

a mockery of a royal robe. Having thus arrayed the Holy Sufferer, they bowed the knee before Him, saying, "Hail, King of the Jews," in imitation of the "Ave Imperator" cried by the Roman soldiers in the presence of their emperor. Then with cruel blasphemy they strike Him with the palms of their hands, spat upon Him, and smote the crown of thorns into His brow with the reed sceptre: each act being a miserable parody of some ceremony of homage."

"Thus was Jesus in wicked mockery crowned and invested with robe and sceptre. . . . Never was He more a king than now. He was a King, ruling over and subduing sin and evil. . . . Evil can only be overcome by endurance by patience, by humiliation, by love." Isaiah lvi. 3-6, 1. 6.

Children to learn for next Sunday :

Collect.

Catechism—Answer to "What meanest thou by this word *Sacrament*?"

Texts—Isaiah l. 6; Psalm lxxix. 19.

### LESSON XI.

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

There are three things to consider under the heading—The Sufferings inflicted during the actual Crucifixion. (Lesson VIII. d.)

A. The crucifixion (S. Matt. xxvii. 33-50) †

B. The death (S. Matt. xxvii. 50-57). †

C. The burial (S. Matt. xxvii. 57-66). †

A. The Crucifixion.

a. Death by exposure on a cross was a Roman punishment, and was inflicted only on slaves or conquered people not admitted to the privileges of Roman citizenship. The sufferer, after being scourged, was compelled to carry his cross to the place of execution. Here he was stripped of his clothing and fastened to the cross, laid upon the ground for the purpose, either by nails through the hands and feet, or by ropes. The cross was then lifted upright and fas-

tened into the ground, and the sufferer left to die. It was no uncommon thing for a person to endure to the third or fourth day.

b. Our Lord, after the mental suffering in the garden, when the angel strengthened Him, and the physical suffering of the scourge, was, we cannot wonder, unable to bear the burthen of the cross laid upon Him, that he might convey it from the judgment hall to the place of execution. As they led him out they met Simon (S. Matt. xxvii. 32) who was probably recognised as a disciple of the prostrate Prisoner. He was therefore pressed into the service of the state to share the burthen of the cross with our Lord. It appears to have been at this time that our Lord, as he rose from the ground, spoke to the "daughters of Jerusalem" (S. Luke xxiii. 27-32), who were weeping and lamenting at the piteous sight which they saw.

*Golgotha* (S. Matt. xxvii. 33). This is the same name as Calvary, and means the "place of a skull." It may have been given because the rising ground looked like a skull. Tradition, as early as the third century, associates the name with the skull of Adam upon which the blood of the Second Adam is said to have streamed down as it lay at the foot of the Cross.

*Vinegar and Gall* (S. Matt. xxvii. 34), or, "wine and myrrh," as in S. Mark. This was some narcotic offered with the intention of dulling the pain; but it was not accepted. Our Lord would not refuse any part of the suffering which was to pay the price of man's redemption.

*They Crucified Him* (S. Matt. xxvii. 35). S. Mark mentions the hour, the third, i.e. about 9 a.m., from this hour to 3 p.m. our Lord hung dying on the cross; from 12 noon to 3 p.m. a great darkness covered the land.

During this six hours our Lord is reported to have spoken seven times. These utterances are known as the "Seven words from the Cross," and will form the subject of our next lesson.

Children to learn for next Sunday :

Collect.

Catechism—Answer to "How many parts are there in a Sacrament?"

Texts—1 S. Peter ii. 42; S. John xii. 32.

\* Blunt on S. Matthew.

† The other evangelists record these events—S. Mark xv. 22-47; S. Luke xxiii. 26-56; S. John xix. 17-42.

If my mind is not in my worship, it is as though I worshipped not.