

International Sunday School Lesson for Sunday, June 7th.

JESUS CRUCIFIED

Printed verses: Luke 23:33-46.

Golden Text: He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.

The Lesson

And when they came unto the place which is called The Skull, there they crucified Him, and the malefactors, one on the right hand and the other on the left. And Jesus said, "Father, forgive them; for they know not what they do." And parting His garments among them, they cast lots. And the rulers stood beholding. And the rulers also scoffed at Him, saying, "He saved others; let Him save Himself, if this is the Christ of God, His chosen." And the soldiers also mocked Him, coming to Him, offering Him vinegar. And saying, "If thou art the King of the Jews, save thyself." And there was also a superscription over Him, THIS IS THE KING OF THE JEWS. And one of the malefactors that were hanged railed on Him, saying, "Art thou not the Christ? save thyself and us." But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man has done nothing amiss. And he said, "Jesus, remember me when thou comest into Thy Kingdom." And He said, "Verily I say unto thee, Today shalt thou be with me in Paradise." And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour. The sun's light failing: and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said, "Father, into Thy hands I commend my spirit:" and having said this he gave up the ghost.

Comments on the Lesson

Last Sunday we saw Jesus emerge from the Garden of Gethsemane to find his watchers asleep. We witnessed the mob bear down upon him to carry him before the enraged Jews who sought to take his life. Betrayed by Judas, denied by Peter and deserted by all of the disciples, Jesus was hailed before the high court of the Sanhedrin, in the hours of the night, and condemned to death. Today's lesson is a continuation of that study. It is now after sunrise, and there must be another trial, because of the illegal features of the former hearing and action of the court. In this court there appeared nearly all of the 71 members constituting the Sanhedrin. In rapid manner the trial was conducted and the sentence of death formerly passed upon Jesus was ratified. Judas, the betrayer, was nearly by when the sentence was pronounced, and he rushed up to the chief priests and elders, and confessed that he had sinned when he betrayed the innocent blood. He handed the thirty pieces of silver to them, but they would not take it, and replied by saying to Judas: What is that to us? Then Judas threw the silver at their feet, turned away from them, and went out to a secluded spot and hanged himself. The chief priests took the silver, and because they could not place it back in the treasury, they took counsel, and bought a potter's field with it, in which to bury strangers, and that field is still called the Field of Blood, because it was purchased with the blood money obtained for betraying the Lord Jesus Christ. Pilate was the Roman governor, and the Jews had not the power to execute the death sentence, therefore they had to take Jesus before Pilate and there obtain official orders for his execution. These Jews knew that Pilate would not be interested in the charges which they had preferred against him—that he claimed to be the Son of God. They must use some great argument that would appeal to the Roman governor, and arouse his ire so he would order the death of Jesus. So these Jews charged in Pilate's presence that Jesus claimed to be king of the Jews; that he had said he would set up a kingdom that would stop payment of taxes by the Jews to the Roman government. Pilate knew that these things would only make Jesus more popular with the multitudes, so this scheme of the Jews failed to arouse the ire of Pilate. Jesus stood in the presence of Pilate and answered him only one question. After that he was silent in the face of the charges that were being hurled against him. Pilate did not want to order the execution of Jesus, because no evidence had been produced against

him that would justify such action. It was customary at that time of the Passover for the king to release unto the multitudes a prisoner, and Pilate asked them if they would have Jesus released unto them. No, they would have Barabbas, a robber, and insisted that Jesus of Nazareth must be crucified. Pilate sent Jesus before Herod, upon recalling that he was from Galilee, in order to dodge the responsibility himself. Herod was glad to meet Jesus, and insisted that he perform some of the miracles for which he had become noted. The day of this was over, however, and Jesus refused to do it. Thereupon Jesus was sent back to Pilate, who was sorely troubled about the whole affair. Pilate's wife advised the Roman governor to have nothing to do with this man Jesus, because she had suffered in her dreams about him that day, and with a woman's intuition was convinced that Jesus was the Christ, the Son of God. Pilate took Jesus aside, and in private conference with him became convinced that Jesus had no intention of establishing an earthly kingdom, and that all references made to kingdoms concerned a spiritual kingdom. This Pilate passed on to the milling mob of angry Jews, but their only answer was a still louder and more insistent cry to Crucify Him. When Pilate still hesitated, the shrewd leaders among the Jews intimidated Pilate that he would lose his governorship, perhaps his life, if he failed to order the crucifixion. Then Pilate took water, washed his hands in public as a token that he saw nothing in Jesus that would justify his crucifixion, and that he was washing his hands of the whole sordid affair, asserting that the blood of the innocent Christ would be upon their hands. And the mob accepted this mandate by saying: Let his blood be upon us, and our children.

