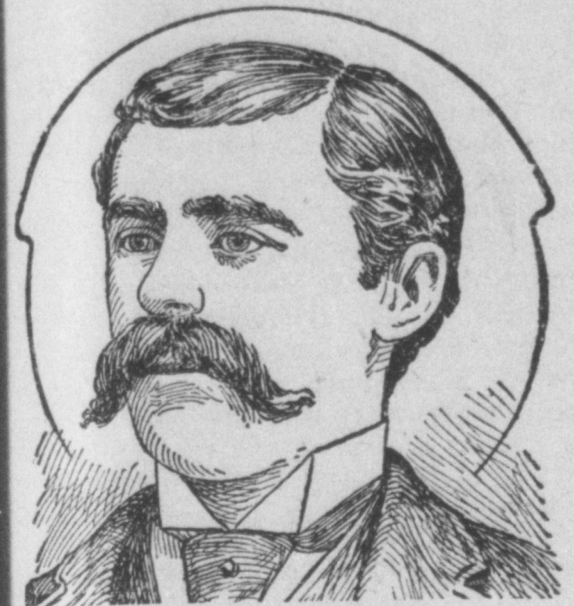


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That Tired Feeling, Constipation and Pain in the Back

Appetite and Health Restored by Hood's Sarsaparilla.



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St. Catherine's, Ont.

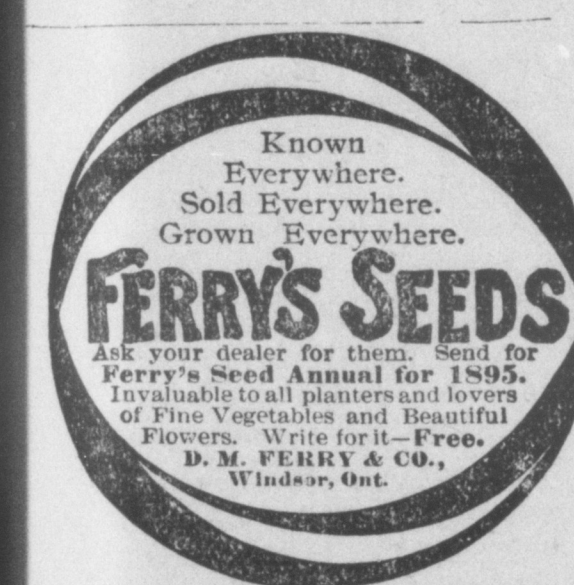
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CONSUMPTION

The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson VI, May 12.

JESUS BEFORE THE HIGH PRIEST.—Mark 14: 53-64.

GOLDEN TEXT.—He is despised and rejected of men.—Isa. 53: 3.

THE ARREST.—At the entrance to the garden of Gethsemane, Judas guided a multitude, with swords and staves, lanterns and torches, under the direction of the chief priests and elders, and accompanied by a guard of soldiers to the garden of Gethsemane, and betrayed his Master with a kiss. Jesus presented himself to them, and requested them to let his disciples go their way. The officers arrested Jesus and were leading him away. Peter, in his determination to stand by his Master, made an attack with his sword upon the officers, and cut off the ear of Malchus, a servant of the high priest, thus implicating Jesus in a seeming rebellion against Rome. Jesus undid the evil by healing the wound. The disciples then all forsook Jesus and fled away into the darkness.

THE PRELIMINARY EXAMINATION BEFORE ANNAS.—V. 53. Palace of the high priest, Caiaphas. Between one and two o'clock Friday morning. And they led Jesus away to the high priest. Jesus was led first to Annas, who, though deposed by Rome, was still the legitimate high priest according to the law of Moses, the office being for life. Annas appears to have possessed influence. His sons became high priests, and his son-in-law, Caiaphas, was the acting high priest appointed by the Romans.

THE TRIAL BEFORE CAIAPHAS, AND AN IRREGULAR MEETING OF THE SANHEDRIM. In the palace of Caiaphas, one to three o'clock Friday morning. Annas sends Jesus to Caiaphas, and he asks Jesus some questions about his teaching and his disciples. Jesus replies that everything had been done in public. Whereupon, an officer struck Jesus with the palm of his hand.

THE COURT.—Vs. 53, 54. And with him were assembled all the chief priests and the elders of the scribes. It was against the rules of Jewish law to hold a session of the Sanhedrim or council for the trial of capital offences by night. The present gathering was therefore an informal one, probably a packed meeting; Nicodemus and Joseph of Arimathea and probably not a few others not being summoned.

The Sanhedrim was composed of seventy members, chief priests, that is, the heads of the twenty-four priestly classes; scribes, that is, the heads of literature of the church; and elders, who were chosen from amongst the most influential of the laity. The priests were there, whose greed and selfishness he had reproved; the elders, whose hypocrisy he had branded; the scribes, whose ignorance he had exposed; and the worldly, sceptical Sadducees, the most cruel and dangerous of opponents. It was a packed jury. And Peter followed him afar off with John, after having recovered in some measure from their first alarm. He partially tried to keep his promise. Following Christ afar off is dangerous: (1) it leads into temptation; (2) it leads away from the source of help and strength; (3) it brings the weakness of an evil conscience.

