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INTERNAL & EXTERNAL
Instantly Stop Pain
RHEUMATIC, NEURALGIC, NERVOUS & MALARIOUS COMPLAINTS

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RADWAY'S READY RELIEF.
The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS
Colds, Coughs, Sore Throats, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing, Influenza.

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From 20 to 60 drops in half a tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Headache, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulence, and all internal Pains.

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RADWAY'S PILLS,
An Excellent and mild Cathartic. Purely vegetable. The safest and best medicine in the world for the cure of all disorders of the Liver, Stomach or Bowels.

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BIBLE LESSONS.
Fourth Quarter.

STUDIES IN LUKE'S GOSPEL.
Lesson V. November 2. Luke 22: 34-71.

JESUS ACCUSED.
GOLDEN TEXT.
He was wounded for our transgressions. He was bruised for our iniquities.—Isa. 53: 5.

EXPLANATORY.
I. PRELIMINARY EXAMINATION BEFORE CAIAPHAS.—54. Then took they Him (arrested Him, at Gethsemane) and brought Him into the high priest's palace of Caiaphas, who was the high priest. But they took Him first to Annas, the father-in-law of Caiaphas (John 18: 13). He had been high priest, and although deposed by the Romans, he was still the legitimate high priest according to the law of Moses, the office being for life (Num. 20: 28; 35: 25), and may have been so regarded by the Jews. He was still a man of vast influence.

II. THE PRELIMINARY EXAMINATION BEFORE CAIAPHAS. Annas very soon sends Jesus to Caiaphas the high priest (ver. 24), and he, while waiting for the council to assemble, asks Jesus some questions about His teaching and His disciples. Jesus replies that it was easy for him to find out all about these, for everything had been done in public. Whereupon, an officious officer who stood near, struck Jesus with the palm of his hand.

III. THE EXAMINATION BEFORE AN IRREGULAR MEETING OF THE SANHEDRIM. During this examination before Caiaphas the Sanhedrim were assembling. This gathering must have been irregular and illegal. It was before this assembly that Jesus was tried, and by means of false witnesses perverting what He had said; and by His own confession of the truth that He was the Messiah. He was condemned to death for blasphemy (see Lev. 24: 16; compare Deut. 18: 20). They could not, however, execute the sentence. For that He must be taken before the Roman court, where the charge was changed to that of treason against the Roman government, as the only one of which Pilate could take cognizance (23: 2).

IV. PETER THrice DENIES HIS LORD.—Let us return a moment to the arrest of Jesus at Gethsemane, when all the disciples forsook him and fled. But Peter soon recovered in a measure from his fright, and with John (John 18: 15) followed afar off (ver. 15).

FOLLOWING CHRIST AFAR OFF is very dangerous: (1) it leads to temptation; (2) it leads away from the source of help and strength; (3) it brings the weakness of an evil conscience. Those follow Christ afar off (1) who follow from curiosity; (2) those who are far from Christ in spirit and sympathy; (3) those who do little for Him, and the conversion of the world for which Christ died.

55. And when they had kindled a fire in the middle of the hall: the court, which was surrounded by the buildings. It was cold in the early morning.

THE SANHEDRIM. To understand the position of Peter, we must remember that Oriental palaces are built around an open quadrangular court paved with flat flagging stones. Into this court is an arched opening through one side of the house, into the street. Sometimes there is a large room in front of this opening. In such a room Jesus had his first trial before the Sanhedrim. Peter and John were in the court near the fire, where they could see Jesus and watch the proceedings.

56. But a certain maid. The mistress who let them in (John 18: 17). Beheld him as he sat. Looked steadfastly at him, in the flickering light of the fire. This man was also. "Also," as well as John, a point preserved in all the accounts, although none of them say anything of the presence of John. With him. She had seen him with Jesus in their daily journeys around the city. The slightly varying accounts given by the different evangelists suggest that different persons took part in the conversation, of that she kept up a bantering accusation of this kind to which he responded in different words, but to the same effect.

57. And he denied Him, saying, Woman, I know Him not. This was false-hood, and treason to his Master and friend.

Note. That Peter failed in his strong devotion to his Master, were his pride and boast. Here there seemed little danger of failure; and yet just there he did fail. Where we feel strong we are liable to be unguarded, and we fail there for that very reason.

Immediately after this the cock crowed (Mark 14: 68). Not the regular cock-crowing which occurred an hour later, but enough to have put Peter on his guard had he not been so occupied with his fear, and the annoyance of the questioning, that the warning passed unnoticed, if not unheard. So do we often fail to notice God's warning to us.

58. And after a little while. When he had gone into the porch (Matt.) to escape the light of the fire and the questioning. Another (masculine). A man. Matthew and Mark say "a maid." Doubtless both, with others, took part in the questioning, for John says "they." Thus at also of them. One of the followers of Jesus. He the most forward of the disciples, must have often been seen with Jesus. Man, I am not. The denial was accompanied with an oath (Matt.).

59. And about the space of one hour after. This must have been near the close of the informal trial before the Sanhedrim. Peter had no doubt been anxiously watching the trial, and returned into the court within sight of the hall where the trial was in progress. Another. The centinel who stood in a kinship of Malchus, whom Peter had attacked in the garden (John 18: 26). He remembered seeing the striking face of Peter there. For he is a Galilean. As his speech revealed (Mark); a very common way of identifying a person. The smallest differences of speech show one's nationality, or the part of the country from which one comes. Then Peter began to curse and to swear, trying to uphold a lie by profanity.

