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**SELF LOST IN GOD.**

BY REV. T. NIELD.

O Lord, my life, my light, my love,  
 My help below, my hope above—  
 Now let thy life be life in me,  
 That so thy life my life shall be.

So like the sun, the source of light,  
 Thy beams dispel the darkest night;  
 Then drive the darkness far from me,  
 Nor leave a cloud 'twixt me and thee.

Inflame my love and let it burn,  
 That all my thoughts to thee may turn,  
 And all my love of evil be  
 Consumed in constant love of thee.

Thus Lord, my life, my light, my love,  
 Prepare me for a place above,  
 Where sin, nor sense, nor self shall be,  
 But all be lost in love of thee.

—Journal.

**The Sabbath-School.****INTERNATIONAL LESSONS.**

[FROM PELOUBET'S NOTES.]

Fourth Quarter.—Lesson 2.—Oct. 10.

JESUS BEFORE PILATE.—JOHN xviii. 28-40.

GOLDEN TEXT.—I find in him no fault at all.—JOHN xviii. 38.

MOCKERY OF JESUS BY THE SERVANTS AND OTHERS. When the preliminary examination was through they adjourned till daybreak, for a larger assembly. During these hours of waiting those who had Jesus in charge began to mock him.

THE SANHEDRIM, RE-ASSEMBLED AT DAYBREAK, CONDEMN JESUS TO DEATH.—This meeting was convened to ratify formally what had been done before. Both the hour and the place of the former meeting were illegal, as well as their forms of trial. One object of this morning session was to consult how they might put him to death; for although they had condemned him, they had no power to execute the sentence.

JESUS SENT TO PILATE.—This was to obtain power from Pilate to put Jesus to death.

PILATE'S INTERVIEW WITH THE JEWS OUTSIDE THE JUDGMENT HALL OF THE PALACE.—Vers. 28-32. Then led they Jesus from Caiaphas. Unto the hall of judgment. Where Pilate lived when in Jerusalem. It was early. In general the Roman courts did not open till nine o'clock, but Pilate was forewarned and there would be a general commotion the whole passover night, and he would be ready early. They themselves went not into the judgment hall, lest they should be defiled. No law of God, but Jewish tradition, had taught that a Jew became ceremonially unclean by entering the house of a Gentile. But that they might eat the Passover. The phrase is applied to all the passover sacrifices. Schaff may be right in suggesting that they had not finished their passover meal of the night before, having been interrupted by these proceedings, and they wished to return to that meal. Here is a curious illustration of the fallibility of conscience in this superstition of the Pharisees, who feared defilement from entering the house of a heathen, but none from the endeavor to secure by fraud and violence the condemnation of their Lord.

Pilate. The governor of Judea, from A. D. 26-36. His usual residence was Caesarea, but he went up to Jerusalem at the feasts. He was a selfish, unprincipled, worldly Roman politician, utterly indifferent to truth, and so he sacrificed innocence itself to the fear of losing place and power. Went out unto them. Outside of the palace or judgment hall. What accusation bring ye against this man? He knew what their feelings were (Matt. 27:18), but it was necessary for him to have a formal charge.

If he were not a malefactor (evildoer), we would not have delivered him up unto thee. They knew they had no good charge that would stand against the Roman law, and therefore they wanted him to take their word that he was worthy of death, and order the execution.

Take ye him, and judge him according to your law. Try him in your own way, for it is your law, not the Roman, he has broken, and inflict such punishment as is allowed to you by the Roman government. They could excommunicate him, and scourge him, etc., but not put him to death. But this did not satisfy their wishes, or carry out their plans. The Jews therefore said unto him, It is not lawful for us to put any man to death. Shortly before this time the Jews had lost the power of putting criminals to death. But the point now is, that they have to confess it.

That the saying of Jesus. (John 12:32; Matt. 20:19). Signifying what death he should die. Had the Sanhedrim executed him as a blasphemer or a false prophet, he would have been stoned. The Jews had other forms of capital punishment, but crucifixion was not among them.

