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The Term Began September 8.
 For full information address,
L. E. WORTMAN, A. M.,
 Principal.

The Sabbath-School.
INTERNATIONAL LESSONS.
 [FROM PELOUBET'S NOTES.]

Fourth Quarter.—Lesson 3.—Oct. 17.
JESUS DELIVERED TO BE CRUCIFIED.—JOHN XIX. 1-16.

GOLDEN TEXT.—Then delivered he him therefore unto them to be crucified.—JOHN XIX. 16.
PILATE WARNED THROUGH HIS WIFE'S DREAM.—While the people were deciding to choose Barabbas instead of Jesus, a messenger came to Pilate from his wife, warning him not to yield and deliver Jesus up to be crucified. Tradition has given her the name *Procula*; an Apocryphal Gospel describes her as a convert to Judaism; while the Greek Church has actually placed her in the Catalogue of Saints. What if the truth lay between these statements, and *Procula* had not only been a proselyte, like the wife of a previous Roman governor (Saturninus), but known about Jesus and spoke of him to Pilate on that evening? This would best explain his reluctance to condemn Jesus, as well as her dream of him.

THE END OF JUDAS.—Matt. xxvii. 3-10; Acts i. 18-19. As soon as Judas learned that Jesus was to be put to death, his soul was torn with remorse. He returned the blood money to the Pharisees, who refused to receive it. Throwing the coins upon the temple floor, he went out and hanged himself, probably with the very girdle in which he had carried the thirty pieces of silver; and the girdle breaking he fell down a precipice, and was dashed in pieces.—All this occurred during the last lesson and this.

PILATE ORDERS JESUS TO BE SCOURGED.—Pilate therefore took Jesus, and scourged him. The word used for the scourging implies that it was done, not with rods, but with the "horrible flagellum," of which the Russian knout is the only modern representative. The scourge of leather thongs was loaded with lead, or armed with spikes and bones, which lacerated back, and chest, and face, till the victim sometimes fell down before the judge a bleeding mass of torn flesh. Scourging was the terrible introduction to crucifixion.—"the intermediate death." Stripped of his clothes, his hands tied, and his back bent, the victim would be bound to a column or stake. The scourging ended, the soldiery would hastily cast upon him his upper garments, and lead him back into the *Prætorium*. John combined with Luke, makes it clear that scourging was inflicted as a separate punishment in the hope that it would suffice, and the Jews moved with pity, would allow Jesus to go free.

THE SOLDIERS MAKE MOCKERY OF JESUS.—And the soldiers platted (wove) a crown of thorns. The action of the soldiers was in mockery of his royal claims. This whole masquerade is a parody on Jewish royalty. These caricatures do not so much refer to Jesus personally, as to the nation despised and detested by the Romans.

And they smote him with their hands. And increase the pain by striking the thorns of his crown into his head. They put "a reed in his right hand" as a mock sceptre; and spit upon him in extremest insult.
PILATE MAKES ANOTHER EFFORT TO RELEASE JESUS.—I bring him forth to you that ye may know that I find no fault (crime) in him. He was innocent of crime. This Pilate repeats three times on that Friday morning.

And Pilate saith unto them: Behold the man! This is an appeal to the multitude. That picture of suffering—is it not enough? Will none in that throng lift up a cry for mercy, and save him from the death for which the Sanhedrim are calling?

They cried out, saying, Crucify him. Nothing but this would satisfy them. They would drown every cry for mercy, by their shouts of "Crucify him." Take ye him, and crucify him: for I find no fault in him. These words do not authorize them to crucify him; but the words mean, "Crucify him if ye dare to do so; there is no charge on which I can condemn him, and I will be no party to your act."

The Jews answered him, We have a law, etc. That is to say, he may be innocent of any crime against the Roman law, but he, nevertheless, is guilty of a crime against our law. And by our law he ought to die. The law referred to is Lev. 24: 16. The punishment of blasphemy, with which they falsely charged him, was death by stoning. Because he made himself (assumed and claimed to be) the Son of God. It is noteworthy that God so ordered events that Jesus should not be condemned on any side-issue, but solely on the claim to the Messiahship and to the divine nature.

