# Bubbath School Beneber LESSON XLIX.

December | JESUS BEFORE THE COY | Mary XATE

Count to Memory vs. 24, 25.

O'MARIC TO APPRODY V6, 24, 26.

PARALIEL PASSION:—Mark v. 2-5;
Inke xxm. 5.
With v. 11, read 1 Tm. vi. 13; with va. 12, 13, 15 min. 7; with va. 14, 16, John xxiii. 80; with ve. 16-18, 1 John xxiii. 80; with ve. 16-18, 1 John xii. 12; with v. 19, Joh xxxiii. 14 16; with v. 20-28, Acti iii. 14; virth v. 21, Dunt. xvii. 6.7; with xs. 23, 26, Acti v. 28, nus. Micab iii. 12.

13. CENTRAL TRUTH.—The Mossiah unjustly crucified.

STABLETONAL TEXT.—He was opproved, and Ho was adheded, yet He opened and Ho was adheded, yet He opened to the shaughter, and are sheep before her shaughter, and are sheep before her shaughter is durab, so II o opened and his mouth.—Has, lift, 7.

shaerers is disubt, so He opened in oil his mouth.—lan litt. 7.

Already we have seen why Joris was carried before the Homan governor. The Jews had to ranke out a cross against him that would causer his death. Bo they had to bring charges sgarinst han before Frintenev v. 1. 23, should Fisher effect to confirm early the confirmed it, had it bose less than have confirmed it, had it bose less than have confirmed it, had it bose less than there were the second with the second property of the second prope

We shall got a complete view of this art of the history if we look at the actors the account, the account the account the provention. We not include Barabaa, who is only spoken of, not an active

in the soute, the accessed, the judge, and the proventions. We do not include Barabana, who is only speken of, not an active party.

I. The ALONAND.—Jean—questioned by Pilate, v. 11. "Do you claim to be," &c. Fram John will 48, was see that Jean and the Jean and Jean an

the hearing of Jenis, v. 28. He felt him to be murched.

(2) By the message from his self, v. 10, who pushed properties the did not become a compared to the properties of the did not be made to the properties for the many self of the properties for the mappersed with the man touch danger of considerating one whom it had reason to history a "just man, and had been perturning to healf the herror and guilt of kiling such as one. Her dram, unter Odd a providence, book color from her thoughts. Her mans it cally a matter of tradition (Johnah Preds), and just sho was a "proselyte of the gate" rests on to higher authority, though she has been made a saint of the Greek Caureli.

has been made a saint of the Greak Caurell.

(3) By his own consister; he did not behave Jeans worthy of death. He knew with he was proceeded—for early, 1 life sought to save him, by taking advantage of a Trasover custom. But, life and most himse own ring half interactive, that faile and he tried to keep with the control of the control of the control of the purposes of murder. He found to be it ascend to be a see "George from the purposes of murder. He cannot to be it ascend to be a see "George from to the purposes of murder. He cannot have to see "Westers" for the "Jean we are "George from to the Jean we are "George from to the Jean we had no repart for his scrupbes, and who, since he failed to take his stand upon tacht, pashed him to the ulmost extent of wrong.

Hit. Tag Jaymen presservous.—In v. 1

sale in stand spon right, pushed him to the minust extent of wrong.

III. Tan Jawass recognizes.—In v. I the "disid priests and cliders" hall their plan. In v. 12 they accused Christ of reasy, things, including recognized to ranking littles if S u. v. ind., mentioned in John xir. V. When v. Yate thought to compet the difficulty on releasing Christ they invaried thin, v. 2b. "They presume the difficulty on releasing Christ they therefore John." The people agree, v. 18. They all any vite thin the streight. Yet hate shuddering at the oring, yet weak and winded enough the summit it washes his hands and disclaims the responsibility. v. St. 10 quarted the very competitive of the wifes warning—this "j-s-" person. He tries to throw the branches on them. They, "sall the people" v. 20, not converse the converse of the wifes. on John Jil. "The service thought to compete the difficulty on cleaning Christic they therefore the continuous and the continuo

that Barabbas' orinc? It was all lying prefence. And outling but blood will estatily them. Rodigious zed perverted and priests' on Satan's side are among the worst powers in indexp.

