several thousand years ago. We have the spectacle of powers and weapons of man far outstripping his intelligence; we have the march of his intelligence proceeding far more rapidly than the march of his nobility. We may well find ourselves in the presence of "the strength of civilization without its mercy."

Therefore, it is important above all other things, that the moral and spiritual conceptions of men and of nations hold their own amid these formidable scientific evolutions. Otherwise it would be better to call a halt in material progress.

To-day

Away with the flimsy idea that life with a past is attended,
There's Now—only Now—and no Past there's never a past; it has ended,
Away with its obsolete story and all of its yesterday sorrow;
There's only to-day, almost gone, and in front of to-day stands to-morrow.

Pardon

To endure and to pardon is the wisdom of life.—Koran.

What New York Is Wearing

BY ANNEBELLE WORTHINGTON

Illustrated Dressmaking Lesson Furnished With Every Pattern

Sheer woolens are tremendously smart for resort and spring.

The ribbed fabrics are especially favored as boucle jersey and knitted woolens.

Here is a clever model with interesting bodice treatment that lends itself just perfectly to these soft flattering woolens.

The skirt displays the voguish wide box-plait effect with extreme snugness through the hips.

And incidentally, you'll like it quite as well developed of plain rough crepe silk or of printed flat crepe silk.

Style No. 2672 may be had in sizes 14, 16, 18, 20 years, 36, 38 and 40 inches bust.

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Write your name and address plainly, giving number and size of such patterns as you want. Enclose 20c in stamps or coin (coin preferred; wrap it carefully) for each number, and address your order to Wilson Pattern Service, 73 West Adelaide St., Toronto.

EFFORT

Most of us come late in life to the discovery that we can do much more than we are doing.

Friendship which flows from the heart cannot be frozen by adversity, as the water that flows from the spring does not congeal in winter.—J. Fenimore Cooper.

Uncle—"That's nice, Willie, to resolve not to torment your poor old dog any more! Here's a nickel for you."

Willie—"Thanks! You see old Fido died last week."

Where law ends tyranny begins.—Earl of Chatham.

Canada Guards Indians' Health

Department of Indian Affairs Maintains Health Service On All Reserve

In the care and training of Canada's Indian wards, the protection of their health is a matter of prime importance. In every province of the Dominion where reserves have been set aside for the benefit of the Indians, the Department of Indian Affairs maintains a health service whereby not only bodily ills are attended to, but the Indians are trained in personal hygiene and otherwise grounded in the fundamentals of preventive medicine.

The health service of the Department of Indian Affairs is carried out for the most part by local physicians and hospitals. About 325 such physicians are employed on part-time salaries or on the call system to attend bands of Indians living in their neighborhood. The number of local hospitals utilized in this manner is about 200.

The permanent full-time health service of the Department is carried out by 13 Medical Superintendents, 10 Field Nurses and 7 Hospitals, located as follows:

Doctors (Full-time Physicians).

Full-time physicians are located at the following reserves:

Quebec: Bersimis, Seven Islands and Caughnawaga.

Ontario: Six Nations Reserve (2)

Manitoba—Norway House.

Saskatchewan: File Hills and Qu'Appelle Agencies combined, and at the Battleford Agency.

Alberta: Blackfoot Reserve, Sarcee Reserve and at Chipewyan.

Northwest Territories: Resolution and Simpson.

Field Nurses.

One field nurse is assigned to each of the following provinces: Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan.

Travelling Nurses.

Prairie Provinces (2); British Columbia (1); Northwest Territories (1).

Departmental Hospital.

Ontario: Lady Willingdon Hospital Six Nations Rerserve Brantford, 20 beds.

Manitoba: Norway House Hospital, 20 beds.

Saskatchewan: File Hills Hospital, 25 beds.

Alberta: Blackfoot Hospital, 36 beds; Blood Hospital, 40 beds; Sarcee Hospital, 20 beds; Peigan Hospital, 8 beds.

The nursing staff of these hospitals numbers 21 graduate nurses. The Indians' fear of and prejudice against medical treatment have been almost wholly overcome and the hospital facilities are now made use of at all times.

In addition to providing the services outlined above, the Department co-operates with Church missionary organizations, in the operation of hospitals and with the Provincial Governments, and the Victorian Order of Nurses in the maintenance of district nurses in many places.

Black Outlook

She lived in a neighboring town and was the daughter of snibbish parents.

They met one night at the pictures and a friendship began. He told her he was an accountant.

One day, as she was passing his place of employment about noon, she lingered in the hope of seeing him.

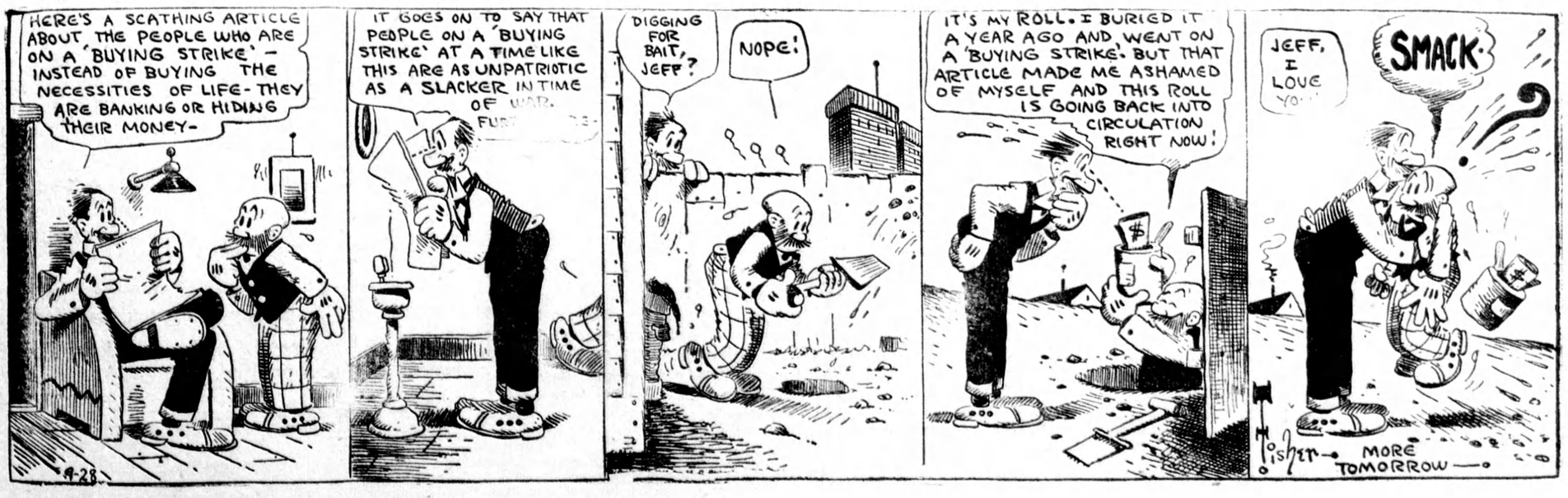
That morning he had been engaged in cleaning out boilers, and presented a grimy appearance as he left the factory for his midday meal.

"Oh, John!" she exclaimed, catching sight of him as he tried to pass unnoticed. "I thought you told me you were an accountant."

"So I am," was his calm reply, "but this is my day for mixing the ink."

A man without decision can never be said to belong to himself He belongs to whatever can make captive of him.—John Foster.

1,000,000 sugar maples are to be planted in the Lake St. John area in the Province of Quebec, according to Hon. Honore Mercier, Minister of Lands and Forests.

MUTT AND JEFF— By BUD FISHER

There Are a Lot of Others Like Jeff.