PILATE CONFERS WITH JESUS, AND DESIRES STILL MORE EARNESTLY TO RELEASE HIM.—When Pilate heard that saying, he was the more afraid. Pilate had already heard

of Jesus' teaching, and his mighty works, and Jesus himself had claimed to be a king. His whole demeanor and appearance confirmed the impression that he might be a prophet. Therefore Pilate had been afraid to condemn him to death.

And went again into the judgment hall. Impelled by his fear, he went again to Jesus to find out whether he really claimed to be the son of God. Whence art thou? What is your origin and nature? Are you a son of God, as they say? But Jesus gave him no answer. Why? Because no answer that he could then and there have given would have been understood by Pilate. Pilate knew his duty already, and the one question was whether he would release one whom he had acknowledged to be innocent. Any answer would have been useless.

Speakest thou not unto me? Knowest thou not that I have power to crucify thee, etc. Why do you not plead and explain your cause, since I can release you, if I choose?

Thou couldest have no power at all against me, except it were given thee from above, i. e., from God. Human government is only valid as the expression of the divine will. He therefore who exercises it is responsible, whatever he may suppose, to a higher power. We may also emphasize against me. Jesus could with perfect ease have escaped from Pilate, had he used his divine power. Therefore he that delivered me unto thee. Caiaphas, the personal representative of "the Jews" Hath the greater sin. Pilate is not exempted from blame. But the sin of the high priest was greater. Why? The high priest sinned against greater light. The high priest had been taught the Scriptures; he should have recognized the Messiah; he had been trained in the higher morality of the people of God, while Pilate was largely ignorant of these things.

And from thenceforth (or, for this reason) Pilate sought to release him. The verb "sought" in the original implies that Pilate now made repeated attempts, not recorded, to effect the release of his prisoner. The attempts were vain.

THE JEWS ACCOMPLISH THEIR PURPOSE BY A NEW THREAT AGAINST PILATE.—But the Jews cried out. According to the most probable reading the thought found expression in one loud simultaneous cry. If thou let this man go, thou art not *Cæsar's* friend. That is, he was a traitor to the government, under whose authority he acted, because he was harboring and defending a rival king.

He brought Jesus forth. From the judgment hall of the palace. *Sat down in the judgment seat.* Not the usual one in the palace, but a temporary one erected outside to accommodate the Jews, who would not enter the palace (18: 28). In a place that is called the *Pavement*, but in the Hebrew, *Gabbatha*. It literally means inlaid with stones.

And it was the preparation of the passover. That is, the preparation day of the passover Sabbath, Friday, then well-known as the preparation day of the seven days' feast of which the Sabbath was the great day. *And it was... about the sixth hour.* That is, six o'clock in the morning, according to the Roman reckoning. By the Roman law, formal sentence could not be pronounced before six o'clock. *And he saith unto the Jews, Behold your King!* The words are not spoken sarcastically of Jesus, but contemptuously of the Jews.

They cried out, etc. They feel the sting of Pilate's irony, therefore cry the more passionately, "Away with him, away with him, crucify him." *Shall I crucify your King?* The taunt is uttered in its bitterest form. *We have no king but Cæsar.* They are driven by Pilate's taunt, and by their hatred of Jesus, to a denial of their own highest hopes. They who glorified in the Theocracy, and hoped for a temporal Messianic reign, which should free them from Roman bondage, confess that Cæsar is their only king. With this cry, Judaism was, in the person of its representatives, guilty of denial of God, of blasphemy, of apostasy. It committed suicide, and, ever since, has its dead body been carried in show from land to land, and from century to century.

Then delivered he him therefore unto them, i. e., to their will.
PILATE WASHES HIS HANDS BEFORE THE JEWS.—Matt. xxvii. 24-26. Just before Pilate gave his final decision, he took water and washed his hands, thus expressing in symbol what he uttered in words, "I am innocent of the blood of this good man." But all this made him none the less guilty.

It is proper here to note the fate of the murderers of Jesus. Judas died by his own hand. Pilate was soon recalled, degraded, banished to Gaul, where he committed suicide. Herod died in infamy and exile; Caiaphas was deposed the next year. "The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the street and scourged and beaten to his place of murder."

