

# Sunday Reading.

## PILATE'S FATAL PLATE.

The Original Death Sentence Of Christ Still in Existence.

It will probably be a surprise to the majority of people to learn that the original death sentence passed upon Jesus Christ is still in existence in the form of an engraved plate dating from the very day the sentence was pronounced by Pontius Pilate, and which has been retained through all these years as one of the most precious of all relics of the Saviour.

The sentence is engraved on a plate of brass in the Hebrew language, and on its side are the following words:

"A similar plate has been sent to each tribe."

This particular plate was discovered in the year 1280 in the city of Aquila, in the Kingdom of Naples, by a scientific commission that had been appointed to search that ancient city for the antiquities known to have been kept there. Evidence remained that this city had been the repository of many old Roman records and other documents and mementoes associated with the early Roman Empire, and for this reason it was especially made the object of the commission's inquiry.

The plate bore every evidence of genuineness, and accompanying it were reliable documents, and among the records were references which placed the authenticity of the engraving beyond question. The plate is now kept in the chapel of Caserta, a little town some twenty miles north of Naples, where it is contained in a box of ebony and shown to curious loving travelers, and many voyagers en route for Naples diverge from their beaten track to visit this little chapel and look upon the everlasting memorial of the most remarkable judicial sentence ever pronounced in the history of the world. Translations in English, French and German hang upon the wall near the original, and it is thus readily understood, while the study of the engraved lines and the appearance of the simple brass appeal to the imagination of even the most indifferent, and bring to the mind's eye the picture of that memorable scene 1,800 years ago. Aside from the sacred associations that are called forth in every Christian mind at sight of this relic, there is also the historical interest aroused by looking upon an existing object that was contemporaneous with and called forth by an incident that will be the most prominent in history so long as the world exists.

The plate reads as follows:

Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

In the seventeenth year of the Emperor Tiberius, and on the 26th day of the month of March, in the Holy City of Jerusalem, during the pontificate of Annas and Caiaphas.

Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the praetor, sentences Jesus of Nazareth to death on a cross, between two robbers, as numerous and notorious testimonies of the people prove:

1. Jesus is a misleader.  
2. He has excited the people to sedition.  
3. He is an enemy to the laws.  
4. He calls himself the Son of God.  
5. He calls himself falsely the King of Israel.

6. He went into the Temple followed by a multitude of people carrying palms in their hands.  
7. Orders the first centurion, Quirinus, Cornelius, to bring him to the place of execution.  
8. Forbids all persons, rich or poor, to prevent the execution of Jesus.

This constitutes the body, and of course, the interesting portion of the plate, but in addition the names of three men are perpetuated and given a value that their owners probably never anticipated would cling to them by being attached as witnesses of the promulgation of this sentence.

The names of the witnesses and the order in which they come are:

1. Daniel Kobani, Pharisee.  
2. John Sorobabel.  
3. Raphael Kobani.

It is believed that twelve of these plates were engraved and sent to the various tribes throughout Judea and over into the Roman provinces of Europe. The remaining eleven are probably buried in widely separated points where they never will be brought to the knowledge of mankind, or have long since been destroyed.

The engraving on the plate is well done; the Hebrew characters are cut deep and with perfect accuracy.

Ring Money of the Bible.

The ancient Egyptians are represented in contemporary paintings as weighing rings of metal, gold and white gold (i. e., silver) and keeping them by vessels containing piles of such weighted rings, each having, in all probability, its own distinctive value.

The money used by the children of Israel when they went to purchase corn in Egypt may have been of this ring shape, resembling the bronzed rings for the ankles still occasionally found in the bogs of Ireland and those used by civilized tribes in the South Seas. The Israelite money is spoken of as bundles of money (Gen. 42: 35), and a similar phrase occurs in the book of Deuteronomy (Deut. 14: 24-26), where the payment of tithes is permitted in money instead of kind, when distance prevents the journeying of flocks. The passage states, "then shalt thou turn it into money, and bind up the money in thine hand."

This implies the use of ring money, or at all events of money in pieces that could be tied or fastened together.

This use of ring money, and its kindred one of ornament for the person, representing material and available cash, is spread through many Oriental nations, and in places still holds its own.

Nubia is one of the countries in which ornamental ring money is still used, and in the cabinets of the Numismatic Society may be seen some interesting specimens of Nubian ring money presented to the Society by the late Joseph Bonomi.

Amongst nomadic tribes especially, importance has always been attached to the visibility and portability of wealth, and ornaments for the use of their women, offered a convenient form for the gratification of this idea. From the ornament being attached to the woman, it acquired a sort of taboo character, and interference with it was considered as an insult to the owner of the female slave. There was the convenience also for making that grand display of material property so dear to the Oriental mind, and the further advantage

of an easy removal and negotiation in case of an urgent need.

Egyptian gold rings are to be seen in the University Museum at Leyden, and the same character of ornamental currency may be noted even in European countries.

## THE CHRISTIAN NATION.

A Talk on the Christian Endeavor Topic for the Week Beginning July 1.

