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**The Sabbath School.**  
**INTERNATIONAL LESSON.**

Quarter First. Lesson X March 10, 1901.  
**JESUS AND CAIAPHAS.**—Matthew 26 : 57-68.

**HISTORICAL SETTING.**  
Time.—The trial before the high priest, with the mock-cries and the denials of Peter, lasted from about 2 o'clock till dawn of Friday, April 7, A. D. 30.  
Place.—The residence of the high priest, the site of which is not known with certainty. Many think it was in the south western part of the city, on Zion, near David's tomb.

**GOLDEN TEXT.**—*Thou art the Christ the Son of the living God.*—JESUS BEFORE THE SANHEDRIM.—V. 57. After the betrayal and arrest Jesus was taken before Annas, ex-high priest. He was a man of seventy years, who had been high priest twenty years before. As many as five of his sons succeeded him in this office, which was generally held only for a short time; and the reigning high priest at this time, Caiaphas, was his son-in-law. Annas was the virtual head of ecclesiastical affairs, though Caiaphas was the nominal head. Annas sent Jesus to Caiaphas. Scribes. The rabbis, learned in the literature of the church. Elders, who were chosen from amongst the most influential of the laymen. This was a meeting of the Sanhedrim which had been gathered hastily while Jesus was before Annas. It was a packed jury. The object of the enemies of Jesus was to condemn him and to give over to the Roman authorities for crucifixion before his friends could rally and interpose in his behalf.

**Practical Lessons.** 1. The workers of iniquity frequently work energetically to accomplish their nefarious plans, while those who desire to see righteousness advanced are taking their ease.  
2. Jesus is on trial before the world now. Men cannot ignore Jesus of Nazareth. "What think ye of Christ?" is asked of everybody to day. Christ is in the world to stay; he stands at the bar of every man's conscience. No intelligent person can shirk the responsibility of passing judgment.  
3. Jesus witnessed against.—Vs. 59-61. All the council, Nicodemus and Joseph of Arimathea were probably absent (Luke 23 : 50, 51). This was the great Sanhedrim of seventy-one members (hence called the Seventy), the supreme council of the Jews. It was a legislative and an executive body, as well as the court of final appeal and last resort. The meeting which we are considering was illegal because it was held before sunrise. Hence, it was unnecessary to hold another formal meeting before Jesus could be condemned legally. (Matt. 27 : 1, 2) *Sought witness against Jesus,* because there was no reputable witness that could testify against him. *To put him to death.* They had already decided what the sentence was to be, and their energies were directed toward the carrying out of their desire. Among the many false witnesses who presented themselves, there were no two who agreed. Finally, however, after much coaching, perhaps, two seemed to agree. This was the smallest possible number. *This fellow.* A contemptuous reference to Jesus.  
4. Practical Lesson. To day many are bearing false witness against Jesus. The Judas that is trying to make money out of Christianity, and failing, declares that Christ is a sham. The Peter, who, because of his business, social or political entanglements, denies that he ever knew him whom he has been following afar off. The fellows, who, to curry favor with the multitude, pervert the sayings of the Master, so that his enemies may have a salve for their consciences when they condemn him. To offset all these false witnesses, the friends of Jesus should by word and work, witness to the world their knowledge of what he is.

**JESUS QUESTIONED.**—Vs. 62, 63. According to John (18 : 19-23) Jesus had been questioned by Annas concerning his disciples and doctrine. He referred Annas to those who had heard him teach. This answer led one of the officers to strike him, and Jesus asked, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Thereupon, Annas sent Jesus to Caiaphas, because he had no jurisdiction in the case. *The high priest.* Caiaphas. *Arose and said.* *Answerest thou nothing?* Jesus had treated the testimony with silent contempt. It was not worth replying to. *Jesus held his peace.* See Isa. 53 : 7 and I Peter 2 : 23. The high priest was compelled as a last resort to try to get Jesus to testify against himself. This was contrary to all legal procedure, *I adjure thee by the living God.* This was the Jewish method of putting one under oath, so that his "yes" or "no" was given as an oath. *Tell us whether thou be the Christ, the Son of God.* The criminal procedure in the Pentateuch rests upon three principles: (1) publicity of the trial, (2) entire liberty of defence allowed to the accused, and (3) a guaranty against the dangers of testimony. There must be at least two or three who know the fact. Throughout the whole course of the trial of Jesus, the rules were grossly violated. He was arrested in the night, bound as a malefactor, beaten before his arraignment, and struck in open court during the trial. He was tried on a feast day, and before sunrise. He was compelled to criminate himself, and this under an oath of solemn judicial adjuration; and he was sentenced on the same day of conviction. In all these particulars the law was wholly disregarded.

