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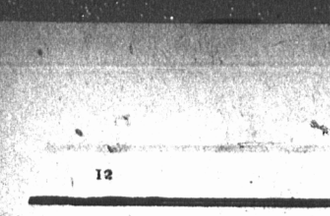
BLATCHFORD'S CALF MEAL



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Commencing Monday, April 25th, 1904, the trains of this railway will rundaily (Sunday excepted) as follows:—

No.	No.	No.	Stations.	No.	No.	No.
21	5	1		2	6	8
P.M.	P.M.	A.M.		P.M.	A.M.	P.M.
5.10	3.20	8.00	lv. Ch'town ar.	9.00	11 55	2.25
5.30	3.37	8.15	Royalty Junc.	8 45	11.30	2.07
6.12	4.14	8.44	N. Wiltshire	8.15	11.03	1.27
6.27	4.27	8.54	Hunter River	8.05	10.51	1.13
7.10	5.04	9.24	Emerald Junc.	7.36	10·17	12.29
No. 7						
A.M.						
7.25			Lv. Emerald Junc.			
8.00	5.38	9.48	Kensington	7.12	9.48	11.53
8.35	6.10	10.10	ar. S'side lv	6.50	9.15	11.20
	No.	No.		No.	No.	
A.M.	3	11		4	12	A.M.
	P M.	A.M		A.M.	P M.	
	7.00	10 35	lv S'side ar.	9.00	5.35	
	7.32	11.19	Wellington	8.37	4.48	
	7 58	11 58	Port Hill	8.01	4.08	
	8.47	1.16	O'Leary	7 12	2.53	
	9 25	2.25	Alberton	6.34	1.52	
	10.00	3.20	ar. Tignish lv.	6 00	1 00	
	P.M.	P M.		A M.	P.M.	

No.	No.		No.	No.
13	15		14	16
P.M.	A. M.		A.M.	P.M.
4.00	6.55	lv. Ch'town ar.	8.30	5.50
5.00	8.23	Mt. Stewart Jc.	7.26	4.15
5.26	9 00	Morell	6 59	3.41
5.47	9.28	St. Peter's	6.39	3.13
6.50	10.55	ar Souris lv.	5.40	1.55
P.M.	A M.		A.M.	P.M.

No.	No.		No.	No.
17	19		18	20
P.M.	A.M		A.M.	P.M.
5.00	8.25	lv Mt. Stewart Jc. ar	7.20	4.16
5.40	9 34	Cardigan	6.32	3.01
6.05	9 55	ar. Geo'town lv	6.13	2.40
P.M.	A.M.		A.M.	P.M.

No 9.		No. 10
P M.		A. M.
7.40	lv Emerald Junc ar	7.20
8.20	ar C. Traverse lv	6.30
P M.		A.M.

Trains are run by Atlantic Standard Time.
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G. A. SHARP
Superintendent, P. E. I. Railway.
Charlottetown, April 21st, 1904.

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THE SUNDAY SCHOOL.

LESSON XI, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 12.

Text of the Lesson, Mark xv, 22-39. Memory Verses, 25-27—Golden Text, I Cor. xv, 3—Commentary Prepared by Rev. D. M. Stearns.

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He is now wholly in the hands, by His own voluntary will and by the will of His Father, of those who for the time being seem to be possessed by demons. Verses 16 to 20, the section between the last lesson and this one, begin and end with the words, "And the soldiers led Him away, * * * led Him out to crucify Him." Between these two sentences comes all the history of Jesus in the hands of the soldiers, the mocking, the smiting, the spitting, the crowning with thorns. But who can describe it? Who ever heard of a prisoner, even though justly condemned to die, subjected to such inhuman treatment?

But it was all foreseen and written by the prophets: "They gaped upon me with their mouths, as a ravening and a roaring lion, for dogs have compassed me, the assembly of the wicked have inclosed me." "Reproach hath broken my heart, I am full of heaviness." (Ps. xxii, 18, 16; lxix, 20.)