Note. This outburst of profanity was doubtless possible on account of habits of profanity before his conversion, and which he had overcome as a disciple of Christ. It is hard to get wholly rid of early sins.

PETER'S BITTER TEARS OF REPENTANCE. And immediately, while he yet spake, the cock crew, reminding him of his sin, since that was the sign Jesus had given to him. "The sound must have struck him like a death knell."

61. And the Lord turned and looked upon Peter. Jesus must have looked on His erring apostle either from the chamber in which He was being tried, if it was one of those chambers with open front (whence the courtyard could be seen); or else at the moment when the trial was over, and He was being led across the courtyard amid the coarse insults of His servants. In either case the word would have been one of awful pathos to the unhappy apostle. In that look "were mingled sorrow, admonition, yearning love, beseeching appeal." And Peter remembered in his excitement and terror he had forgotten all about the warning Jesus had given. What a terrible thing memory is! Or rather it is a terrible thing to do things the memory of which is like coals of unquenchable fire. But it is well to remember before it is too late Jesus' eye is upon us. He knows all that we do. And His look should bring us to repentance.

62. And Peter went out of the palace into the night. And wept bitterly. He had denied his best friend, he had joined with the enemies of his Master, he had renounced the truth, he had rejected the kingdom of God, he had shown cow-ardice, he had lied and sworn. Peter saw all this in contrast with the noble conduct of his Teacher. Like Job he "abhorred himself because of the unbelief that he had given. What a terrible thing memory is! Or rather it is a terrible thing to do things the memory of which is like coals of unquenchable fire. But it is well to remember before it is too late Jesus' eye is upon us. He knows all that we do. And His look should bring us to repentance.

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V. MOCKERY OF JESUS BY THE OFFICERS AND OTHERS. When the preliminary examination was through, and the informal meeting had adjourned, there was a period of waiting of some two hours before the formal meeting of the Sanhedrim could take place at sunrise.

64. And the men that held Jesus, who were His guard, and should have sheltered him from insult and injury. Both Matthew and Mark imply that members of the Sanhedrim participated in this cruelty. Mocked Him. Made sport of Him. His present circumstances as a condemned criminal, in contrast with His claims to be the Messiah, a king, a prophet, the Son of God, awakened many a jest in these rude, uneducated men. And as soon as they could, they began to mock Him. No less than five forms of beating are referred to by the evangelists in describing this pathetic scene.

65. And many other things blasphemously spake they. Speaking evil of the Son of God whom He had sent to take away the sin of the world. It was a mockery of God and of His goodness and love. But Jesus kept silence. "When He was reviled, He reviled not again." (1 Pet. 2: 23).

VI. THE SANHEDRIM, REASSEMBLED AT DAYBREAK, CONDEMN JESUS TO DEATH. 66. And as soon as they were gathered, the first possible moment after sunrise. The elders, etc., come together. In a regular meeting of the Sanhedrim called for the purpose, to ratify formally what had been done informally and illegally before, in the night. Either some of the things said in the night session (Matt. 26: 63-66) were repeated at the more regular session; or Luke in this place gives an account of what took place before the Sanhedrim, without any regard to the exact time or portion of the meeting which it occurred.

67. Art thou the Christ? The Messiah, the expected Prophet and King. If I tell you, ye will not believe. He returned to "cast pearls before swine," or to "give that which is holy to dogs."

68. If I also ask you. If I plead My cause, will ye believe? I have made more of the Messiah which will prove My claims, it will do no good, for you have already prejudiced My case, and are determined to kill Me.

69. Hereafter shall the Son of man sit on the right hand of the power of God. A show of omnipotence, having all power at His control; in contrast with His present apparent weakness. Now they have the power, then He will have it; now they are on the judgment seat and He at the bar, then He will be the judge and they will be the criminals before Him, to answer for the actions of this day. 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.

70. Then said they all, Art thou then the Son of God? Do you really claim what you have said? I have made more of the Hebrew way of saying, "Yes, I am." So that the Lord had repeated His confession, but without saying a word calculated to offend the Roman power, or in the slightest degree to violate any law, human or divine.

71. What need we any further witness? They misinterpreted what He said as blasphemy. Then the high priest rent his clothes, "an act almost as much a formal sign of condemnation as the putting on of the black cap by an English judge."

Old Nursery Favorites.
There was Tom, the Son of the Piper,
Jack Sprat, and Merry King Cole,
And the Three Wise Men of Gotham,
Who went to see a show.
The woman who rode on a broomstick,
And swept the cobwebbed sky,
And the boy who sat in the corner,
Eating his Christmas pie.
These were some of the old favorites, but they have been supplanted by the "Pansy" and "Chatterbox" stories, the "Little Lord Fauntleroy," and the "Five Little Poppets" and the "Fashioned" pills and lozenges have been superseded, and wisely, too, by Pierce's Purgative Pellets, a mild, harmless and effective cathartic. They are pleasant to take—so gentle in their action that the most sensitive could use them, yet so effective that they will cure the most obstinate cases of constipation, stomach, liver and bowel troubles. They should be in every nursery. As a gentle laxative, only one for a dose.

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