3. The field-ners of mail. "Hosanus I" the people lately circl. Now it is "Crucity life."

the people lately creek. Now it is "Cytesty list."

4. The folly of erocked policy. Pidate is worsted at every point. He cannot help deciding; he cannot threat at our Harost; he cannot mapres the millions the renew int. He cannot mappers the millions preserved within the far-hard in good, the normal distributions. He regist of a recomped visitin. The far-hard in good, the normal three cases the condenses. He relies is self-interest, nor right, or many in up not here per tentative or worldly under here here are nuclear. Our distribution of the following in the first here is necessary perfectly in the first here are not the name is in the old Creek, "Sulffred under Pentist Pidate."

How realizes the shall read under Pentist How realizes and the sulficient of the first here is the first here.

O. How awint the question that every such has to put, "What shall I do with fears?"

Altagrativ, 1000cs.
The rank of Plate—has title—has general characters by Ghirst was brought to him—has there by Ghirst was brought to him—has feel to the plate of the said of them—has a guestion to Christ—the raphy—the silence of Jeans to him accusers—its effect on Plate—the principle of 1—the Authur Plate (received—has own conviction—the plan of the chird priest—The lat's plan to blorabhas—the offent—has for conviction—the plan of the chird planet—the planet has been chirdle—Plain's elevating of humaelf—the Java and G. niles against Christ—the leasons to be learnt from the Java—the judge—and the innocent Massial).

## LESSON L

December THE CRUCIFIXION. | Math. 2278,

COMMIT TO MEMONY, V. 55.

Panvitur Passagus .-- Paolm xxii. 1; Heb. ix. 8.

Heb. ix. 8. With vs. 45, 46 read Hob. v. 7, 8; with vs. 47-49, John xix. 23, 29; with v. 50, Rom. vi. 8-11; with v. 51, Heb. ix. 7; with v. 52, John v. 25; with v. 58, 1 Cor. xv. 20; with v. 54. Luke xxii. 47.

Crutust Tuttit. - Christ Jesus "endured the cross."

CPSTRAL TRUTH.—Christ Jesus "maked for cross."

INTERNATIONAL TARI.—And boing found in fastion as a man, he hambled humself, and became obsched a de death, over the death of the cross. Pild. I.S.

We now come to the most solemn and awdid event that ever look place on certificated its attendant cucumstances were in keeping with a character. The Lord Jesus Compared to Character. The Lord Jesus Compared to Character. The Lord Jesus counting as a part of this lightnuments are certified, "The structure was pronounced somstime about nine o'clock, "the third hour" of John, and the totutre and certification proceeded until the asixth hour or noon, who our mercative of to-day's less-on begies.

sion, when our instrative of to-day's leases begins.
We shall consider the whole passage as testimony to Christ's work, from widely different sources, but with one tendency numely, to certify to Christ as the Bavious

astacly, to existly to Chinat as the Saviour of mon.

I. Yhon Yun maaving above, v. 45.—
Whether we consider this distributes caused by the obsenting of the sun's light, or the bluckening of the sun's light, or the bluckening of the sentia attaches caused by the obsenting of the sun's light, or the bluckening of the sential caused by the sun's great seleps securing and by in crathquake any significance to the lengther we attach any significance to the lengther we obtain the security of the sun occurs when the sun one-day light might have been looked for there was a most limper-six darkness. An cellipse of the sun occurs when the mone cames above en the carth and the sun, but the min was now theorems and the first line in sun forms. The first line is opposite to the sun forms Pain-tim. It could not therefore here been a colinationer, an edges happoining them, particularly as it lasted in the minth more, when the dayloars and firing sended. See althoughness.

fringe ended. (38-c libraramon.)

II. Tarrivaror room Circusz stream.

"My God!" see. This is only one of our Lord's "Sever works on the Cress" reported by this Evangeits. Mark gives the very sounds as they were nitered. Both translate them. There was need to give acquaint in 7.47, where they either confused in 7.47, where they either confused in mackery. But how is this a testimouy to Christ?

meckery. But how is this a testimeny to Christ I
Notice, (a) God appointed death as the regge of sin, not separation of the soul only from the body, but both trem God. Jesus was "testing death" for man at this member, and felt all the bitterness of such a separation, for the time.

