

Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Bible Notes.

SECOND QUARTER.

Lesson VI. May 12. Mark 14: 53-64.

JESUS BEFORE THE HIGH PRIEST.

GOLDEN TEXT.

"He is despised and rejected of men."

-Isa. 53: 3.

The Lesson includes Mark 14: 43-72 and the Parallel Accounts—Matt. 26: 47-76; Luke 22: 47-65; John 18: 2-27.

EXPLANATORY.

THE ARREST.—"At the entrance to the garden of Gethsemane, about one o'clock Friday morning" (Mark 14: 43-45; John 18: 2-3).

Jesus, guided by multitude, with swords and 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 there betrayed his Master with a kiss.

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 (John 18: 13), who, though deposed by Rome, was still the legitimate high priest according to the law of Moses, the object being for the Jews to secure a confession from him.

Annas appears to have been so regarded by the Jews. Annas appears to have possessed vast influence in so much that five of his sons became high priests, and his son-in-law, Caiaphas, was now the acting high priest appointed by the Romans. Apparently the leaders wanted his authority and sanction. Probably very little was done here beyond this.

THE TRIAL BEFORE CAIAPHAS, AND AN INTERLUDE.—V. 53. "Palace of the high priest, Caiaphas. Between one and two o'clock Friday morning."

Annas very soon sends Jesus to Caiaphas, the high priest (v. 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 elderly officer, who stood near, struck Jesus with the palm of his hand (John 18: 19-23).

I. THE COURT.—V. 53, 54. "And with him were assembled all the chief priests and the elders and the scribes." The Sanhedrin was composed of seventy members, chief priests, that is, the heads of the twenty-four priestly classes; scribes, that is, rabbis, learned in the literature of the church; and the elders, who were chosen from among the most influential of the laity. "It was the most sacred, a star chamber of self-appointed assessors."

PARTS FOLLOWED BY OFF. 54. "What answer followeth him after with John (John 18: 13), after having recovered in some measure from their first alarm. He partially tried to keep his promise, 'that with the servants,' in the open court of making up a case against Jesus.—V. 55. "The council sought for witness against Jesus." Not to ascertain the truth; they did not desire that.

"It was no new matter; for they had only had his life been stained, but he had shown consummate skill in avoiding all the entanglements which had been set for him."

A FORMAL EXAMINATION OF WITNESSES. What an array of witnesses they might have found had they wished to learn the truth! Here a company of those who had been lame, but now were running to tell the story of their healing; there a band of those who had been blind, but now could see; lepers who had been cleansed; demoniacs clothed, and in their right mind; sick raised from their beds, and dead brought to life again; sinners comforted; sinful souls redeemed; ignorant minds enlightened; wandering ones restored. It is still the same; many men refuse to look at the true witnesses for the gospel which are many and strong.

III. FALSE WITNESSES. SUMMONED.—V. 56-60. "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 (Matt. 26: 4). Anywhere in Asia, not to speak of other countries, there are dangers about the courts ready to speak testimony. "But their witness" (or testimony) "agreed not together." And therefore was a failure so far as condemning Jesus was concerned. Falsehood seldom agrees. Only the truth is harmonious.

57. "And there arose certain." At last they found two (Matthew) who seemed to agree, and have a 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. "The perjury was for some distant resemblance to truth."

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B. Y. P. U.

OUR OBJECTS.

The unification of Baptist young people; their increased spirituality; their education in Christian service; their instruction in Baptist history and doctrine; their enlightenment in missionary work; their training in practical Christian living; their preparation for Christian leadership.

OUR FELLOWSHIP.

All Young People's Societies of whatever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend on our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of those teachings.

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. O. Gales, St. John, N. B.

Prayer Meeting Topics for May 5.

Christian Endeavor Topic—"The Lessons of Gethsemane." Mark 14: 52-53. B. Y. P. U. Topic—"The Sinner and his Seed." Matt. 13: 24-30.

READINGS.