We learn from Luke 23:2 that they now accused Jesus of fomenting sedition among the people, of interfering with the tribute paid to Caesar, and of treasonably giving himself out as Christ, a king,—all of which they knew to be false.

PILATE EXAMINES JESUS WITHIN THE JUDGMENT HALL.—Vers. 33-38. Then Pilate entered into the judgment hall again. The accusations mentioned above must have perplexed Pilate. And called Jesus. Before the judgment seat. And said unto him, Art thou the King of the Jews?—In all four gospels these are the first words of Pilate to Jesus, and in all four there is an emphasis on "thou." The word "thou" stands in the original at the head of the sentence, as if Pilate would say, "Thou,—thou so humbled, despised, handed over to me as a malefactor,—art thou the king of the Jews?"

Sayest thou this thing of thyself. Hast thou, as governor, any information that leads thee to suspect me of rebellion against the Roman authority? Or did others tell it thee of me? Dost thou simply base the question on the charge of the Sanhedrim, that I claim to be "Christ, a king?" In the political sense which a Roman naturally gave to the term, "King of the Jews," Jesus could repudiate the title; but in the religious sense given to it by every believing Jew, Jesus must accept it.

Am I a Jew? Have I any interest in a Jew's religious hopes of a Messiah king, or any knowledge about them? Thine own nation.... delivered thee unto me. Therefore the charge is not one of rebellion against the Roman government, but only of the religious expectations of the Jews. What hast thou done? Let me have thine own account.

My kingdom is not of this world. Not a political, secular kingdom. It was to be over the world, but different in principles, methods and aims from the kingdoms with which Rome dealt. Therefore it would not come in competition with the Roman government. Then would my servants fight. His followers would have defended him by arms. Not to be delivered to the Jews. They, and not the Romans, were his antagonists.

Art thou a king then? Here king is emphatic. Are you in any sense a king? Thou sayest that I am a king. Or, perhaps, Thou sayest: for I am a king. "Thou art right in saying so; for I am." To this end was I born, and for this cause came I into the world. Both refer to what precedes. The natural interpretation is, "To be king have I been born, and to be a king came I into the world. That I should bear witness unto the truth. He was a king, a leader, a ruler in the kingdom of the truth, and he came to teach its great principles. Every one that is of the truth. Loves the truth and seeks to find it. Heareth my voice. Opens his heart to his teachings, and obeys. Here Jesus opens the door of salvation to Pilate. It was probably the crisis of his fate.

Pilate saith unto him, What is truth? As if he had said, What is the use of talking any more about this, for who can tell what the truth is? It is rather asked, half in pity, half in contempt.

PILATE'S SECOND CONFERENCE WITH THE JEWISH LEADERS.—Vers. 38. I find in him no fault at all. There is no ground on which I can yield to your wishes, and condemn him to death. Pilate did not dare to release Jesus, and he was afraid to condemn him.

PILATE SENDS JESUS TO HEROD.—This is Pilate's second effort to release Jesus. Herod questions him at length, but Jesus refuses to say a word. Then Herod and his men of war mock Jesus' claims to be king, array him in royal robes, and send him back to Pilate.

PILATE ATTEMPTS TO THROW THE DECISION UPON THE JEWS.—Vers. 39, 40. Pilate again tells the chief priests and elders that Jesus has done nothing worthy of death, and proposes a way in which the people could release Jesus easily without throwing any slight upon the action of the Sanhedrim.

Ye have a custom. Its origin is unknown, but on occasions of public festivity, releasing some political prisoners has often been practised. Will ye therefore that I release unto you the King of the Jews? Pilate knew how the people, less than a week before, had conducted Jesus from the Mount of Olives to the temple, as their king and Messiah. He now appealed to these people, hoping they would outvote the priestly party.

Then cried they all again. Moved to it by the priests (Mark 15:11). Now Barabbas was a robber. Barabbas had done just what Jesus had refused to do,—take the lead against the Romans.

After waiting for a time for the people to make their choice, the people return with the choice of Barabbas. Pilate asks, "What shall I do then with this Jesus which is called Christ?" They cry "Crucify him." This bad choice led to the destruction of their temple and city and nation (Matt. 23:34-38). It was the choice of death and ruin.

