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Ft'on, March 5.

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lieved me from my trouble, and enabled  
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## The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson IX.—June 2.

JESUS BEFORE THE COUNCIL.—  
Mark 14: 55-65.

GOLDEN TEXT.—They hated me with-  
out a cause.—John 15: 25.

THE TRIAL OF JESUS BEFORE AN  
IRREGULAR MEETING OF THE SAN-  
HEDRIM (continued). The court  
convened to try Jesus Christ was the  
Sanhedrim. It consisted of  
chief priests, that is, the heads of the  
twenty-four priestly classes;  
scribes, that is, rabbies learned in the  
literature of the church; and  
elders, who were chosen from  
amongst the most influential of the  
laity. Jewish tradition puts the  
number of members at seventy-one.  
The high priest usually presided.  
The present meeting was an irregular  
one, hastily gathered in the night,  
contrary to law, and had, therefore,  
to be adjourned to another hour be-  
fore sentence could be passed upon  
Jesus.

The Sanhedrim had power to try  
those charged with capital offences;  
but it had no power to execute the  
sentence of death.

The whole criminal procedure in  
the Pentateuch rests upon three  
principles: (1) publicity of the trial;  
(2) entire liberty of defence allowed  
to the accused; (3) a guaranty  
against the dangers of testimony:  
there must be at least two or three  
who know the fact. Throughout  
the whole trial, the rules of the  
Jewish law of procedure were grossly  
violated. He was arrested in the  
night, bound as a malefactor, and struck  
in open court during the trial. He  
was tried on a feast-day, and before  
sunrise. He was compelled to crim-  
inate himself, and this under an oath  
of solemn judicial adjuration; and  
he was sentenced on the same day  
of the conviction. In all these  
particulars the law was wholly dis-  
regarded.

And the chief priests and all (the  
rest of) the council: the Sanhedrim.  
Sought for witness... to put him to  
death. Not to ascertain the truth,  
but to destroy Him. And found  
none. They did not find two con-  
current witnesses to any such words  
or acts as would render Jesus liable  
to a sentence of death. For many  
bare false witness against him.  
They was easy to bring about.  
Anywhere in Asia, not to speak of  
other countries, there are hangers-on  
about the courts ready to sell testi-  
mony. But their witness (or testi-  
mony) agreed not together. Their  
testimony was on different points or  
was contradictory. And there arose  
certain. At last they found two  
who seemed to agree. And bear  
false witness. The testimony was  
false (1) because the facts were not  
correctly reported, and (2) because  
they were entirely misapplied and  
perverted. This is a very common  
way of bearing false witness against  
our neighbor. We heard him say, I  
will destroy this temple, etc. Words  
tending to bring the temple into  
contempt were regarded as so grave  
an offence that it afterwards formed  
a capital charge against the first  
martyr, Stephen. Christ had not  
said so: he had said (John 2: 19)  
that the Jews would destroy the  
temple, which he would restore;  
they understood, at least partially,  
that he had referred to his own  
body (Matt. 27: 40, 63). But  
neither so did their witness agree to-  
gether. They relied upon the ac-  
counts of others, or had very imper-  
fect remembrance.

The crime for which Jesus was  
condemned before the Sanhedrim  
was his alleged blasphemy; i. e., an  
assumption of power and authority  
which belonged to Jehovah alone.  
But when he was brought before  
Pilate they changed the accusation  
to one of treason against the Roman  
government, as the only one of  
which Pilate would take cognizance.  
And the high priest stood up in the  
midst, and asked Jesus. He was de-  
termined to force him to criminate  
himself. Answerest thou nothing?  
The question implies a long-continued  
silence, while witness after wit-  
ness were uttering their clumsy  
falsehoods.

