





# MISAPPREHENSION.

It was only a word that you might have said, Or a look, O love, would have told me then, But you did not know—you were proud—and yet I looked and hoped for your coming again. But you went your way, and you never knew How the sunlight was darkened my whole life through. Out, O love, you loved. Your heart was true.

At the cold restraint as we parted and met And parted again, and I could not speak Though I watched you with wistful eyes—and yet The days went on, and you never knew How I hoped and waited the long days through. And I loved you so I had given my life To have won some sign of the love I craved. What was I to see? God knows, not I— Had the silence been broken we two had been saved. From a sorrow, as hopeless as love was true, We must bear in our hearts this whole life through.

# MICKEY FINN'S STORY.

A few evenings since Mrs. O'Brien, Mike Coogan, "the wan-legged accordion player as wares the red flag and kapes the cows off the railroad track," and the somnolent Mike Welsh, had gathered around the wood fire in the Finn shanty. The lamp was lit, the supper dishes had been cleared away, and an air of lazy content pervaded the room. After the current gossip had been exchanged and the probability of a late or early closing of the canal discussed in all its bearings, the conversation began to lag. Mrs. O'Brien turned to little Mike, who was industriously poring over a primary geography, and said: "Fyvat hav' ye there, Mickey; a story-bukey?"

"No, ma'm; it's a gogery," replied Mickey. "And does it tell about animals, Mickey dear?"

"It do, and fwhat's more, it tells about min and countries like Ireland and Agypt."

"Oh, dear me!" exclaimed Mrs. O'Brien. "That's mighty queer. And fwhat's that yere 'radin' about now?"

"Only goats and wolves," replied little Mike, with an impatient gesture, burying his hands in his hair, and resuming his scrutiny of the map of Siberia. But Mrs. O'Brien would not be put off. She exclaimed:

"Arrah, Mickey; tell us all about it. That's a dear. Now do."

To this appeal was added the gently supplicating look of his mother. These persuasions were so eloquent that even the studied conservatism of the coming "yere" was melted, and he complied, with the provision that every word he uttered was to be taken for truth as pure as gospel.

Mrs. Finn—relinquished his pipe and lit the tobacco with a staring splinter of maple wood. Mike Welsh gulped down a cough for fear that it should interfere with the recital, and Mrs. Finn's fingers lingered in her knitting as she looked proudly upon her boy. Mickey cleared his throat, as Falklandian is supposed to have done when he told his marvellous stories to Lalla Rookh. Said he:

"Well, thin, ye must know that wanst upon a time, about the time that little apples was first met, there was a grate king in Dublin, and his name was Kishoghe the Grate, he was that high and wide. And he was a very wise man and fond of fresh eggs and goats. Now, goats was scarce in Dublin in them days, because they were not plenty like pigs. But the king was sore at heart because he had no goat to drag him around in his jaunting car, when he'd be collectin' his rents and going to the races. So he put up handbills all over Dublin, offerin' ten pound reward to the man as w'd bring him a goat as big as a Donegal calf, broken to harness. Wan day, when the King was after havin' his dinner and a noggin o' the cratur to take the bad taste o' the food out of his mouth, there cam a rap at the palace gate. When Patsy Colligan, the King's coortier, opened the gate on a crack he seen a wild-looking man w'd black whiskers standin' forment him.

"And who are you?" says Patsy.

"I'm a Roossian prophet," says the black stranger.

"And fwhat brings you here?" says Patsy.

"(Mo legs," says the prophet, "and

they're that sore wid walkin' all the way from Roossia," says he. "I have yo nadies or pins to sell?" says Patsy, but he thought fivety stranger wid a black beard was a peddler.

"Divil a nadio or pin hav' I," says the prophet. "I'm just how to tell the King where he can buy a white goat twelve hands high, wid a long grey beard, and wid eyes as red as a coal o' fire, for ten shillin's, eight pence," says he.

"Well, Patsy let a shillig out o' him when he heard about the goat as ye'd hear a mile away, and it bring the King to the windy of the palace. And when the King heard about the goat and the prophet he axed the black man w'd he come in, and the black man said he'd be mighty glad to, and in he went wid the nose of him in the air to see c'ud he smell any sup-pow on the shove, fur he was hungry and tired wid the walk he had from Roossia by the same token. There was no suppower c'oked, and so the prophet had his dinner of sour milk and vinegar.

When the black man was full as a bed tick, the King axed him where c'ud he get the goat, and the prophet said he must find a man up near the North Pole to a country called Syberia, and there the goats was thicker nor bees in clover, all quiet as lambs and p'ceable as suckin' pigs. So the prophet was s'art on his way rejoicin' wid a tin pint piece and a tickle in his pocket."

Up to this point his listeners had fairly hung upon Mickey's words, without an interruption. But Mrs. O'Brien, whose geographical knowledge was limited, eagerly inquired: "How far is it from Roossia to Dublin, Mickey?"

"Ah, a thousand miles be land and more be say," replied the boy, impatiently, as he resumed his narrative. "The next day the two bravest men in Dublin, Phelim O'Rourke and Jamesey Flannigan, started at the King's biddin' for Roossia, wid an Irish jaunting car and a donkey. And they had a grate time gettin' there, too. There was s'ays to cross and deserts to go over. Sometimes the ferryman was on the other side of the say, and Phelim was as hoarse as a bull from shill-bolin' across the says for the ferry. It was many weeks after they thruv into Roossia wan fine mornin', jist at break-gustime, after passin' many dangers by say and land. Well, when they got to Syberia the snow was on the ground, and so they had to put runners on the jaunting car.