WHAT SHALL I DO WITH JESUS? This is a question every person must answer. "What shall I do with this Jesus?" (1) Every person must do

something with Jesus. He must accept or reject him. (2) Some try to escape this decision: (a) by refusing to decide, but that is deciding against him; (b) by substitution of other virtues in the place of believing in Christ; (c) by laying the blame on others, on circumstances, on temptations; (d) but it is all in vain. (3) To reject Christ is to reject the sum and soul of all goodness. (4) Rejecting Christ is the great sin of the world. (5) Christ is rejected from wrong and selfish motives.

**DON'T UNDERVALUE THE BOY.**

The following sound reasoning we find in the *American Agriculturist*. It would be a benefit to both fathers and their sons if its precepts were more often regarded.

Too many men make their boys feel that they are of little or no account while they are boys. Lay a responsibility on a boy, and he will meet it in a manful spirit. On no account ignore their disposition to investigate. Help them to understand things. Encourage them to know what they are about. We are too apt to treat a boy's seeking after knowledge as mere idle curiosity. "Don't ask questions" is poor advice to boys. If you do not explain puzzling things to them, you oblige them to make many experiments before they find out; and though experimental knowledge is best in one sense, in another it is not, for that which can be explained clearly does not need experimenting with. If the principle involved is understood, there is no further trouble, and the boy can go ahead intelligently.

Do not wait for the boy to grow up before you begin to treat him as an equal. A proper amount of confidence, and words of encouragement and advice, and giving him to understand that you trust him in many ways, helps to make a man of him long before he is a man in either stature or years.

The Boston Journal of Commerce also makes a good suggestion to parents apropos to the above.

Give him tools, says the writer, and let him find out for himself whether he has got any mechanical taste or not. Do not discourage him, as parents are apt to do, by saying: "Oh, it is no use for you to try to do anything with tools. I never have any taste that way, and of course you have not." If a boy finds he can make a few articles with his hand, it tends to make him rely on himself. And the planning that is necessary for the execution of the work is a discipline and an education of great value to him. The future welfare and happiness of the boy depends on the surroundings of his youth. When he arrives at that period in his life when he is obliged to choose what profession or what line of business to follow, it is highly important that he should take no false step. And if in his youth he has cultivated a taste for any particular branch, the choice of a profession or business will be made more easy.

**A CURIOUS TRIBE.**

The report of the resident in the State of Selangore, in the Malay Peninsula, for the last year contains some curious information with regard to the "aboriginal tribes," called the Sakils, who numbered between 700 and 800. They are in nine divisions, under head men called Batins, and they live mainly by collecting gutta, rattans and other jungle produce. As far as is known, they have no form of religious worship, but they are very superstitious, believing in good and bad omens, the sacred character of certain birds, and they always desert a village as unlucky upon the death of any member of the tribe. They tattoo figures on their arms, but do not use any specially significant figures, peculiar to each tribe, analogous to the totems of the North American Indians.

They consider no kind of edible food unclean, but eat even monkeys, snakes and scorpions, which they kill by means of a blow pipe, throwing a dart poisoned with the juice of the ipoh or upas tree. For large game they use a kind of cross-bow, consisting of a sharpened bamboo spear, placed horizontally on a grooved log, and a bent sapling fastened back by a rattan cord. This cord is stretched across a path in the jungle, and on being touched releases the sapling with sufficient force to drive it completely through a deer's body.

The Sakils live in small huts built of bamboo and thatched with leaves of the Bertam palm, raised eight feet or more above the ground. They are shy and easily frightened, but are quite harmless, and are gradually becoming accustomed to Europeans, by whom they are employed to track game and cut paths through the jungle. They are small in stature, but are otherwise very similar in appearance to the Malays, from whom they differ, however, in usually having wavy instead of straight-growing hair.

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For particulars apply to the subscriber on the premises, or to Geo. H. Wallace, Stipendiary Magistrate, Sussex.

WILLIAM KEITH  
 Havelock, June 1st, 1886. june1st