The question appointed for discussion is, "What has Christianity done for our country?" Perhaps, the most honest answer would be that it has done all that we would allow it to do. It has done so much that it is a marvel that it has not done more. It is capable of effecting transformations so blessed and so beneficent, of working such changes in business, in society and in government, that did we let it exert its power, heaven might be begun here below. The problems that perplex us, the social anomalies that gail us and the anxieties that make our lives a burden, would disappear if Christianity were the rule of private, social and public life. We already owe to it the refining, civilizing, moral influences which have raised the nation to its present high plane. Our hospitals, our charities and our various institutions for the alleviation of suffering and the relief of poverty, had their origin in the love that Jesus manifested and kindled in the hearts of his people. The Sunday rest, the sanctity of home and family ties, the merciful treatment of unfortunates and wrongdoers are all fruits of Christianity's influence. They do not exist where Christianity in some form does not operate on the public conscience. So far have we progressed from the old system of autocratic rule and disregard of the welfare of the people. The last century has seen the advances, because Christ and his principles have been better understood than ever before. By no previous generation since his earthly life closed have he and his mission been so clearly seen and appreciated as by this. And the light is growing. We see now the meaning and value of much that he said, which our fathers did not see, and as we see more, society will approximate more and more nearly to his ideal. Yet Christ had nothing to say about government or social institutions. He repudiated all authority on the matter and even refused to interfere in a case of disputed inheritance. His reliance for the reform of society was on the reform of the individual. The broad principles of the fatherhood of God and the brotherhood of man which he labored to instill in the hearts of his followers, and sufficient for the regeneration of our social relations. It is these principles on which is built all of good there is in our land and to the growing influence of these principles we look for the brightness of the future. It is these principles that the missionary carries to heathen lands and he sees that there they produce the same fruit of love and kindness and helpfulness. So shall the seed be sown broadcast and bear its fruit in every land until all the nations become the kingdom of Christ.

It has often been asserted that, if men and women would use Paine's Celery Compound when the first indications of trouble and disease are felt, there would be fewer sick people, and less money expended for remedies. There is no medicine in the world as far-reaching in its work and effects as Paine's Celery Compound. It should be in every home where there is sickness, as it is suited for every age and class of humanity.

We would now draw the attention of every man and woman to the fact that, if they have failed with other medicines, Paine's Celery Compound will give them what they desire—health and strength. As a proof of this statement we direct attention to the testimony of Mr. A. L. Wood, of Great Village, N. S.; he says:

"I have much pleasure in adding my letter of testimony to the already large number you have received. In 1892 I took a severe pain in my back, to which I gave but little attention. It extended to the back of my neck, and became very bad. It then seemed to settle on a nerve under the shoulder blade. I used many remedies but got worse instead of better. I consulted my doctor; he said

He Leadeth Me.

In pastures green? Not always; sometimes He Who knoweth best, in kindness leadeth me. In weedy ways, where heavy shadows be— Out of the sunshiny warm and soft and bright. Out of the sunshine into darkest night, I oft would faint with sorrow and with fright. Only for this—I know He holds my hand: So, whether in the green or desert land, I trust, although I may not understand. And by still waters? No, not always so; Ofttimes the heavy tempests round me blow. And o'er my soul the waves and billows go. But when the storms beat loudest, and I cry Aroun for help, the Master standeth by. And whispers to my soul, "Lift up thy head, Above the tempest wild I hear him say: 'Beyond this darkness lies the perfect day. In every path of thine I lead the way.'"

Goodwin: "Did you hear about the extraordinary accident on the Redborough and Earlston Railway yesterday?" Sands: "No. What was it?" Goodwin: "They paid a dividend."

I cured a horse of the mange with MINARD'S LINIMENT. Dalhousie. CHRISTOPHER SAUNDERS.

I cured a horse badly torn by a pitch fork with MINARD'S LINIMENT. St. Peter's, C. B. EDWARD LINLIEF.

I cured a horse of a bad swelling with MINARD'S LINIMENT. Bathurst, N. B. THOS. W. PAYNE.

Self-Dependence. Weary of myself, and sick of asking What I am and what I ought to be, At this vessel's prow I stand, which bears me Forward, forward, o'er the starlit sea.

And a look of passionate desire O'er the sea and to the stars I send; "Ye who from my childhood up have calmed me, Calm me, ah, composed me to the end!"

"Ah, once more," I cried, "Ye stars, ye waters, On my heart your mighty charm renew; Still, still let me as I gaze upon you, Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven, Over the lit sea's unquiet way, In the rustling night air came the answer: "Would'st thou be as these are? Live as they."

"Unaffrighted by the silence round them, Undistracted by the sights they see, These dem and not that the things without them Yield them love, amusement, sympathy."

# HE WROTE TO HIS BROTHER.

Told Him the Good News and Advised Him to Use Paine's Celery Compound.

## THE MEDICINE THAT CURES.



A. L. WOOD.

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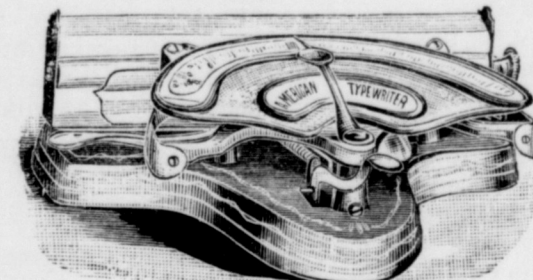
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