Monday April 29—"Our Resurrection—Victory through Christ." 1 Cor. 15: 29-58; Isa. 25: 8.

Tuesday April 30—"A Model of Admiration." 1 Cor. XVI. Read 1 Cor. 16: 1-2; Phil. 1: 27.

Wednesday May 1—"The Apostle's sincerity in action." (vs. 12, 2 Cor. I. Read 2 Cor. 2: 17; 4: 2.

Thursday May 2—"Kindness towards the weak." 2 Cor. II. Read 2 Cor. 7: 8.

Friday May 3—"Our sufficiency in God." (vs. 5, 2 Cor. IV. Read 1 Cor. 15: 10; Eph. 3: 7-8.

Saturday May 4—"We preach not ourselves." (vs. 5, 2 Cor. IV. Read 1 Cor. 9: 19; 2 Cor. 1: 24.

EXAMINATIONS.

EXAMINATIONS.—Reports from societies are always in order.

The Banner ought to keep one more year, then we could graciously let our cousins across the line enjoy the honor for a season.

Leaders of classes could help the examination work by preparing a sort of Review Lecture, taking as a basis the questions, the class in the meanwhile taking notes. One leader has intimated his readiness so to do.

Founders Day has come and gone. What did your society do to celebrate the same?

President McDonald informs us that our Secretary, Bro. Stachowicz, resigns his office May 1st, and will go to British Columbia.

The young Baptists of the Maritime Provinces will regret to learn the above. We have learned to love Bro. S. and to appreciate his services to the cause with us. Men of his stamp, genial, pliant, intellectual, wide awake, ready for every good work and war, are not so plenty that we can afford to send them to other parts of the vineyard.

We are sure the brethren of the Pacific will be pleased with Bro. S. and will find in him a leader full of zeal and devotion in the service of the Lord.

Our prayers will follow the brother to his new field of labor and we shall hope through him that the east and west may be more closely bound in fraternal fellowship. "We are not divided, all one army we."

On Tuesday eve, March 26, the Camping, B. Y. P. U. held an open meeting in the vestry to which all the church and the unions of Upper and Lower Canada were invited. The exercises of the evening consisted of music, the reviewing of the Sacred Literature class by the pastor, and reading of the papers prepared by different members of the union during the winter.

Immanuel Church, Yarmouth, N. S.

Our B. Y. P. U. was broken in upon somewhat by the union meetings of the two churches during January, but we got to work again and have been trying to do double work in the S. L. C. to make up for lost time, which was not "it" at all, however.

I do not know if many intend taking up either of the other courses or not. All are good and it seems to me that there is not enough stress laid upon them especially the B. R. C. All importance being given to the S. L. C.

The work goes on quietly here, there are some encouraging features, and of course, as every where, plenty to discourage if we look for it. There is comfort in the lines,

"Is the work difficult? Jesus directs thee."

Is the path dangerous? Jesus protects thee.

Fear not, and falter not, let this word cheer thee.

All through the coming life He will be near thee."

Yours in the work.

April 22. EPIE A. JOHNSON. Cor. Sec.

Yarmouth, N. S.

"Founder's Day." was observed by the Temple Union, Yarmouth, N. S. In the morning the pastor preached a helpful sermon to the young people from the words: "I have no greater joy than to hear that my children walk in truth." In the evening the members of the Union carried out the program of the B. Y. P. U. A. in a highly creditable manner. A collection of \$14.35 for the "Founding Fund," and a stirring after meeting in the vestry to pray God's blessing on the work, closed a most interesting and helpful day service for the Master.

Cos.

Rheumatism Cured.

Rheumatism is caused by lactic acid in the blood attacking the fibrous tissue of the joints. Keep the blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness and tones the whole body, neutralizes the acidity of the blood and thus cures rheumatism.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache.

For Croupy Children—Minsard's Honey Balsam.

A mild laxative, does not sicken—the best family medicine.

Beach's Stomach & Liver Pills.