Then Jesus was taken by the frantic mob into the common hall, where the whole band of soldiers gathered, and at last they had Jesus where they wanted him. They stripped him, and put upon him a scarlet robe in mockery of Christ's claim to being the king of the Jews. They platted a crown of thorns and pressed it down upon his precious brow, as a mockery of the crown of the king. They placed a reed in his hand, and stood him there in that attitude, while they bowed about him in mockery, as if bowing before an earthly king. And they addressed him with mocking words: Hail, King of the Jews. Their hatred then went beyond control, and mockery was turned into abuse, as they struck Jesus Christ, and spit upon him, and bet him over the head. Then took the mocking clothes off of him, reinvested him with the garments of which he had been divested, and led him away to crucify him. Jesus had to bear his own cross, as the journey was started toward the spot where the world's greatest event was to take place. On the way a man of Cyrene, named Simon, was pressed into service to carry the cross for Jesus. And the procession continued, with great multitudes following, some jeering, some laughing, some weeping, many women in hysterics, a procession that had no equal since that day, and had none to compare with it in all the history of the world before that day. It was this kind of a scene that our lesson talks about in the opening verse. Let us read the lesson:

The earthquake was of such violent nature that the veil of the temple was rent in twain from top to bottom, and great rock cliffs were split in two; graves were opened and saints came forth. A centurion, and those with Him watching Jesus saw all those things, and were convinced then that Jesus was, indeed, the Son of God. A man by the name of Joseph, a member of the Sanhedrin, and also a secret disciple of Jesus, went to Pilate that evening and begged to be permitted to bury the body in his own tomb which he had carved in the stone. Pilate gladly granted the request, and Joseph, with the help of Nicodemus, took the body and wrapped it in clean linen cloth, and buried the body in the tomb. Mary Magdalene, and the other Mary were sitting by the tomb, grieving for their friend. The next day the chief priests and

Pharisees came unto Pilate and reminded the governor that Jesus had predicted that he would arise again, and they begged to Pilate to have the tomb sealed in such manner that the stone could not be rolled away. This they wanted done, they said, so the disciples could not roll the stone away, take the body of Jesus out secretly, and then claim that he had risen, as he said he would do. Pilate granted the request, and the tomb was thoroughly and carefully sealed. Not only did they seal the tomb, but left soldiers to guard the grave, as a still greater precaution. And in that dark tomb we leave him, until the next lesson reveals subsequent events—we leave him in a tomb hewn in the stone, with a great stone placed at the entrance, and this sealed and thoroughly so, by those enemies who had put him to death, and with a guard from the enemy's camp keeping watch, to see to it that none released him.

Friends, we could discuss the details of this great event in the world's history from now until sundown, and then have made but a start upon it. Writers, preachers, teachers, lecturers have been writing and speaking and preaching on this one subject for centuries, and it remains as yet an ever new subject, so big that it challenges the pigmy mind of man, and causes him to feel his insignificance and his nonentity, and the only thing about it that encourages one to try to plumb its great depth of meaning is the fine, sweet fact that Jesus suffered as herein described for us insignificant, pigmy-minded men. We could give this time to a discussion of whether or not old Judas did the right thing in committing suicide, or talk about how the soldiers took the garments of Jesus and divided them, casting lots, or shooting dice, for the one garment that could not be torn or divided; we could go into detail and describe the formation of the court of the Sanhedrin, and give the names of each member of that court, with some interesting feature of each member's character. In fact, we could spend not only these few minutes of our lesson time on any one of the many phases of these scenes, but we could spend the whole day on even one of them, and then not exhaust the study or discussion. But, after all, these instances and particular questions are more or less non-essential when the one big, outstanding truth stares one in the face. There is in this lesson the one foundation of all Christian religion, and that is the Cross of Christ, the instrument upon which he died for you and me, the one big purpose in his coming to earth to live among men, to the end that he might die for men. Unless we accept and believe this story of the cross, there is no need to accept or believe any other portion, word or syllable of the whole Bible.

