

it was not the custom to bury those who were condemned to be crucified; but with the Jews it was the reverse (Deut. xvi. 22, 23). Yet though the law of the Romans forbade burial, it was within the power of the magistrate to grant leave of burial. And this leave Pilate was ready to grant for had he not found "no fault at all" in the Saviour? Isaiah also foretold of Him (Isa. liii. 9) that He should make "His grave with the wicked, and with the rich in His death." The first part of this prophecy was fulfilled by the Jews themselves asking that "the body should not remain on the cross" (S. John xix. 31), and the action by S. Joseph of Arimathea (S. Matt. xxvii. 57-61) and Nicodemus (S. John xix. 39).

- (b) Our Lord was buried that we might thereby learn that "nothing may be done or suffered by our Saviour in these great transactions of the Mediator but may be acted in our souls and represented in our spirits" (Rom. vi. 4; Col. ii. 12.)

b. The preparation for burial.

- (a) S. Joseph of Arimathea was the one who begged the body of Jesus from Pilate. He was a rich man (S. Matt. xxvii. 57), and would therefore have easy access to Pilate. He was a counsellor, a good man and a just (S. Luke xxiii. 50, 51), possibly emboldened by the manifest injustice of the condemnation; he is described by S. John (xix. 38) as a disciple, but secretly, for fear of the Jews. This man placed the tomb which he had prepared for his own burial place at the disposal of the disciples and friends of our Lord.
- (b) He was assisted in his work by Nicodemus (S. John xix. 39, iii. 1, &c.), who came secretly in the night to consult with our Lord on His doctrine.

- (c) The body was prepared for burial after the manner of the rich Jews in those days (S. John xix. 40). Having been with all care and devotion taken down from the Cross, It was wrapped in a cloth of fine linen with a mixture of myrrh and aloes about one hundred pounds' weight, laid in the new tomb, and there left until the process of em-

balming could be completed after the Sabbath was over.

- (d) The tomb was probably a small square chamber cut out in the rock, over the door of which a large stone cut probably in the form of a rough large millstone, which could be easily rolled.*

c. After the burial.

The enemies of our Lord feared the resurrection, accordingly they professed to fear that His body would be stolen. They applied to the Governor for a guard to be placed over the tomb. "Pilate granted them more than they asked; he did not take upon himself the work of providing against the fraud they suggested, but left it to themselves, so that the enemies of Christ had power of preventing all access to tomb." (S. Matt. xxvii. 62-66.)

Children to learn for next Sunday:

Collect.

Catechism—Answer to "What is required of persons to be Baptised?"

Text—S. John xv. 13, 14.

We feel best if we give to the Lord something of our own—something that it has cost us an effort to get.

"Papa, please let me have an apple tree this season?" said a little girl.

"Why, my daughter?"

"S. that I can call it my own, and use the fruit as I wish."

"But how do you want to use it?"

"I want to pick the fruit and sell it, and make missionary money, which will then be truly my own getting."

It would be well for boys and girls to have a chicken, a sheep, a tree, a patch of ground, or something of the kind, the income of which they, every year, could give us for Church work.

* See Smith's Dictionary of the Bible, Article "Tomb."

† Saddler on S. Matthew.

* Bp. Pearson on the Creed, Art. iv.