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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.

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 bridesmaids, 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 felled 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,

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 serv-
ant 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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