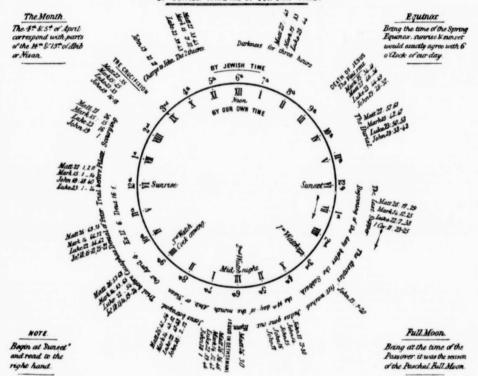
THE LAST HOURS OF OUR LORD'S LIFE.

By Mrs. KNIGHT.

TABLE SHEWING THE EVENTS OF THE LAST DAY OF OUR LORDS LIFE BY JEWISH TIME AND BY OUR OWN TIME.



WE have come to the month in which occur Good Friday and Easter Day, the days on which we celebrate the death of our dear Lord Jesus Christ and His resurrection. We know that we remember these at the right time of year for the following reason:— The crucifixion took place at the time of

The crucifixion took place at the time of the Passover, and the time for celebrating the Passover was fixed by the time of the full moon. The Jews kept their Passover on the first Sabbath after the first full moon, which came after the spring equinox (that is, when the day and night are equal, the sun rising at six and setting at six). This happens with us, as you know, on March 21st; we reckon, therefore, after that, to the full moon, and Easter Day is on the following Sunday.

So we are entitled to believe that we remember these great events at the actual time of year at which they really happened, and the dial we give is intended to help us to follow them in the order and at the time at which they occurred.

We must remember that the hours by Jewish reckoning are different from our own; they began to count from sunset and sunrise, and we from midnight to noon.

The table before you shows (1) the month; (2) day of the month; (3) day of the week; and (4) the hours of the events we have spoken of. First as to—

The Month.—We know from Ex. xii. 6 and Deut. xvi. I that the Passover was to be

held in the first month, called by the Jews Abib or Nisan. This month was in the spring of the year, and corresponded with part of our March and April.

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The Day of the Month.*—From the same texts we learn that the Passover was kept on the 14th day of Abib, and in the year our Lord was crucified this agreed with parts of the the text was crucified the same text.

the 4th and 5th of April.

The Day of the Week.—This we gather from the Gospel narrative, which tells us that these events took place on "the day before the Sabbath." The Jewish Sabbath being Saturday, this of course was Friday, called by us since—Good Friday.

The Hours.—We are told in the Gospels the hours at which they happened by Jewish time, the third hour, the sixth hour, etc., and by looking at our little dial you will be able to see what o'clock is meant by these expressions.

Outside the circle you see the twenty-four hours reckened by Jewish time; inside by our time; the Jews reckening their first hours after sunset and sunrise, we after midnight and noon. Thus at the season of the year when day and night are equal, as they were at our Lord's crucifixion, the sun would rise and

set at six o'clock by our time, and at the twelfth hour by Jewish time. Midnight would be the sixth hour of the night, by their time, and noon the sixth hour of the day. If you will look at the dial, and begin at

If you will look at the dial, and begin at sunset, turning it so as to read to the right hand, and will compare the outer circle of figures with the inner, you will easily understand this.

The first hour of the day agrees with our seven o'clock in the evening, the second with eight o'clock, and so on; the twelfth hour and our six o'clock coinciding both morning and evening.

At other times of the year than at either of the equinoxes this would not be the case; because the Jews always reckoned their day to begin at sunset, but our six o'clock is not always sunset. Now continue to read from left to right, beginning at sunset, and you will, if you look out the texts, be able to follow the wonderful and touching events of those twenty-four hours in the order in which they happened. The form of our dial is such that we can give no more than one day, but we hope it will help some to enter more fully into the meaning of the narrative given us in the Gospels, of the end of our Lord's life on earth before His resurrection, always remembering that what He suffered at that time was for us. "He was made sin for us, that we might be made the righteousness of God in

We are aware that there is some difference of opinion as to which days of our month agree with those of the Jewish month. We have followed Greswell and other good authorities.