The prophets of old told or the coming of this one event, and historians since that day have described it. The whole theme and scheme and plan of the Christian religion is hinged upon this one thing—the Cross of Christ. We may never know just why the Father chose this one method of suffering and torture for His only son as being the means of salvation for men. It is enough for us to know that He did choose this way, and made it the one and only way for us to reach the Father, for no man cometh unto the Father except by Christ, the Christ who died on the cross to prepare that way. Every great and good thing that has ever come to any one has come through sacrifice, and it is but fitting and proper that the greatest gift any man can receive is made possible through the greatest sacrifice ever recorded on the pages of history and written in the hearts of men. In this lesson today is the test of men's belief in the whole plan of salvation. If any one doubts this story of the Cross, then that one should discard the whole Bible and pay no more attention to any portion of it, for the cross is the kernel in the whole thing, the magnet that draws all else pertaining to the Christian religion to it. Had Jesus Christ been anything else or less than the Son of God, his death on the cross would not have drawn the millions of men and women to the foot of the cross to accept his teachings and receive his blessings that have marked the growth of Christianity all over the world.

Pilate saw nothing in Jesus to condemn, but when he was threatened with the loss of his office he handed the Master over to the mob. We condemn him for that, yet how often do we hand him over when our business is threatened. How often do we fail to stand by the right simply because we fear it will hurt us personally to take such stand. Pilate washed his hands of the whole affair, and made it plain that he wanted none of the blood of Jesus Christ on his hands. The Jews said all right—let his blood be upon us and upon our children. It has, it is still upon their hands. Today the Jews are the richest people in the world. They have kept their race more intact than that of any other race. Inter-marriage with other races is something rare among the Jews. They control the wealth of the world. Their numbers are countless. Yet they have no home, no nation, no flag. Nor will they ever have until they accept Jesus Christ as the Son of God, and worship him as such. They crucified him on the cross, and to the cross they must go for redemption, as a race and as individuals. There's a cross for every man, Jew or Gentile. And there's no other place to go for eternal life. Without the cross, the Christian religion would be nothing more than a Kiwanis club, or any other group or organization having for its purpose the assembling of men in a given community at a given hour for purposes of little real import. The cross of Christ ought to be the biggest thing in every Christian's life. For it was the one big thing in Christ's life. It ought to mean more than a mere form of worship; it ought to mean more than fraternal lodges; it ought to mean more than political parties.

We need a spirit of Christianity that is bigger than self, bigger than money or the love of money, a Christian spirit that is stronger than politics or political affiliation. A Chris-

W. O. W. LOG ROLLING PRONOUNCED GREAT

Many men and women in Transylvania county attended the semi-annual Log Rolling association convention held in Canton last Friday, and report an unusually enjoyable session. T. S. Keever, president of the association, expressed keen pleasure because of the intense interest manifested by the various camps in the district. W. H. Grogan, Jr., district manager, is quoted as saying that the Canton meeting was one of the best ever held by the association.

At the business session, the following officers were elected for one year: President, N. B. Rhodarmer, Canton; vice president, Dr. E. L. Holt, Murphy; secretary-treasurer, W. H. Grogan, Jr., Brevard.

tian spirit that is stronger than national patriotism, and will enable us to recognize the rights of men of all nations and all races. A spirit that crowns Jesus Christ king of all kings, above the president, emperor, dictator or pope. For all these things pass away. Kings die and rot in the ground just like the strangers buried in the field of blood rot and decay. Presidents and political leaders pass from the earth and marble slabs mark the spot where their bodies decay in the ground. The one and only everlasting and eternal thing that can come to us, comes through that old rugged cross upon which Jesus Christ died that we might have this one everlasting blessing that comes to the man who lives with Jesus and for him. I point you today to the cross, which is the key to Christ, and the only key that will unlock the portals of heaven to you.