(b) God laid out Christ the imputees of us all, and treated him as being in our cross. So the curse of his fawour was for the times then away, and the Sou was let to those with the control of the control

We exhant to sure whother the speciators mocked, or sermously thought Eles was being called. We are not told whether it was Jowes or solutes that no specie. But the Savour having said "it thirst," and vinegar the charps him of the solution having heart the state of the solution of the solution having heart the charps him of the solution and the carrier may be a solution of the so

Acts w. 7 shows that such means were not wholly in vain. The enterpolary of private could anneause the fact.

(2) From the tombs, w. ol. 1, 22. Jewish graves were in opcompt found or made in the rooks, closed uith sides or crevit stones. The restinguishes about the local control of the tombs, which is the country of the

Learn from this :

Learn from this:

1. How momentums thus event must be!
It affects heaven and earth, the hving and
the dead, Go and man.

2. How complete it the work of Christ!
"It is finished!" death has owned his eway.

8. How just and good ho is! I regiving, saving the penitent thief, cleaving to his Father, even when foresken. 4. How free is one secres to God. The vail rout "from top ic bottom!

5. How sure is the resurrection. If he did this when dying, what will it be when he comes in his glory !

### ILLUSTRATION.

EUGSTRATION.

THE EASTROQUEN AND THE DARKIESS.—
Euschies quotee the world of Phichen under the date of the 4th year of the 202.
Olympad, which some sizes in the very times of the present of the the year of the 202.
Olympad, which some sizes in the very times of the order of the the year of the the year of year of

# SUGGRATIVE TOPICS.

SUGGESTIVE FORCE.

The mode of our Lord's exsention—the place—the tune—the accompanying events—the deriver of the superior of relative laws—the superior of the superi

# Mischievous Children.

The surest and essent way to keep children, and grown juople too for that matter, out of mischief, is to keep them to the control of the cont

Large intubers of wilves linve appeared in Michigan, where they have not been seen before for years,

# Bur Bloung Solbs.

The Rainbow.

A little boy stord looking at a boautiful rambow, which seem to be painted on a dark cloud. The day lind been very warm, and in the at meen the olden quitness, the state of the little st

in the state of th

about the rainbow?"

"O, yes! I be not about the rainbow coming after the food; but I never read in the fibble that the rainbow was a sign of any thing."

"But you will find it there," and the grademan, "if you look sharp enough: "I do so toy box in the cloud, and it shall be for a token between me and the earth."

"Is a token the same as a size?" the

be for a token between me and the carth."

"Is a token the range as a sign?" the little boy inquired.

"That is what it moons here," replied the gruterian. "Go had promised Weah that He rould never again destroy the earth with a flood. And He art this bow in the dist." are a sign of that promise, that when Noah lacked on it he might romenber the excessant God had mode.

"Then, after this," sand the boy, "when when Noah locked on the might romenber the excessant God had mode."

"Then, after this," sand the boy, "when from the seven of the second of the seco

and arouning to prove and early attractions must be two parties to his coronant.

On his way home the boy thought of all the gentleman and clad hin, and wondered if God would make a coveniant with a child. He promised God to be a good boy, and who are after that he saw a rainbow, he thought of God a goodners, and mere to the world, and of heavon promise to thed, so that the ranules became the token of a covenant between God and him.

## What For 2

A geutleman same into our Sunday, select our sold. Will you try.

"The first question is, Who made you," Whan the selection is, who made

yon?"

When the geutleman asked this, the children looked at him and round at each other, as they answered "God," as if they hardly know how to answer such as easy question, or why he should ask

Bit second question was, "What for?"
Could you have told him? De you know
by Gost mails pit.
The children did not seem to know what
to say, so they said mothing. But there
to say, so they said mothing. But there
to say, so they said mothing. But there
to say to the said mothing to the country
to say they said to the said to the said to the
thought he was not old enough to be down
with the rest. He gave a very nice answer to this second question. I wish you
could have head is swest tittle voice
saying. "To be good and do good."

Do you think he was right? If God

saying, "To be good and do good."
De you think he was right!? If God isade as to be good and de good, how serry he must be is see us, satead of this, being wrong, and doing wrong,"
Now the only help for us is any dear Lord Janu Clirist. He can and with it we ask him make us ever again by his Hally Spirit, see that he will not only forgive our past size, but help us grow more and more like himstelf.