But he held his peace. The silence  
must have continued an hour or so,  
for Peter's denials were about an  
hour apart. Jesus made no reply  
because a reply would have been  
useless. They would not accept a  
denial. Again the high priest asked  
him. Putting him upon oath. Art  
thou the Christ (the Messiah), the  
Son of the Blessed? a common title  
among the Jews. The difficulty of  
this question consisted in this: if he  
confessed that he was the Son of  
God, they stood ready to condemn  
him for blasphemy; if he denied it,  
they were prepared to condemn him  
for being an impostor, and for de-  
luding the people under pretence of

being the Messiah. And Jesus said,  
I am. He publicly declares that he  
is the Messiah. Now, if they kill  
him, they must kill their Messiah.  
And ye shall see the Son of man sit-  
ting on the right hand of power:  
By this reference to well-known  
prophecy respecting the Messiah  
(Dan. 7: 13, 14), Jesus made his  
claim as bold and plain as words  
could make it. This was a repre-  
sentation of the Messiah as the  
Founder of a kingdom that should  
take the place of the ancient world  
powers, and should continue forever.  
And coming in the clouds of heaven.  
This expression and the previous  
one refer (1) to the judgment on  
them and their city 40 years later;  
and (2) to the great judgment day  
at the end of the world. Then the  
high priest rent his clothes. The  
practice of rending the clothes on  
occasions of supposed blasphemy was  
based on 2 Kings 18: 37. The rent  
made in the garment was from the  
neck downward, and about a span  
in length. What need we any  
further witnesses? What think ye?  
This was a formal putting the ques-  
tion to vote. And they all condemn-  
ed him to be guilty of death. The  
vote was unanimous. The legal  
punishment for blasphemy was death.

MOCKERY OF JESUS BY THE  
OFFICERS AND OTHERS.—Ver. 65.  
And some began to spit. Spitting  
was considered among the Jews as  
an expression of the greatest con-  
tempt. Cover his face: blindfold  
him. The covering of the face was  
a mark of a condemned man.  
Buffet him. Strike him with their  
fists. To say unto him, Prophecy.  
After covering his face, they called  
upon him to tell them who struck  
him: if he were unable to do that,  
how could he know the great events  
of futurity? And the servants, did  
strike him. In the original no less  
than five forms of beating are refer-  
red to by the evangelists in describ-  
ing this pathetic scene. It was the  
instinct of low natures to trample  
on the fallen.

### PRACTICAL HINTS.

Unbelievers try to find, not the  
truth about Christianity and the  
Bible, but only evidence against  
them.

Those who make objections do not  
agree together.

There is a time to be silent, under  
false accusations, and refute them  
only by our lives.

We should openly confess our  
purposes and hopes at the proper  
time.

Bad men love to ridicule those  
who are better than they, to quiet  
their consciences when awakened  
by the nobler example.

Scarcely anything hardens the  
heart more than scoffing and jeering  
at religious persons and sacred  
things.

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## EASTERN BRIDALS.

Traces of Primitive Practices to Be Found  
in the Modern Marriage Service.

All nations originally captured their  
brides, and ancient times an article in Black-  
wood's Magazine gives us some interesting  
particulars. Traces of this primitive prac-  
tice survive even in our civilized and com-  
plex marriage service. The bridegroom  
takes his best man, the strongest and most  
daring among his associates, and goes to  
carry off his bride in defiance of her pro-  
tecting attendants, who in their degenerate  
days exhaust their energies by hurling satin  
shoes, rice, etc., at the retreating, but tri-  
umphant, bridegroom.

Lo! how the woman once was wooed!  
Forth leaped the savage from his lair,  
He tugged her, and to nuptials rude  
He dragged her, bleeding by the hair.

Among the tribes of Western China the  
brutal savagery of the first assault has dis-  
appeared. Among the Lolos in Western  
China, the bride, on her wedding morn-  
ing, perches herself on the topmost branch of a  
large tree, while the elder female members  
of the family cluster on the lower limbs,  
armed with sticks. The bridegroom then  
climbers up the tree, assailed on all sides  
by blows, pushes and punches from the  
dowagers, and it is not until he has broken  
through the defense, and captured the  
prize, that he is allowed to carry off his  
bride. For several days before the wed-  
ding the Chinese bride and her companions  
utter doleful cries and lamentations, in an-  
ticipation of the dreadful fate awaiting her,  
but

What she thinks, from what she'll say,  
Lies far as Scotland from Cathay.