Small, pleasant, vegetable.

EVIL THAT GOOD MAY COME.

Evil is never justifiable, even though good come from it. A lie is a lie, even though a happy impression is made by it. A sin is a sin, even though it converts a sinner. To invent or propagate what is not true, just with a view of securing some desirable end, is to pay tribute to Satan for the benefit of self. Unhallowed means are not necessary to uphold the cause of God.

Pious men are as contemptible as any other frauds. Devility in moral garb is as direct an insult to the God of all righteousness as open blasphemy and willful rebellion. If we cannot compass a worthy end in any department of religion, or morality, or civil government, or social life without relinquishing our principle, we may be sure that Providence never intended that we should undertake it. The very circumstances which promise us success, if means for holy ends should render us suspicious of danger rather than eager for action.

Our conduct must be as circumspect as a soldier. We must choose between evil; avoid both. Never sacrifice honor for power, nor principle for amusement. Use not Satan's tactics for accomplishing Christ's measures. Keep your habits and customs, your activities and festivities, your religious entertainments and social gatherings, free from those schemes and devices which smack of trickery, chance, unwholesome influence, worldly expediency. No church is so poor that it needs to coin money by serving the God of this world. Prosperity built upon vicious schemes is a sham and a delusion. Come out from them, take straight paths for your feet. Square your divine activities by the divine standards of rectitude. Let the world know by your collective as well as by your individual deportment that you have Christ put on. The social life of a church should be as helpful to salvation as the revival meetings.—Michigan Advocate.

THE LORD'S WORK.

"O Lord, revive thy work" is the very fitting prayer for Christian people. The work is the Lord's; and, if ever done, must be by co-operation with the divine Spirit, who is, in fact, however we may believe in human agency the effectual Worker. The human voice and sympathies and the utterance of truth are needed, but they are all in vain without the divine agency lying back. The preacher can hope to speak to the conscience and heart only because God has spoken before. The teaching about sin and guilt will be heeded only when the supreme Teacher has brought light to secure conviction. We have opened the way for the acceptance of the gracious terms of salvation through the Lord Jesus Christ.

But, with such a co-partner, the preacher need never despair. There is no sinner he cannot reach. There is no opposition he cannot conquer. He has won under the most forbidding conditions. "Be not afraid, only believe." He who could "turn the great lights of heaven and smite hail on his side, can do whatever needs to be done. Put on a brave face and maintain a stout heart in front of the enemy, and victory is assuredly yours.—Zion's Herald.

I never knew a child of God being bankrupt by his benevolence. What we keep we may lose, but what we give to Christ we are sure to keep.—Oxyler.

Watchfulness and prayer are inseparable. The one discloses dangers; the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—Alexander MacLaren, D. D.

In proportion as unbelief fills our heart with prayer, he doubting and hesitating. It requires faith to obey the Scriptural injunction, "Let us come boldly to a throne of grace, that we may obtain mercy and find grace to help us in time of need."

A child was cured of croup by a dose of two of Ayer's Cherry Pectoral. A neighbor's child died of the same disease, while the father was getting ready to call the doctor. This shows the necessity of having Ayer's Cherry Pectoral always at hand.

No ancient pagan writer contains, in any part of his works, a single allusion indicating that he recalled his childhood days with pleasure, while references to the joys of childhood are in modern authors innumerable. The ancients had no childhood. Their boys were little old men; their girls were little old women. Christianity has given the world real boys and girls, rejoicing in their young life.

OLD AGE.—Old age hath its trials, temptations and infirmities; so also it has its joys, hopes and anticipations. The Bible says: "The hoary head is a crown of glory, if it be in the way of righteousness." "But, if not, what then? The sinner, though he live a hundred years is accursed. This is an awful truth. But the aged man who has served God for over sixty years is a happy man, and is just waiting for his Lord to call him home."

What of the deed without the dream? A song of rest, and a countless rose. Except the heart outcast the hand, the thought.

