



## LESSON XII.—MARCH 24.

## Jesus Crucified and Buried.

Luke xxiii., 35-53. Memory verses, 46, 47.  
Read Matthew xxvii., 31-66; Mark xv., 21-47; John xix., 16-42.

## Golden Text.

'Christ died for our sins according to the Scriptures.'—I. Cor. xv., 3.

## The Bible Lesson.

44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45. And the sun was darkened, and the veil of the temple was rent in the midst.

46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51. (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52. This man went unto Pilate, and begged the body of Jesus.

53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

## Lesson Hymn.

O come and mourn with me awhile:  
O come ye to the Saviour's side:  
O come, together let us mourn,—  
Jesus, our Lord, is crucified.

Have we no tears to shed for Him,  
While soldiers scoff and foes deride?  
Ah! look how patiently He hangs;—  
Jesus, our Lord, is crucified.

Seven words He spoke, seven words of love;  
And all three hours His silence cried  
For mercy on the souls of men:  
Jesus, our Lord, is crucified.

Oh break, Oh break, hard heart of mine!  
Thy weak self-love and guilty pride  
His Pilate and His Judas were:  
Jesus, our Lord, is crucified.

Come, let us stand beneath His cross;  
The fountain in His side  
Shall purge our deepest sins away:  
Jesus, our Lord, is crucified.

A broken heart, a fount of tears,—  
Ask, and they will not be denied;  
A broken heart love's offering is:  
Jesus our Lord, is crucified.

O love of God! O sin of man!  
In this dread act your strength is tried;  
And victory remains with love;  
For He, our Lord, is crucified.

—F. W. Faber.

## Suggestions.

'The great central event in all history is the death of our Lord and Saviour, Jesus Christ. The centuries circle round the cross.' The old, old story is ever new in interest to sin-burdened hearts, and is ever vital in power to turn hearts to the Saviour who on the cruel cross of Calvary gave his own sinless life as an atonement for the sins of the whole world. Whoever ac-

cepts the free pardon of God through faith in Christ Jesus may have his sins washed away and his soul kept cleansed by the precious blood which was shed on Calvary. Whoever will not accept Christ as his Saviour, must carry his own constantly increasing burden of sin, not only in this world but on through the ages after death. Through all the centuries of our world there has never been any man who has not sinned, except the man Christ Jesus, but he tasted death for every man, and there never has been and never will be a soul too sinful for him to save. Neither has there ever been or ever will be a human soul that does not need a Saviour.

Our lesson to-day covers the greatest and most important fact in all the history of the Universe. The ground is holy, let us draw nigh with reverent heart and simple faith, with an earnest prayer that we may understand the meaning of Calvary as never before.

After Pilate had yielded to the voice of the people and the priests, they led Jesus away to be crucified. Crucifixion was the most brutal and shameful form of punishment and death then in use. The criminals were compelled to carry the crosses on which they were to be nailed. Our Lord, though strong in spirit, had lost all physical strength through the strain of the previous night. He had been mocked at, buffeted, spit upon and beaten with the cruel scourge, now as they laid the heavy wooden cross on his shoulders, it was more than his poor worn frame could bear. No one volunteered to carry it for him, no one could have been paid to do it, but the soldiers seized upon Simon, a native of Cyrene in Africa, and forced him to bear the cross of Jesus, as they went on to Calvary.

It was nine o'clock in the morning when Jesus was laid on the cross and the cruel nails were driven into his hands and feet. The suffering and agony were intense, but Jesus spoke no word of complaint or pain; in the midst of his bodily distress, his heart was full of love and pity for those whose hearts were full of murder. 'Father,' he cried, 'Forgive them, for they know not what they do.' But the people standing gazing at the cross were neither moved by his sufferings nor by his loving forgiveness, they mocked and derided him, saying that he had saved others, but could not save himself nor come down from the cross. He could have come down from the cross at that moment, and the people would have believed in him as a wonderful miracle-worker and king, but he could never have been our Saviour, if he had done so, for he would not have paid the penalty of our sin—death. Through his death we have life.

