

out their instructions against the Nonconformists in the North gave great satisfaction to the Bishops and their Ministers of the Dioceses, who, on the very day that sentence was passed against Mrs. Campbell and others, attended the Lords in a body, and gave them their most hearty thanks for their zeal and diligence in reducing the people to order and regularity; and promised to represent their sense of gratitude to the Privy Council.

A kind Providence interposed to prevent Mrs. Campbell and her fellow-confessor from leaving Scotland. King James was so engaged in crushing the Nonconformists in the South, and of putting down the insurrection of the Earl of Argyle, that Mrs. Campbell and the others in the North were overlooked; and then the revolution of 1688, which caused the expulsion of James from the throne, and the accession of William, Prince of Orange, put an end to the persecutions of God's people, and established the religious liberties of the subjects of the Kingdom upon a permanent basis. The troubles of Scotland in this respect had now terminated, the exiles returned to their native land, and the faithful could worship God under their own vine and fig-tree, none daring to make them afraid. To God be given all the praise and the glory!

The loyal Scottish Kirk Ministers were soon restored to their different parishes, and their people were filled with joy and gladness.

The subsequent history of this pious and devoted woman, Lillias Campbell, may be summed up with the words, She was "faithful unto death" and no doubt is now wearing a "Crown of Life," in the upper and the better world.

Mrs. Campbell had twelve children, some of whom became ministers of that glorious Gospel for which she suffered; and many of her descendants in Scotland, in Canada, and in distant missions, fields, are eminently instrumental in preaching the truth as it is in Jesus.

C. YOUNG, LL. D.

GOSPEL STUDIES.

BY HON. DR. YOUNG.

(43.) JESUS BEFORE PILATE: Mark 15: 1-15. (See Matt. 27: 11-26; Luke 22: 66, and 23: 1-25.)

As the Council had decided that Jesus should be put to death, and not having the power to carry out their wickedness, they bound Him, led Him away and delivered Him to Pontius Pilate, the Governor, or the Roman Procurator. Before this Representative of the then Empire

of the World, the King of Heaven stands accused!

A new charge is preferred, that Christ conspired against the Government, in claiming Royal honors: Luke 23: 2.

Pilate, knowing that the accused was innocent, tried to save Him; and, to shift the responsibility from himself, he sent Jesus to Herod, and who was then at Jerusalem: Luke 23: 7-12. Herod sent Him back to Pilate, and on the same day Pilate and Herod were made friends!!! Pilate then seeks to release Christ by a subterfuge; but the multitude, prompted by the Priests, insisted upon His death; and, although he knew Him to be guiltless, he caused Him to be scourged, and delivered Him to be crucified. See John 18: 28, to 19: 16:

Let us see what became of Pilate, this weak and selfish Governor.

He ruled in Judea for ten years under Tiberias, the Roman Emperor, but he was deposed on account of cruelties he had practised against the Samaritans, put in exile, and ultimately committed suicide. (See Josephus).

Surely, even in this world, there is retributive justice.

In these verses we have depicted—

1st. Christ's sufferings, His meekness and patience.

2nd. The wickedness and cruelty of His enemies, the Jews.

3rd. The exceeding vacillation and unscrupulous conduct of Pilate.

Let our Lord not suffer for any of us, in vain.

(44.) JESUS MOCKED AND CRUCIFIED: Mark 15: 16-26. (See Matt. 27: 32-43; Luke 23: 26; Zechariah 13: 7).

After the cruel and unjust decision of Pilate, the soldiers led Christ into the Prætorium, or common Hall or Court-room, in the Governor's house. The whole band or cohort of four or six hundred men were summoned as a guard, evidently being afraid of a rescue or escape of their victim. Even here fresh insults, humiliation and pains awaited our Lord. Under the influences of Christian Institutions, the condemned are now treated with pity and kindness! Not so with these ruthless monsters, who added cruelty to injured innocents. They took off His outer garments, and in mockery put upon Him a purple robe, crowned Him with thorns, put a reed in His hand as a sceptre, and then saluted Him, uttering the truth without their knowing it, by shouting "Hail! King of the Jews!" After thus mocking Him and using other indignities, they led