

progressed, helped by the funds collected by his parishioners. I should like to state that the Church was Consecrated and absolutely free from debt before Mr. Field left England. Mr. Field's former parishioners very kindly presented the Church with a silver patten, and a donation was received from the late Rev. E. Thring, of Uppingham, of which school Mr. Field was an "Old Boy," and also an offertory from the school chapel. Otherwise, the bulk of the money expended from time to time on the embellishment of the Church was collected or given by members of the congregation.

I remain, yours very truly,

S. SPENCER PAGE,

Vicar's Warden 1883-1890.

March 16, 1891.

Sunday School.

NOTES

FOR A COURSE OF SIMULTANEOUS

Diocesan Lessons.

LESSON XII.

ARTICLE IV.: "*Was crucified, dead, and buried.*"

The Sufferings of our Lord (continued).

The Seven Words from the Cross:

First Word—"Father, forgive them; they know not what they do" (S. Luke xxiii. 34). These words were probably uttered by our Lord when He was being nailed to the Cross. They show how great was His love for His cruel enemies. His ears heard the rough, rude, and blasphemous words which accompanied the coarse and cruel acts then inseparable from the act of crucifixion. The spirit of forgiveness which was taught by our Lord in this saying was closely copied by His followers, as we can see in the case of S. Stephen (Acts vii. 60).

Second Word—"To-day thou shalt be with Me in paradise" (S. Luke xxiii. 43). S.

Matthew and S. Mark both speak of the two thieves at first joining in the mocking of our Lord; but one of them afterwards repented, and showed that most striking proof of his repentance and faith in acknowledging that the Sufferer as an *evildoer* was the KING, the MESSIAH. S. Peter denies (S. John xviii. 27); the disciples on the way to Emmaus doubt (S. Luke xxiv. 21); S. Thomas refuses to believe (S. John xx. 25); but this man sees the crown of a King, notwithstanding the degradation of the Cross.

Third Word—"Woman, behold thy Son.... behold thy mother" (S. John xix. 26, 27). Our Lord is able, in His suffering, not only to pray for His enemies and to comfort the penitent, but also to think of the present sorrow and the future desolation of the mother whom He loves. He commends to the care of S. John, the beloved disciple, the Blessed Virgin Mary.

Fourth Word—"My God, My God, why hast Thou forsaken Me" (S. Matt. xxvii. 46). These words are taken from Psalm xxii. S. Jerome (A.D. 390) hands down a tradition that the whole of the psalm was said by our Lord as well as its opening words. Psalm xxii. speaks of our Lord's passion. Particularly on the following points: His being mocked, verses 7 and 8; His suffering on the Cross, verses 14-18; His trust in God, verses 20, 21; His triumph over death, verses 22-25; His care of the Church, verses 26-31.

Fifth Word—"I thirst" (S. John xix. 28). This our Saviour said, "knowing that all things were now accomplished," that He might fulfill the prophecy contained in Psalm lxix. 21. His soul is athirst for God, Psalm xlii. 2.

"But more than pain that racked Him then

Was the deep longing thirst Divine,
That thirsted for the souls of men."

Hy. A. and M., 119.

Sixth Word—"It is finished" (S. John xix. 30). The humiliation, the suffering, was now drawing to a close, and His great work of intercession begins. He can now plead His sufferings and sin-bearing as the reason why men should be forgiven. Heb. vi. 26, 27.

Seventh Word—"Father, into Thy hands I commend My spirit" (S. Luke xxiii. 46). Thus all sign of sorrow, agony, and darkness of soul passed away. As in the case of the first word, we found S. Stephen copying his Lord, so also he does in the last. Acts vii. 59.