In John xix, 17, it is written, "And He, bearing His cross, went forth." It would appear that Jesus Himself bore His own cross as they started forth for Calvary, but for some reason they laid hold upon this Simon, a Cyrenian, and compelled him to bear the cross, either wholly or in part, after Jesus (Luke xxiii, 26). Consider the physical condition of our Lord after the agony and bloody sweat of Gethsemane, the long night of mocking and buffeting, the merciless scourging and all that He afterward suffered at the hands of the soldiers, and was it not a wonder that He could stand at all, much less walk or bear His cross?

No other mortal ever did or can enjoy the privilege of this Simon, but where was Simon Peter, who said he would die with Him rather than deny Him? He is not ready, and this apparently unfortunate but truly blessed African has the honor. Consider Rom. xvi, 13; Acts xi, 20; xiii, 1, and the possible connection with this event. Matthew, Mark and John call the place where He was crucified Golgotha, while Luke calls it Calvary, which is the Greek equivalent and has the same signification, "the place of a skull."

Only Luke mentions the fact that a great company of people and of women followed Him out of the city, bewailing and lamenting Him, and that He turned and spoke to the women, telling them that they had more cause to weep for themselves and for their children than for Him because of the judgments that would come on the city. It is also in Luke only that we find that the two malefactors were led in the procession with Him (Luke xxiii, 27-32).

It is written in Ps. lxix, 21, "They gave Me also gall for My meat, and in My thirst they gave Me vinegar to drink." This also was fulfilled. If this was a stupefying potion mercifully given to lessen the sufferings, it is manifest that Jesus would take nothing to lighten in any way that which He came to endure. "And when they had crucified Him."

Who can tell the agony contained in that sentence? It was the most ignominious and painful punishment known. The anguish caused by the nails tearing through nerves and tendons, the inflammation caused by the exposure of these wounds to the air, the violent pain from the least motion—all caused inexpressible misery from which there was no relaxation or rest till death ensued. Another Scripture was fulfilled, "They pierced my hands and my feet," and yet another, "They part my garments among them and cast lots upon my vesture" (Ps. xxii, 16, 18), for when the four soldiers divided His garments, to every soldier a part, they found that He wore also a seamless coat, and for that they cast lots (John xix, 23, 24).

How minutely all was foretold and how literally all was fulfilled! Just as literally all unfulfilled prophecy shall yet be fulfilled. As you see Him enduring these untold agonies and remember that it is written, "Cursed is every one that hangeth on a tree!" does your heart say with great sympathy with Him, but with gladness because of Him, "Christ hath redeemed me from the curse of the law, being made a curse for me?" (Deut. xxi, 23; Gal. iii, 13.)

The two thieves were crucified, one on His right hand and the other on His left, and thus another Scripture was fulfilled, which saith, "And He was numbered with the transgressors" (Isa. liii, 12). His enemies sat down to watch Him, and both they and the passersby reviled Him and derided Him and railed on Him. The thieves also reviled Him, but one of them afterward believed on Him and was saved. The superscription of His accusation was set up over His head in Hebrew and Greek and Latin (Luke xxiii, 38), and thus was proclaimed to all the world the truth yet to be made manifest to all nations that the despised and crucified Nazarene is indeed the King of the Jews, who as an immortal man shall sit on David's throne and reign over the house of Jacob and over all the earth (Luke i, 32, 33; Zech. xiv, 9).

Consider well His seven sayings from the cross, so full of eternal significance, and may our hearts truly cry with the centurion, "This man is the Son of God!" Forgiveness now, glory hereafter, all we need in between—these are suggested by His first three words concerning the soldiers, to the thief and to John, and should lead the redeemed to cry, My Lord and my God, whose I am and whom I serve! (John xx, 28; Acts xxvii, 23.)

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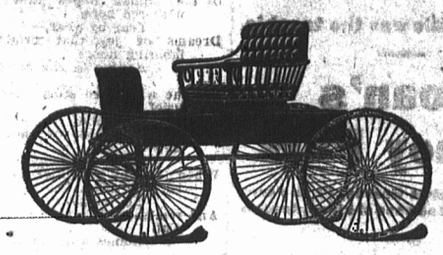

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