

The Lesson Council.

Question 22. Were there at that time differences of dialect or pronunciation in the provinces of Palestine?

The rural population of the different provinces of Palestine at that time were characterized by certain differences of speech, but this was the case to a very marked degree with the Galileans. They were very easily distinguished from all others by their confounding the different guttural letters of the Hebrew alphabet. They were very frequently ridiculed by the people of Jerusalem on account of this peculiarity in their pronunciation. Schroeder in his Phœnician grammar relates an example of this in a Galilean who called out in the streets of Jerusalem, "Who has amar? Who has amar?" Whereupon some one replied, "Thou stupid Galilean! Who can tell what thou meanest? Dost thou mean chammar, (an ass) to ride upon; or omeem: (sparkling wine) to drink; or a'mar, (wool) of which to make clothes; or dost thou mean immar (a lamb) for slaughter?" The way in which he had pronounced the word had not only left his meaning obscure, but it had unmistakably proclaimed his Galilean origin and exposed him to ridicule. This same peculiarity doubtless clung to the speech of Peter, and made it absolutely impossible for him to conceal the fact that he was a Galilean.—*Rev. A. L. Long.*

Such differences of dialect and pronunciation of which we find traces in the times of the Judges, B. C. 1150. (Judges 12, 6) and which as regards the Ephraimite district survive to this very day (the people of the Nabious district being proverbial for their drawing, childish accent and their inability to pronounce Sh, they say for instance "Sames" instead of "Shumes" for sun) doubtless existed in our Lord's time. There are many passages in the Talmud which prove that the Galileans were "marked men" on account of their uncouth and barbarous dialect. We read for instance that the wife of Rabbi Meir asked some one a question, his answer displeased her and she called him "a Galilean fool." A certain Galilean pronounced the first letter of the word *Inmar* so confusedly and uncertainly that his hearers could not tell whether he meant to say *Chaymer*, "wine;" or *Chamar*, "an ass;" or *Amar*, "wool;" or *Inmar*, "a lamb." A Galilean woman when she wanted to say to her neighbor *Tai Docle Chulaba*, "Come and I will feed you with milk," said *Tocle Labe*, "May a lion devour you." Another Galilean woman made a worse blunder. She wished to say to the Judge, "My Lord, I had a picture which they stole, and it was so great, that if you had been placed upon it your feet would not have touched the ground." What she really said was however understood as follows: "Sir, slave, I had a beam, and they stole thee away and it was so great that had they hanged thee on it thy feet would not have touched the ground." I by no means wish to be understood that only the Nabious people speak a peculiar dialect at present. There are many such dialects—Arabic is a cognate of the Hebrew.—*J. E. Hunauer.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

State the order of events from the agony in the garden to the denial by Peter.... Compare the four accounts in the Gospels, but do not spend much time in trying to harmonize them. There may have been a dozen denials for aught we know.... Contrast the conduct of Christ in the hall with that of Peter in the court.... Trace Peter's downward steps in his sin. (See Analy-

tical and Biblical Outline.).... See how the same sins are committed now by people who have more light than Peter possessed.... Show what Peter afterward became as an apostle; note his courage in Acts 2, 14, 22, 23, 26; 3, 11-19.... Why could Peter preach "repentance" so earnestly after this experience?... An ancient tradition says that every night after this event the apostle Peter rose at the hour when his Saviour looked upon him to pray for pardon. When long afterward sentenced to be crucified, he declared that he was not worthy to die as his Lord had died, since he had denied him, and chose to be crucified with his head downward.

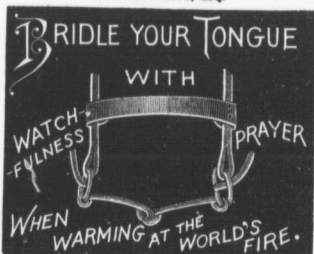
References. FREEMAN. Ver. 67: Spitting; buffeting; blindfolding, 71? Ver. 69: Peter in the palace, 720. Ver. 71: The porch, 721.

CATECHISM QUESTION.

29. Are there more gods than one?
There is one God only, the living and true God.
Deuteronomy vi. 4. Hear, O Israel: the Lord our God is one Lord.
Psalm lxxxvi. 10. Thou art great and dost wondrous things: Thou art God alone.
Isaiah xlv. 22. I am God, and there is none else.

Blackboard.

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This design is a lesson on self-confidence, and is a warning taken from the lesson of Peter's fall. Every follower of Christ is thrown more or less in contact with the people who do not love the Saviour. We sit side by side with them, and, as did Peter, we often warm ourselves at the same fire, whether it be of business or pleasure. Oftentimes the sudden temptation comes from a remark made by one who is of the world, or from the fact that we try to conceal our discipleship from our companions. The blackboard says, "I must bridle my tongue, or it may run away with me." The safety reins are watchfulness and prayer. Bridle the tongue with them, and it will be kept true and steady, guided to the glory of God.

Lesson Word-Pictures.

Peter, Peter, where are you going? Into the high-priest's palace to see that farce of the Master's trial? Then, keep as near the Master as possible, and especially do not take your eyes off from him. Keep near enough ever to see Jesus. But, no! Peter is not looking at the Master. He is looking away. And who comes up to him and stares at him?

"What does she mean?" growls Peter.

Ho, Peter, it is only a female slave, just the girl that minds the door probably. Don't see her. Don't hear her. Face round and see the Master! Alas, Peter faces this