"The weather was that cold that it froze the donkey's ears, and Phelim and Jamesey was mighty sorry they ever left Dublin to look for white goats atin' the back off the North-Pole. They were travelin' fur four w'akes jukin' fur white goats, till wan day they kem to a crassroads where there was a dirty Roossian keepin' a shee-phen. Here ye'd think the thrubbles of the two Irishmen were over, fur they found the beautiful white goat atin' the back-yard of the shee-eben atin' kindin' wood. He had horns as wide as me hand, and eyes like two coals from a peat fire. He was that dignacious and proud it tuk two men to hold him when his back was up. He was a holy terror, and c'ud ate a barbed wire fence. The beard of that goat billy was as long as me arm, and as white as buckwheat flour. And more, by the same token, he was taller nor any Donegal calf that iver ate grass, and stronger nor two donkeys.

"Ain't he a worker?" says Phelim. "Faith, he is," says Jamesey. "Shure, he c'ud drag a ton o' coal, let alone the King."

"Well, to make a long story short, they bought the goat for 12 shillin's a pence, fur goats had riz since the prophet was there. They harness'd the goat in the shafts of the jaunting car to see c'ud he pull, and put the donkey inside the car as a passenger. When everything was ready the two Roossians was holdin' the goat jump'd to wan side and the goat ran away. 'Twas a bright mo' night, and the next mornin' because thin and Ireland was fifteen miles awa'. The goat ran like O'Rourke when he was chased wid the banshee. The donkey was achin' wid pain as he sate bechune in the shafts, and the two Roossians was drivin' the goat to wan side and the goat ran away. 'Twas a bright mo' night, and the next mornin' because thin and Ireland was fifteen miles awa'. The goat ran like O'Rourke when he was chased wid the banshee. The donkey was achin' wid pain as he sate bechune in the shafts, and the two Roossians was drivin' the goat to wan side and the goat ran away.

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# SUNDAY SCHOOL LESSON.

SUNDAY, NOVEMBER 18 1900.  
Jesus Condemned.

# LESSON TEXT.

(Luke 23: 1-25. Memory verses: 22-25)

# LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Son of Man.

GOLDEN TEXT FOR THE QUARTER: Though he were a Son, yet learned he obedience by the things which he suffered.—Heb. 5: 8.

LESSON TOPIC: The Son's Condemnation Pronounced.

LESSON OUTLINE:

1. Innocence Reaffirmed (Luke 23: 1-3).

2. Innocence Attempted, but Failed (Luke 23: 4-11).

3. Condemnation Secured (Luke 23: 12-25).

GOLDEN TEXT: For the transgression of my people was he stricken.—Isa. 53: 8.

DAILY HOME READINGS:

M.—Luke 23: 13-25. Jesus condemned.

T.—Matt. 27: 15-26. Matthew's parallel narrative.

W.—Matt. 27: 15-26. Mark's parallel narrative.

T.—John 18: 38-40. John's parallel statement.

F.—John 18: 37-39. Jesus' condemnation pronounced.

S.—Acts 3: 12-26. Power of the Son confirmed.

S.—John 18: 1-11. The condemned Son explained.

# LESSON ANALYSIS.

I. INNOCENCE REAFFIRMED.

1. The Judge:

They delivered him up to Pilate the governor (Matt. 27: 2).

2. The Accused:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

3. The Charge:

The chief priests and the rulers and the people (Luke 23: 1-3).

4. The Defense:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

5. The Verdict:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

6. The Sentence:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

7. The Execution:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

8. The Burial:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

9. The Resurrection:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

10. The Ascension:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

11. The Second Coming:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

12. The Final Judgment:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

13. The Eternal Life:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

14. The Kingdom of God:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

15. The Church of Christ:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

16. The Holy Spirit:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

17. The New Testament:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

18. The Gospel of the Kingdom:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

19. The Parable of the Sower:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

20. The Parable of the Talents:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

21. The Parable of the Vineyard:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

22. The Parable of the Sheep and the Goats:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

23. The Parable of the Wheat and the Tares:

Jesus, who before Pontius Pilate witnessed (1 Tim. 6: 13).

24. The Parable of the Fishes and Loaves:

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They cried out exceedingly. Crucify him (Mark 15: 14). They said, saying, Crucify, crucify him (Luke 23: 21). Pilate sought to release him; but the Jews cried out (John 19: 12). Pilate gave sentence that what they asked for should be done (23).

Pilate saw that he prevailed nothing (Mark 15: 14). What then shall I do unto you...the King of the Jews? (Mark 15: 12). Why, what evil hath he done? (Mark 15: 14). Pilate, wishing to content the multitude, released...Barabbas (Mark 15: 15). (11) The Decisive Act. Jesus he delivered up to their will (23).

Jesus he scourged and delivered to be crucified (Mark 15: 15). Pilate...delivered Jesus...to be crucified (Mark 15: 15). He delivered him unto them to be crucified (John 19: 16). Ye...killed the Prince of life (Acts 3: 14: 15).

1. Asking that he might be crucified (1). The clamorous crowd. (2) The only victim. (3) The cruel demand. (4) Human spite in the Lord's crucifixion. (5) Divine love in the Lord's crucifixion. (6) Pilate gave sentence that what they asked for should be done. (7) Popular demand. (8) Official sentence. (9) Jesus delivered up to their will. (10) The will of the people. (11) The will of the governor. (12) The will of the Lord.

LESSON BIBLE READING. FROM GETHSEMANE TO CALVARY. The arrest (Matt. 26: 50; Mark 14: 46; John 18: 12). Before Annas (John 18: 13). Before Caiaphas and the council (Matt. 26: 57; Mark 14: 53; Luke 22: 64; John 18: 24). Formally examined (Matt. 2



**Bernshouse's Lumber Yard, Hamonton.**



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