Pisgah Forest News

June is here, not only the month of brides, but also the month of roses, the month beautiful, and with the usual hot weather.

Mr. and Mrs. Bill Hawley and daughters, Mr. and Mrs. Royce Hawley; and Mr. and Mrs. Dunn of Gastonia, spent Sunday with friends and relatives in this section.

Mr. and Mrs. Henry Sentell and children were shopping in Hendersonville Friday.

A good many people from this section attended the services at Turkey Creek Sunday.

Miss Louise Price of Charlotte is visiting Miss Clara Barnett.

Mr. and Mrs. McKinley Ross and Miss Nellie and Mr. Reuben Mackey attended the Cherokee Indian school commencement at Ravensford during the week-end.

Mrs. Carland of Mills River, is visiting her daughter, Mrs. Tom Barnett.

Mr. Bill Nicholson of Mills River, spent Sunday with his brother, J. W. Nicholson.

Several young people from this section attended a farewell dance at the home of W. Taylor at Boylston Monday evening in honor of Misses Bunea and Lola English, who will leave Wednesday with Mr. and Mrs. Clarence Hall for New Mexico.

Mr. E. P. Carland is visiting his uncle, Tom Carland, on Mills River.

Mr. and Mrs. H. Hedrick and son, Sunday, and Roy Carter, were Sunday evening guests of "Dad" Twitchell of Blantyre.

The Pisgah Forest baseball team defeated Penrose on the local diamond Saturday afternoon in the first game of the Carolina Valley league with a score of 7-1.

Miss Frances and Mr. Cecil King of Boylston, were Sunday guests of

Mr. and Mrs. Sid Barnett. Miss Jane Terry of Brevard spent the week-end with Miss Elizabeth McCoy.

Mrs. T. E. Patton, Jr., and daughter, Rebecca, have returned to their home here after spending a week with friends and relatives in Charlotte.

Mr. and Mrs. J. Buckner and children are visiting at Rimes Creek.

Mr. Emmett Reese has been seriously ill for the past two weeks.

Ralph Reed of Blantyre was a visitor here Sunday.

The Carr Lumber company's saw mill closed Saturday afternoon for an indefinite time.

Three converts of the recent Turkey Creek revival will be baptized here Sunday afternoon at 3 o'clock.

We Pay Cash for Chickens and Eggs

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Light Hens	13c
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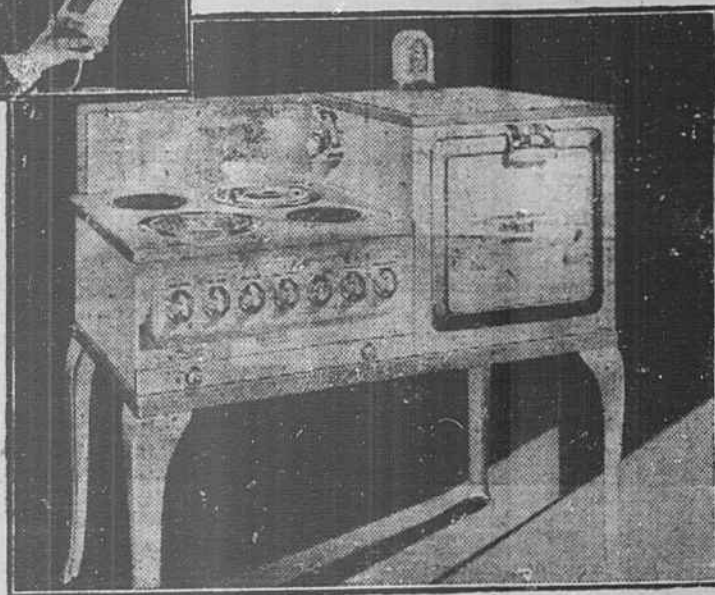
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