**Practical Lesson.** To-day many are questioning the divinity of Jesus. How shall the followers reply to these questions? By having clearly in mind how his divinity has been attested. Six lines of study are suggested:—  
1. The testimony of God concerning Jesus (Matt. 3 : 17 ; 17 : 5).  
2. His teaching during his ministry. "Never man spake like this man."  
3. His works. When John the Baptist was in doubt concerning Jesus, the latter said to the questioning disciples, "Go your way and tell John the things which ye do hear and see" &c.  
4. His declaration of his own divinity, especially at the trial, concerning which we are now studying.  
5. The testimony of his followers in all ages. Those who know him best are the most emphatic in their witnessing: Jesus is the Son of God. From Paul to Moody, what a list there is of those who have stood before the world, staking their all on the truth that Jesus is God!  
6. Your personal experience. Testimony based on experimental knowledge of the love and power of Jesus is the best of all. Oh for more of those who can say with Paul, I know!

**JESUS PROCLAIMS HIMSELF CHRIST THE SON OF GOD.**—V. 64. *Thou hast said.* This is equivalent to saying, I am. *Nevertheless.* In addition to this. *Hereafter.* In the future, the time is not definitely stated. *Shall ye see.* Christ's glorification began as soon as their proceedings against him were finished. *Sitting on the right hand of power.* He was now standing as a criminal but then he should sit in his glory, as Lord of lords and King of kings, sharing sovereign supremacy. *Coming in the clouds.* He, who is now on trial, is one day to come as judge. We must try to measure the importance of this declaration. Either Jesus is divine or he is a self-declared impostor. To say that he was a good man, and to compare him with other good men, is foolish. No rational good man ever made such claims as he. At the very crisis of his history, when denial would have saved his life, he asserts his claim to be much more than this, to be all that the most devout Christian have ever believed him to be. Of all the testimonies in favor of the divinity of Christ, this is most clear and definite.

**Practical Lessons.** 1. Study the passage until you are convinced of the divinity of Jesus.  
2. Thoughtfully and prayerfully question yourself thus: Have I acknowledged the claims of Jesus? Have I accepted him as my Divine Redeemer, Master, and Lord? If these questions are answered in the affirmative, then  
3. Proclaim to the world: Jesus is the Christ, the Son of God. This is the message that humanity needs.  
**JESUS CONDEMNED.**—Vs. 65, 66. *The high priest.* Here is one who is at once accuser and judge. He demands a verdict of condemnation based upon the words of the prisoner, as those words are interpreted by himself. *Rent his clothes.* His "simla" or upper garments, torn to express his indignation. *He hath spoken blasphemy.* Any other conclusion but the one which admits his divinity makes him a blasphemer. *What further need have we of witnesses?* The charge of making himself equal with God is admitted by the accused. *What think ye?* This question was addressed to the Sanhedrim in order to have them vote on it. *He is guilty of death.* See Lev. 24 : 16. If he had not been God Incarnate, he would have been guilty of blasphemy. By the law of Moses, a blasphemer was to be stoned to death. Christ's works had proved that he was God, so his words were not those of a blasphemer; but his confession gave his enemies the opening they were seeking, and they declared him to be unworthy to live.

**JESUS MALTREATED.**—Vs. 67, 68. *Spit... buffeted... smote.* Studying the four accounts we find that Jesus was  
1. Mocked by the Jewish officials, by their servants, and by the soldiers.  
2. Spit upon.

3. Buffeted, struck with the fists; smote, struck with rods.  
*Prophecy... thou Christ.* This was in mockery of the claim he had made.  
**Practical Lesson.** To day men mock at Jesus. He is not here to be maltreated in person, but his holy name is blasphemed, and his claims mocked at. How shall we treat his revilers? Let our faith in him be so well grounded, and our love for him so intense, that "In His Name" we can go forward in godly living and in good works, without being affected by what men say or do.  
**JESUS DENIED.**—Vs. 69-74. While these scenes were being enacted, Peter, who had followed Jesus afar off and had entered the palace of the high priest, three times denied his Master.  
Concerning Peter, note:—  
He boasted when he should have been humble.  
He slept when he should have prayed.  
He fought when he should have trusted.  
He followed afar off when he should have been close by.  
He sat with scoffers when he should have stood at Jesus' side.  
He feared the world when he should have been loyal to Jesus.  
The teacher should not fail to remind the pupils that, unlike Judas, Peter repented and was restored to fellowship with his Master, (John 21 : 15-17)

The personal application may be made along the lines of the answers to four questions:—  
Who is Jesus? The teachers' work is to endeavor to show just what the answers should mean to impress the truth: Jesus is God.  
What is Jesus to me? He is my Saviour. Teach what that should mean.  
What is my attitude toward Jesus? Teach that all relationships are reciprocal. None can say in reference to him and his claims, "I do not know," "I do not care," "It is none of my business." Jesus has said, "He that is not with me is against me."  
How do I show my attitude? In other words, What is my daily life? That will determine what I shall be when the crisis comes. Am I a Judas? Am I a Peter? Am I a John? Let me be a loving follower of him who died for me.