The title of the Crucified One—This is Jesus the King of the Jews—was written over his cross in the three languages that all who passed might read. Aramaic, Greek, Latin—the language of the people, the language of the cultured, the language of the military—that Passion Week Jesus had heard them all. He had heard the hosannas of the Jewish rabble; he had received the mission of the cultured Greeks; he had listened to the voice of the Roman soldiers. . . . In the coming age his gospel would influence all three—the men who toil, the men who study, the men who fight; it would support the first, it would illuminate the second, it would soften the third. This has been the actual course of Christianity. It has secured the rights of the masses; it has trimmed the lamp of the student; it has mitigated the horrors of war.—From 'Studies of the Portrait of Christ,' by Geo. Matheson, D.D.

Within a few feet of the cross of Christ sat the Roman soldiers gambling over his clothing. The gambler may turn his back on the cross but he can never get away from the pitying eye of the Saviour. Our Lord was crucified between two thieves. As the crowds gazed at the three crosses their attention and derision was all centred on Jesus. Then one of the thieves took up the mocking cry, bidding Jesus save himself and them from the cross. But the other thief rebuked the mocker, and turning to Jesus with exquisite penitence and faith, said, 'Lord, remember me when thou comest into thy kingdom.' The disciples had almost given up the hope of any kingdom, they supposed that the death of Jesus would be the death blow to all their schemes for bettering the world, the Kingdom of Heaven was still to them an almost inexplic-

able term, the kingship of Jesus was beyond their faith—but not beyond the faith of the dying thief, he recognized Jesus as a king. What joy this recognition must have given to our Lord! And what joy must have filled the heart of the penitent thief at the assurance that that very day he should with his newly found Lord and Saviour enter the glories of Paradise.

At noonday the sun was suddenly darkened and the whole land lay in darkness until three o'clock, when Jesus with a loud voice committed his soul to God the Father and voluntarily gave up his life. Then the veil of the temple was torn from end to end, that thick curtain which separated the Holy of Holies where the high priest had to go alone once a year to make sacrifice for the sins of the people, from the Holy Place where the priests ministered continually before God. (Hebrews ix., 2-12), thus signifying that the way to God was henceforth open to all men through the death of Jesus Christ, our great and only high priest and sacrifice, (Heb. ix., 24-28). For Christ is not entered into the holy places made with hands, which are the figure of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but, now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

## C. E. Topic.

Sun., March 24.—Topic—What I owe to Christ.—II. Cor. viii., 9; I. Peter ii., 21-25.

## Junior C. E. Topic.

## THE BEST COMPANION.

Mon., Mar. 18.—Jesus desires your friendship.—John xxi., 15-17.

Tues., Mar. 19.—The words of Jesus are true.—John viii., 14.

Wed., Mar. 20.—Jesus helps us to be better.—John x., 10.

Thu., Mar. 21.—Christ a friend to men.—Matt. xxiii., 37.

Fri., Mar. 22.—Christ can be your friend.—Matt. vii., 7, 8.

Sat., Mar. 23.—Living with Christ.—I. John iii., 24.

Sun., Mar. 24.—Topic—Companions of Jesus.—Luke xxiv., 13-32.

## Free Church Catechism.

35. Q.—What is the essential mark of a true branch of the Catholic Church?

A.—The essential mark of a true branch of the Catholic Church is the presence of Christ, through his indwelling Spirit, manifested in holy life and fellowship.

36. Q.—What is a Free Church?

A.—A Church which acknowledges none but Jesus Christ as head, and, therefore, exercises its right to interpret and administer his laws without restraint or control by the state.

## Training Needed.

Parents and teachers have authority. It is their duty to enforce obedience to cause the precept to be practised. This requires discipline, drill, training. It demands wisdom and patience, self-training and prayer. The difficulty lies in this that the will of the child and the scholar has to yield assent. There must be a wise use of authority in enforcing obedience. Here comes in the necessity of the help of the Spirit of God. He will use the means put forth and bless it to the child to the fulfilment of the promise. God has given us ourselves to control, to train, and our children and scholars to teach and train. There is no better work, no greater privilege. Parents and Sunday school teachers are fellow-workers with the Spirit of God. Forget not that the training only begins with the teaching. Training forms character and abides. We need to be not only taught, but trained of God. He disciplines in his school. —George Switzer.