THE DIFFICULTY OF MAKING UP A CASE AGAINST JESUS.—V. 55. The council sought for witnesses against Jesus. Not to ascertain the truth; they did not desire that; And found none. It was no easy matter; for not only had his life been stainless, but he had shown skill in avoiding all the entanglements which had been set for him. There must be two witnesses, and probably no two witnesses could be found, out of the ranks of the disciples, who had ever heard out of his own lips an avowal of his Messiahship.

FALSE WITNESSES SUMMONED.—V. 56-59. For many have false witness against him. This was easy to bring about; in fact, they had no doubt been for some time hunting up witnesses. But their witnesses (or testimony) agreed not together. And therefore was a failure so far as condemning Jesus was concerned. Falsehoods seldom agree. And there arose certain. At last they found two who seemed to agree. And bare false witness. The testimony was false (1) because the facts were not correctly reported, and (2) because they were entirely misapplied and perverted. We heard him say, I will destroy this temple, etc. The utterance of words tending to bring the temple into contempt was regarded a grave offence. The Jews idolized the temple.

THE CHALLENGE TO JESUS.—Vs. 60-62. And the high priest stood up in the midst. He went forward into the open place where Jesus was. The high priest was becoming impatient. And asked Jesus. He was determined to force him to criminate himself. Answerest thou

nothing? Silence was the best reply, for it permitted the false witnesses to contradict themselves. But he held his peace. Jesus made no reply because a reply would have been useless. They would not accept a denial, and they would have perverted the meaning of any explanation he could make. There are many times when it is well to imitate the Master in this. Replying often advertises the enemy; and arguments take the attention from the main work of the gospel. The high priest asked him. There was no hope of formulating a charge unless Jesus himself could be induced to say something which could be perverted into blasphemy. Art thou the Christ (the Messiah), the Son of the Blessed? 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.

JESUS ACKNOWLEDGES HIMSELF TO BE THE MESSIAH.—V. 62. And Jesus said, I am. Silence is now impossible. It would be taken as a denial of his Messiahship. And ye shall see the Son of man sitting on the right hand of power: a sharer in omnipotence, having all power at his control; in contrast with his present apparent weakness.

JESUS SENTENCED ON THE CHARGE OF BLASPHEMY.—Vs. 63, 64. The high priest rent his clothes. Thereby expressing in a tragic manner how it tore his heart to hear such blasphemy. The act was almost as much a formal sign of condemnation as the putting on of the black cap by an English judge. What need we any further witnesses? They had called but one true witness; his testimony they rejected, and yet on the strength of his testimony they were about to condemn him! Ye have heard the testimony, by making himself equal with God. What think ye? This was putting the question to vote. And they all condemned him to be guilty of death. The vote was unanimous, only those having been called to this meeting who were in sympathy with the chief priests.

PETER DENIES HIS LORD. Palace of Caiaphas. Two or three o'clock Friday morning. It was while the trial of Jesus was proceeding that Peter denied the Lord. Oriental palaces are built around an open quadrangular court; sometimes there is a large room open in front to this court. Peter and John were in the court near the fire, where they could see Jesus. The first two denials were in the early part of the trial. The third must have been about three o'clock, toward the close of this first trial.

Observe the depth and intensity of Peter's repentance. Contrast it with the false repentance of Judas. After a season of bitter sorrow, Peter was fully pardoned and restored. Peter was permanently changed for the better. The sincerity of his repentance was proved by a long life of devoted service to his Master.

ADJOURNMENT TILL DAWN. The Sanhedrim was forbidden to investigate any capital crime during the night, and, according to the Roman law, a sentence pronounced before dawn was not valid. The council adjourned, to meet at daybreak, when they could legally pronounce the sentence.

MOCKERY OF JESUS. In the court of Caiaphas' palace. From three to five o'clock Friday morning. There was a period of waiting for at least two hours before the formal meeting of the Sanhedrim could take place. During this interval Jesus was insulted, and struck, and shamefully treated by the crowd.

THE FORMAL VOTE. In the council chamber of the Sanhedrim. Daybreak, or about half past five Friday morning. This session was a brief one. The evidence was repeated, and a formal vote taken, and Jesus was taken to the Roman court before Pilate, for the necessary approval of the sentence.

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BENJ STEWART,
Postmaster,
Zionville, N. B.

W. C. T. Union.

OUR MOTTO.—If God be for us who can be against us.

What Tobacco Will do for a Boy.

BY MABEL GIFFORD.