**"That Doesn't Trouble Me"**

That doesn't trouble me! said a fireman in the employ of the Boston and Maine Railroad several years ago. A Canadian express train had just rolled into the station at Boston, and the engineer was remarking that a "hot box" had developed since leaving the last station.  
No; the fact that there was a "hot box" did not trouble the fireman, the engineer was held accountable for every accident that occurred to the engine; it was for this reason, in part, that he received twice the pay of the fireman. But somehow, the remark grated on the engineer's ears. He thought that the fireman ought to be troubled when anything occurred to the engine that he fired, and his respect for the man received a severe check.  
It was not long after this incident that the superintendent's office one morning.  
Mr. Stevens, said the superintendent, what sort of a man is your fireman?  
Instantly the words of the fireman passed before the engineer's mind. That doesn't trouble me! seemed written in letters of fire.  
Dan's good fireman, he replied; and I get along all right, sir.  
There's something a trifle 'out' about him? queried the superintendent, looking keenly at the engineer; wouldn't just do for an engineer.  
The engineer would have liked nothing better than to see the ambition of the fireman a reality, but he was convinced that in speaking a good word for him he would be endangering the public.  
I think his place is on the fireman's box, he said; he's a good man there—does not drink, and does all that the road demands.  
What is the matter with him? persisted the superintendent.  
The engineer hesitated a moment, for he disliked to prevent the promotion of the man who had fired for him for years. Finally he related the incident that troubled him.  
That settles it, replied the superintendent; I wanted an engineer for a new local. You know the requirements of the road—he will never do.

**A Cause for "Premature" Promotion.**

I feel deeply hurt, said a faithful and trusted clerk, that you should promote one of my juniors right over my head. I do not wish to seem impertinent, but would very much like to know the reason.  
What is making a lot that noise in front of the store? suddenly asked the manager, without seeming to notice the clerk's protest. Please ascertain at once.  
It is a lot of wagons going by, said the clerk, when he returned.  
What are they loaded with so heavily?  
They are all loaded with wheat, was the reply, after a second trip had been made to the front of the building.  
How many are there?  
Sixteen, was the third reply.  
Find where they come from.  
Ten minutes later, the information came that all the wagons were from Lucca.  
Very good, said the manager. Now call John, whom I have promoted, then take a seat and listen.  
Will you see what is the meaning of that rumbling noise in front? he continued, when John appeared.  
It is unnecessary, was the reply, for I have already ascertained that it is caused by sixteen wagons loaded with wheat. Twenty more will pass to-morrow. They all belong to Romero & Co., of Lucca, and are on their way to Marchesa, where wheat is selling at a dollar and a quarter a bushel, while it only costs a dollar at Lucca. The wagons carry one hundred bushels each, and get fifteen cents for hauling.  
My friend, said the manager, turning to the old clerk, you see now why John was promoted over you—Success.

**Hungry Ants Build a Bridge.**

Something new and interesting about ants was learned by a Mount Airy florist and told to a reporter. For a week or so he had been bothered by ants that got into boxes of seeds, which rested on a shelf. To get rid of the ants he put into execution an old plan, which was to place a meaty bone close by, which the ants soon covered, every one deserting the boxes of seeds. As soon as the bone would become thickly inhabited by the little creepers the florist tossed it into a tub of water. The ants having been washed off, the bone was put in use as a trap again.  
Then the florist bethought himself that he would save trouble by placing the bone in the centre of a sheet of fly-paper, believing that the ants would never get to the bone, but would get caught on the sticky paper while trying to reach the food. But the florist was surprised to find that the ants, upon discovering the nature of the paper trap, formed a working force and built a path on the paper clear to the bone. The material for the walk was sand, secured from a little pile near by. For hours the ants worked, and when the patch was completed they made their way over this dry surface in couples, as in a march, to the bone.—S. I.

**Not Pious, But Pork.**

In a recent novel, one of the characters—a woman, of course—is made to speak the following sensible words about husbands.  
The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are a wrestling with their doubts, when really it is their dinners that are a wrestling with them. Now, take Mr. Bateson himself; a kinder husband or better Methodist never drew breath, yet so sure as he touches a bit of pork he begins to worry himself about the doctrine of election till there's no living with him. And then he'll sit in the front parlor, and engage in prayer for hours at a time, till I says to him, Bateson, says I, I'd be ashamed to go troubling the Lord with a prayer, when a pinch of carbonate of soda would set things straight again.

**To Be Congratulated.**

A Polish couple came before a justice of the peace in New York to be married. The justice looked at the document which authorized him to unite in matrimony Zacharzewicz Perczynski and Leokowarda Jeulinseika.  
Ahem! he said. Zacha—h'm—h'm—ski, do you take this woman—? and so forth.  
Yes, sir, responded the young man.  
Leo—h'm—th—ska, do you take this man, to be—? and so forth.  
Yes, sir.  
Then I pronounce you man and wife, said the justice, glad to find something he could pronounce; and I heartily congratulate you both on having reduced these two names to one.

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GENTLEMEN:—About two years was taken sick with  
LA GRIPEE

My head pained excruciatingly. So terrible was the pain that when my wife wrung cloths from hot water and held them on my head I could not feel the heat. I obtained a bottle of your  
**ACADIAN LINIMENT,**  
used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better, and it made a complete cure in a few days. I afterwards advised a neighbour to use it and it cured him also. Mr. Joshua McDonald of Casey Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He too was cured and says that he will never be without  
**GATES' ACADIAN LINIMENT**  
in the house.  
For man and beast, external or internal. I regard it as the best.  
Yours truly,  
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