

The 5th hour of the civil day would terminate at half-past 7 o'clock, a.m.

The 6th hour of the civil day would terminate at 9 o'clock, a.m.

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 8 o'clock, a.m., leaving three-quarters of an hour 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 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 timepiece, 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 dial, or the sun himself, and would tell us at what hour of the natural day the crucifixion took place.

Thus from a very startling difficulty this seeming discrepancy between Mark and John becomes a striking confirmation of the truth of both. For it is inconceivable that their statements could have been so reconciled, had not both been true. And the reconciliation, too, hinges on a very simple but indubitable matter of fact (of which it is strange that commentators should have been either ignorant or forgetful), that the hours of the Roman civil day were *ninety* instead of *sixty* minutes in length.—*Dr. P. Davidson.*

For eighty-six years I have served Him, and He has done me no evil. How then shall I curse my King and my Saviour? Almighty God, Father of Thy well beloved Son, Jesus Christ, I bless Thee, that Thou hast judged me worthy this day to drink the cup of Thy Christ, for the resurrection unto life eternal.—*Polycarp.*

ONE instance of dying repentance is given—that of the crucified thief—in order that no one may presume or despair; one instance of the experience of a departing Christian is supplied, to teach believers how to die:—"He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

PEACE does not dwell in outwards things but within the soul; we may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence not in an exemption from suffering.—*Fenelon.*

No sunshine but hath a shadow.

NOTICES AND ACKNOWLEDGMENTS.

The Treasurer acknowledges receipt of the following sums during the past month:

FOREIGN MISSIONS.

Harvey Cong., per Rev. S. Johnson.	\$13 20
Bequest of late David Fulton, Elder of Riverside Cong., per G. Fulton.	41 50
A friend in Glenelg Cong.	1 00
John Knox Ch., Pictou, per Rev. A. Koss:	
Col. at Mr. Morton's meeting.	\$50 00
Per Rev. J. Morton:	
Col. in St. Andrew's Ch., N. Glasgow	63 67
" Merigomish.	23 60
" Little Harbour.	\$13 36
" Fisher's Grant.	12 71 26 07
" Westville.	\$10 00
Friend of Missions.	5 00
Two young Ladies.	2 00 17 00
Col. in Barney's River.	3 55
" Sharon Church, Stellarton.	20 00
Hopewell.	\$18 96
P. Ross, Esq., Hopewell.	4 00 22 96
Member of John Knox Ch., N. G.	5 00
Col. in Windsor.	22 71
A friend, Clifton, paid in at Synod.	10 00
A friend, Boston, per Rev. J. Thompson.	2 50
Foreign Mission Society, $\frac{1}{2}$ year.	200 00
Middle Stewiacke, South side of River.	\$9 65
Middle Stewiacke, North side of River.	5 74 15 30
Caledonia and East River, St. Mary,	20 00