He meshall please God, so we shall what he made us for; and so only can be happy in this would or in another.

Look humbly upon thy virtues, and though then art rich in some, yet think thyself poer and naked without that crown-ing grace which "thinketh no evil."

Real filelity may be rare, but it exists it the heart. They only dony its worth and power who never loved a friend nor labor-od to make a friend happy.

Generavity during life is a very differenthing from generative in the hour of death the one proceeds from liberality and benevelence, the other from pride or fear.

Many men are lausning their misfor-tunes and weshing that fileir place was changed that they might the more castly live Christianty. It is man can ust be a Christian in the place where he is any-

where—Deceler.

A tenebingly sensible farewell was Di-Tudi's test measure to bis shareh, sent on a Soldy-di evening: "Tell thou that I have a Soldy-di evening: "Tell thou that I have a survision, and that I am withur and hop-ing for light thous this electric world," in the sent of the sent world, and the industry of the sent of the sent of the shadow of tensk, I will four no viii." And to I result on the pate like the little with a besiden for it to eyes to give me a planapse.

## Scientific and Aseful.

How to keep the feet warm in oid weather is a problem interest would be weather is a problem interest with cold feet; but many live direct with cold feet; and cold feet in the second directs cold feet in the second directs cold feet in the conference with a feet which conference with a feet cold feet. In general, those whom support of the stockings or any structure which is interested with a feet cold feet; herea it is a cold feet. In general, those whom support mand is of a seclentary nature self-remediately.

## ANNONIA AS A SOLVENT.

Altitle wat r.o. aminome or spirits of hartchore abiled to the water used for cleaning paint, will save time and strength in scuttbing. Spirit which hard ruling and strong soap ind to remove, out a yield savily to dulted aminom. I a other cleaning purposes it is very valuable. A black silk which has given as good service in the past, is j. if fesheued by a good hack silk which has given as good service in the past, is j. if fesheued by a good propaging with same one and setter in about the properties of a folkessemake, who deshind it is not represented by the rocces, and it is not represented by the control of the same of of

## \*CIENTIFIC MEMORANDA.

AS the result of more than theiry appropriate the control of the characteristics of of the char

or mais in the air they breathed.

A French metheal witter has continued 600 eaces of streamen and deduces therefrom the illustrated streamen and plained or permeditated streamen and experience the plained streaming their grant desired in a praised streaming their grant and extensive the property of t

inested by hauring is again adopted. The dredge on the "Childlenger" lead brought up addited of pregarded tranguts. Mr. Blachman found that these presented the concentres bayers and initiate structure or coral, and so of the opinion that they have been formed by the side substitution of prezide of mangaines for calcie carbonate in the original soral.

cabic carbonate is the original sorial. Those who have delicals galvanometers should be eareful to see that they are not kept in the field of permanent magnets, unlore, as in the case of the inarimer's aware pass, they are five to move as the direction of the lines of the forces of the magnetic fablin which they lie, otherwise they will quickly lose their magnetism. (W. H. Precc.)

Presses.

AM. Trava and Chedaville find that if a current of slectricity traverses a rad of write that surrounds a cooling august a sasted; the steel, when perfectly cools, showe as fracture as finest grain than when the extract is not passed. The magnetised at all the steel are passed to be present as a cool also had less power of resisting forces of extension, and compression.

of extension and compression.

Lobster are now cultivated in a saltwater pend on the New England coast,
The pend waters 30 acres, and it is arranged that the market partition in any
ranged to first year 18,000 unarketable
lobsters was sold.—Scribner's for December.

ANY SERG COST IN THE PALL.

Select whom the bushing is being done,
holest always from stalks having to every
middle level on or the two. De sure to
select enough for the next year's planting.
Begin the operation this fall and it eq. up
the pressive year after year. Wheever
trees it will be surprused in time at the improvement us the quality and the quantity
of his pop corn. Apply the Derwins an
thoory to your sead corn, human selection
of the same, by which means certainly the
best and the filtest corn "will survive."

## THE DANGERS OF WAT COAL

THE DAMORES OF WET COAL.

People who prefer wetting the winter's elect of soad to the dual occusioned on putilified into their collect, do not perhaps generally have that they are laying up for filterneitres a slore of sorre threads and some control of the soad of the soad of the soad of their control of their