

night to midnight, but, instead of being divided into *twenty-four*, it was divided into *sixteen* equal parts, or hours. Each of these hours (of which the reader will find an account in Adam's "Roman Antiquities," *Boyd's ed.*, p. 260) had its appropriate name as well as number. Each of them would, of course, be equal to *an hour and a half* of our time, so that beginning from midnight—

The 1st hour of the civil day would terminate at half-past	One o'clock, a.m.
The 2d	... .. at Three
The 3d	... .. at half-past Four
The 4th	... .. at Six
The 5th	... .. at half-past Seven
The 6th	... .. at Nine

That is, the *sixth* hour of the Roman civil day would end at the same moment as the *third* hour of the Jewish or Roman natural day, which at the time of the year when Christ was crucified (the vernal equinox) was precisely at *our* nine o'clock, a.m.

John says that it was "*about the sixth hour*" when Pilate delivered Jesus up to be crucified; which may signify any point of time during the course of that hour. Suppose a half of it had run, it would then be a quarter past eight o'clock, a.m.—leaving three quarters of an hour for necessary preparations, and for the procession to Golgotha, and thus harmonising the statement of John with that of Mark as completely as can be desired. Using different modes of notation, the two Evangelists point to precisely the same hour as that of the crucifixion, the *third* hour of the natural day, and nine o'clock of our day.

But why, in this case, do they use different modes of notation? 'John,' it will be said, 'in other instances, speaks of the hours of the natural day in the same way as Mark; and why, then, does he adopt a different method in this? Why did he speak of the *civil* day in this case, while he speaks of the *natural* day in all other cases?' One reason may be, that he was recording the judicial proceedings of a Roman governor, for which the civil day would always be used; but the true reason undoubtedly is, that John himself was present in Pilate's judgment-hall at the time, and that in noting the hour when his Lord and Master was delivered over into the hands of his enemies, he would naturally be guided by the water-glass, or other time-piece, which was there for the purpose of regulating the proceedings; for Pilate's judgment-hall must have had a horologe of some kind. Mark, on the other hand, recording what took place in the open air, would as naturally be guided by the sun-dial, or the Sun himself, and would tell us at what hour of the natural day the crucifixion took place.—*Davidson's Opinions concerning Jesus Christ.*

#### LITTLE SINS.

Let us be on our guard against *little sins*; against what men call little sins, for there is nothing really little in the way of sin. Watch against anything that wounds the conscience, however slightly. Conscience is a sacred thing. Guard well your spiritual life. Watch against the little sin that insensibly may wound and thus in the end destroy. You can easily kill a man by stabbing him with one blow to the heart. But may you not easily kill a man also by opening a little vein in his wrist? The blood may only flow drop by drop, but if you don't stop that wound you will bleed to death, and just as surely as if one plunged a dagger into your heart and sent you into eternity in a moment. Beware, then, of the little things that keep the wounds of the soul open; guard against little sins, which, if not guarded against, will as surely destroy the soul as one great sin. -

John Newton says, Satan seldom comes to Christians with great temptations, or with temptations to commit a great sin. You bring a green log and a candle together and they are very safe neighbours. But bring a few shavings and set them a light, and then bring a few small sticks, and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings a little temptation and leaves you to indulge yourself. "There is no great harm in this," "no great peril in that," and so by these little chips we are first easily lighted up, and at last the great green log is burned. Watch and pray that ye enter not into temptation.—*NEWMAN HALL, LL.B.*