The whole multitude cried out, "his blood be upon us and our children." And it was upon them. See thirty years later, and on that very spot, was judgment pronounced against some of the best in Jerusalem; and among the 3,600 victims of the governor's fury, of whom not a few were scourged and crucified rit over against the *Prætorium*, we many of the noblest of the citizens of Jerusalem. Some of the wicked rulers and raging populace who that day cried "Crucify him!" at thousands of their children, sired in the unparalleled horrors of the destruction of Jerusalem (40 years later, A. D. 70). They had faced the Romans to crucify their Christ, and... they and their children were themselves crucified in triads by the Romans outside their city walls. They rejected their king, and have lost their kingdom, and it never will be recovered till they acknowledge Jesus to be their Saviour and King.

PILATE'S DILEMMA. He was eighed in the balances and found wanting.
On the Side of Duty. 1. His own conscience. 2. What he had learned of Jesus' character and teachings. His official position. 4. Warnings through his wife's dream.

On the Side of Wrong. 1. Fear of the enmity of the Jews. 2. Fear that he would lose his position, rank, and wealth. 3. Fear that his former sins would be exposed.
 There was one simple way to escape his conflict, and that was to do his duty fearlessly.
 All his subtleties were of no avail. By doing the wrong the very evil came upon him to escape which he had done the wrong.

ROBBY'S FIDELITY.
 When Matthew Hale Smith was in Edinburgh, Scotland, he visited the old Greyfriars' Burying ground, a sort of Potter's Field, where strangers are buried. There he saw a little shepherd's dog lying on the grave of his master. It seems that five years before a stranger had died on the streets of Edinburgh, and been buried at the city's expense in Greyfriars. There was nothing about him to indicate who he was or where he belonged. While the burial services were being performed, a little dog was seen standing at the gate, watching the movements of the party. When the services closed the little dog walked up to the grave and laid down upon it. He was found there the next morning by the sexton. He was taken to a baker's shop, and some crackers given to him for his breakfast. A kind butcher gave him his dinner. He returned immediately to the grave. One dark and stormy night the sexton, out of compassion, shut him up in the vestry. He was found the next morning on the grave of his master, having carried away the entire window-sash to secure his freedom. For five years, as the hour of eight was chimed out daily, Robby started for the baker's. At noon he visited the butcher's. On Sundays, though the heavy chimes of Greyfriars rang, Robby never stirred from the grave. Eight and twelve pealed out as usual from the old ivy-clad tower, but the dog never left the church-yard. He never mistook seven for eight, nor eleven for twelve. He knew when Sunday came; he never mistook Saturday for Sunday. He knew his kind friends, the butcher and the baker, closed their stores on the Lord's Day. On Saturday he laid apart a portion of his breakfast and a portion of his dinner for Sunday use. He dug a little cupboard under a neighboring tombstone, where he hid his food. Strangers visiting Edinburgh called for Robby. The Lord Mayor gave him a gold collar with his name engraved on it. A fund was provided by the citizens, lest the kindness of the butcher and baker should give out. The little dog has an annuity for life, and can never be in want.

If little children would only love their Saviour as this little dog loved his master how much good they could do in the world.
HOME DUTIES FIRST.
 A girl of fourteen, who had lately been converted, asked God to show her what she should do for him, and what was her special work. After praying for some time she thought came to her mind that she could take her baby brother, only a few months old and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little one.

This was godly and Christ-like. Home duties and freiside responsibilities have the first claim upon every child of God. We need not go abroad for work when God places work within our reach.
 "The daily round, the common task," provides ample opportunities for serving God doing whatsoever our hands find to do.

"Little words, not eloquent speeches; little deeds, not brazened, nor battles, nor one great heroic act or mighty martyrdom make up the Christian life."—Dr. H. Bonar.

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MANCHESTER, jly28
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THE Undersigned will sell his FARM in Havelock, K. Co., containing one hundred acres; eighty under good course of cultivation, balance well timbered; cutting 25 tons of hay, could easily be made to cut 50. Location suitable for Orchard, and cultivation of Vegetables; free from summer frosts. On farm is a deposit of about six acres of inexhaustible natural fertilizer. \$400 has been refused for one acre; buildings are good.

Property is situated within one mile of the Havelock Station on the E. P. & H. R. R., and near proposed course of Short Line, with churches and school in immediate neighborhood. The owner wishes to sell because of inability to give personal attention to farming. Will sell part to suit a purchaser.

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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. jne16