"They wanted me to sign a petition," continued Mr. Melvin. "They are trying to make scientific temperance instruction one of the school studies. It's all fool-de-rol. I don't want my boy's head stuffed with such nonsense as they have put into their books, and I certainly shall not vote for it or sign any petition for it."

Franklin was listening attentively. This hour was, though not one of the three dreamed of such a possibility, a turning point in his life. This was the view his father took of the tobacco question, and his father must be right.

Years after when Franklin graduated from the public school he passed the examinations creditably but no honors.

"I expected a great deal more of Franklin," said the superintendent, "he is a young man of great promise. He seems to be really brilliant at times, but at other times quite dull. His studies come too easy to him; he does not make effort enough."

It was the same on the playground. An expert one day, another an indifferent player. "You can't depend on Franklin Melvin," the boys said.

He was anxious to enter a military school, but he was unable to pass the examinations here, being pronounced physically unsound. "It is useless," said the examiner, "for a man that uses tobacco to attempt to enter a military school."

Then Franklin studied law, but failed in that, for, though eloquent and witty, shrewd and keen, he had periods of confusion when nothing seemed clear and he could not collect his thoughts. "So strange," people said, "that such a smart lawyer should lose so many cases."

Then he tried medicine, and it was the same old story, a brilliant beginning and every one's favorite, then a quick falling off until the word "failing" stared him in the face again.

Standing amid the ruins of what had been a promising career, Franklin Melvin acknowledged the truth to which he had stoutly refused to listen namely, that tobacco was a viper that was sucking his life's blood, weakening body and brain, and transforming a noble manhood into a very inferior specimen. He thought of his father who year by year grew morose, irritable and dull. He thought of all the warnings to which he had turned a deaf ear, and the many young men who had failed that were slaves of the tobacco habit.

"I will give it up," he said, and he did make a struggle only to return to his habit more a slave than ever.

The friend who had gone West when he was a child returned to her old home. Strangers lived at the Melvin homestead. Upon inquiry she learned that Mr. Melvin had failed in business, most unaccountably, and had committed suicide, and the wife had died of a broken heart. When she inquired for the son, no one could tell her of his whereabouts. But they told her that he had not amounted to anything, and remarked that it was not always the smartest boys that made the smartest men. He had not married as she supposed. He had been engaged to a daughter of one of the first men in the place, but the engagement had been broken, no one knew why.

Leaving the town sorrowfully, for the Melvins had been dear friends, she went on to the city to visit other friends there.

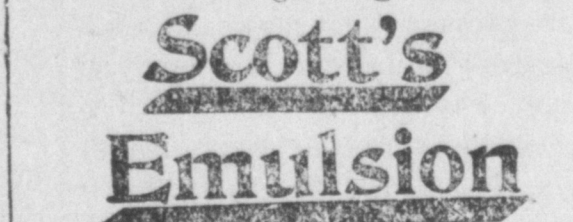
This woman had a tender heart, and was laughed at by her friends for her generosity to beggars. "They are hypocrites and frauds, and most of them are rich," they told her. But the good woman's pocket was never empty of pennies, and she was so afraid that the beggars she saw were not the respectable kind that she could not refuse them.

One day after having bought flowers of a little girl, pencils of a one-armed man, and leaving several pennies in the hand of a blind woman, she was accosted by a most miserable creature, so lean and so ragged, so palsied and so feeble, she could hardly tell whether he was a young man or an old man. She was alone, so there was no one to pull her by the arm and urge her not to stop.

"A penny, please, madam, a penny," begged this pitiful creature. Though the voice was whining and unsteady and feeble like a consumptive's, the woman immediately noted that his accent was not like that of the ordinary street beggars. She looked at him earnestly as she dropped a few of the never failing pennies in his hand. There was something familiar in the marred face. The man did not look up

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and she stepped back a little to watch him, so impressed was she that she knew him. He chewed and spat incessantly. From women he asked a penny; from men for "a penny for God's sake, or a cigar," or "a chew of tobacco."

Suddenly the woman watching reappeared before the miserable wretch. "Who are you?" she said. Taken by surprise, he looked up at her. Immediately his head sank down, his knees bent under him as if he would fall.

The woman, quite pale now, took the man by the shoulder. "Tell me who you are," she commanded. "You are not, you can't be, my dear friend's son, Franklin Melvin."

By the way the figure crouched and moaned she knew her worst fears were realized. She ordered a carriage, this great-hearted woman, and together they went to a public bath and to a clothier's, and then to the house where she was visiting, and listened to his account of what tobacco had done for one boy. Later she took him to a home where he would have good care and medical treatment. All that could be done for such a wretch was to mitigate his sufferings until death should release him from his enemy, tobacco. And the woman, the friend, has taken a new motto, "As ye go, preach," and she goes up and down the country, telling everywhere what tobacco will do for a boy, preaching "death to tobacco," in stead of our boys.—Arlington, Mass.

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