On the marriage morn no traces of grief  
disfigure the fair bride; and as soon as the  
best man is announced a large, red silk  
wrapper is thrown over the bride's head and  
face; thus veiled, she is conducted by the  
best man to the sedan chair in waiting. Ac-  
companied by music, fore-runners and flow-  
ers, she is carried to the door of her new  
home. As the chair stops the bridegroom  
comes out and taps on the door with his  
fan, upon which it is opened up by the  
bridesmaids, who help the bride to alight.  
She is not, however, allowed to enter the  
house in the ordinary way, but is borne  
across the threshold on the back of a ser-  
vant and over a charcoal fire. What may be  
the meaning of lifting the bride over a  
charcoal fire would be hard to determine. It  
has been suggested that it may be either  
an act of purification or the fire may pos-  
sibly have been originally intended to serve  
as a bar against the rescuing force, and to  
prevent the possibility of escape on the  
part of the bride. Having once been safely  
deposited in the reception hall, the lady  
prostrates herself before her husband, and  
submits to have the red veil lifted by her  
lord with a fan.

### FEATHERED PETS.

How to Take Care of Canaries and Other  
Birds in the House.

Do not hang your bird merely where his  
cage looks pretty, advises a writer in Our  
Dumb Animals. Nor must you fly to the  
other extreme, and place him in a glare of  
sunlight, even in winter. Birds suffer and  
die from this cause. The best way is to  
give him his choice; put him in the sun and  
shade a part of his cage, so that he may do  
as he likes. You will notice that he often  
sits in the shade.

Remember and take care about placing  
him in a draft, or too close to even a closed  
window, except on warm summer days. It  
is as great a mistake to put him where he  
will be subject to the dry, burning heat of a  
furnace or stove. Do not hang his cage too  
high nor too low, but let him breathe the  
pure air which you breathe yourself.

From November till June wrap his cage  
nightly in a warm shawl or draw over it a  
thick flannel cover, and never place the  
cage on the floor, as I saw advised not long  
ago.

Your birds need variety as well as you,  
bird-storemen and bird-book writers to the  
contrary, notwithstanding. Give him every  
day, beside his seed and fresh water, a bit  
of green food, lettuce, sorrel, chickweed,  
plantain (leaf or ends), or a slice of banana  
or apple, and fasten the delicacy so that it  
can not fall to the floor. A dainty bird will  
not touch it if it falls. Also, now and then,  
perhaps three times a week, give him a sip  
or two of raw beef the size of a pin head,  
larger if he's a mocking bird. He may look  
askance at first, and turn his wise, black  
eyes upon it with curiosity, but will soon  
relish it, and eagerly snatch it from your  
finger, and it takes the place of the insects  
he would add to his bill of fare if he were  
free!

In fact, try to keep in mind that the little  
fellow has likes and dislikes, pain and dis-  
comfort, happiness and pleasure, much as  
you have yourself, and you will be well re-  
paid by his brightness and vivacity.

### THE SNAKE'S CHARM.

Has It Really the Power to Fascinate Its  
Smaller Victims?

Concerning the power of a snake to  
charm birds and fowls, and even human  
beings, there has always been doubt and dis-  
cussion. The Popular Science Monthly re-  
cently printed some curious anecdotes on  
this subject. Here is one of them: A gen-  
tleman from Iowa says that one day while  
going through his poultry yard he noticed a  
turkey-hen with neck stretched to the ut-  
most, eyes distended, and wings slightly  
raised, gazing most intently upon some ob-  
ject on the ground three or four feet from  
where it stood. Watching it for some mo-  
ments he found that the turkey moved  
slowly around the attracting object in a cir-  
cle, without withdrawing its gaze for a mo-  
ment. After it had made a full circle he  
approached to learn the cause of its ex-  
traordinary behavior and found that the at-  
tracting object was a small striped snake  
partially concealed by some small weeds;  
and not until he touched it did the turkey  
notice his presence, though ordinarily it  
would not permit him to approach within  
two or three yards. Even when driven  
away the turkey persisted in returning and  
working around in a circle.

Other fowls were then driven in the di-  
rection of the snake, and all on catching a  
glimpse of it were strangely affected.  
Finally, satisfied that the condition of the  
fowls on seeing the reptile was purely an  
objective one, the writer took a stick and  
approached the snake to kill it. It was  
dead already and—most noteworthy point  
of all—its head was crushed out of all re-  
semblance to its original shape and covered  
with dirt.

The conclusion the writer reached was  
that small animals passed into a subjective  
or hypnotic condition on being suddenly  
brought in view of serpents, of which all  
animals, great and small, appear to stand  
in dread. Accepting this, he says, we have  
the fascination of birds and small beasts by  
snakes as a scientific fact.

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