Will these three little for thy labor—thou.

The dream without the deed? Dawn's fairy gold, Paled, ere it wake the hills, to misty gray.

Except the hand obey the heart, behold, Thy graven angel turns his face away.

—Katherine Lee Bates.

To keep from murmuring, from rage, from despondency, from unmanly perplexity, is the thing I have to contend with—to go on peacefully, meekly, hoping against hope, and acquiescing in all else changing and complicated tests; not seeking relief by going to Egypt for help, or to that king Jacob, who is only a heathen scamp that he.

To expect to be free from these or similar trials would be to wish the course of Christian life to be other than

the Bible represents it to be. When am I thus? Why, for more reasons than thou canst conceive of; for every thing blessed and good, and perfect and permanent. Good even now; good, because strength is made perfect in weakness; good, because a true man rejoices to contend and endure, and does not look to ease and rest as the highest good.—James Smethman.

Do you ask which is the happiest life? I say, from my heart, a consecrated one; be it "in the world" (so called) or out of it, in highways or byways, as God will, still a life consecrated to a service better, higher, sweeter than that of self-enjoyment or self-success. We all want to be happy. We all seek personal joy as an instinct. Surely God meant it to be thus when He made us. Yet no less He has set the deepest sources of joy outside of self-indulgence—in love, obedience, devotion, duty. It may seem a hard word, but it has a chilly sound. Yet no less it claims and possesses us more and more as our days go on. Impulse, desire, idolatry, aggressive selfishness—one by one we lay aside as we go upward. Lo! the cross, that we call duty, chances to our crown.—Mary Clemmer Ames.

HISTORY.

Brazil was discovered in 1600. Louis Joliet furnished a name to Joliet, Ill.

Galena, Ill., was named for its lead mines.

Carson City, Nev., was named for Kit Carson.

Muncy, Pa., was named from the Muncie Indians.

Omaha, Neb., is named from a tribe of Indians.

The first normal college for the blind was founded in 1873.

Eton College in England was founded by Henry VI. about 1448.

"Best Liver Pill Made."

Parsons' Pills

Purify the blood, and cure all skin diseases. They are the best medicine for the blood. "Purify the blood, and cure all skin diseases. They are the best medicine for the blood."

L. S. JOHNSON & CO., 21 Canton House St., Boston.

JOHNSON'S ANODYNE LINIMENT

Invented in 1810 by an old Family Physician. It is marvelous how many diseases it will cure. I suffered for months from asthma. My physician did all he could, but gave me no ease. Ever since the first night after using Johnson's Anodyne Liniment, I have been free from the rest of the family.

Mrs. Anne McKinnon, Campbell P. O., Canada. The liniment cures and cures on, every ailment. It is the best medicine for the blood. It is the best medicine for the blood.

Sore Throat and Lungs, QUINSY.

Kendrick's White Liniment

Cures Lameness, sprains and swellings. The best Family Liniment. 25 cents. At all dealers.

Church Organs.

A medium sized PIPE ORGAN

in good order, at a bargain.

The VOCALION

the new substitute for the Pipe Organ, at less than half the cost.

Improved Reed Organs

With Scribner's Tubes.

The W. H. JOHNSON CO., Ltd.

157 Granville St., HALIFAX, N. S.

AGENTS! AGENTS! AGENTS!

DARKNESS DAYLIGHT

By Rev. Lyman Abbott.

A sketch of the life of Dr. Gordon, prepared by himself and accompanied with a fine photographic picture, may be found in the appendix.

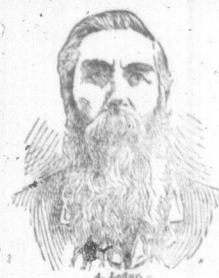
Dr. J. C. Woodstock has asked the Baptist Book Room, Halifax, to undertake the sale of this very valuable book in the Maritime Provinces, which they have agreed to do. Every pastor should have a copy. The price is \$1.35 mailed.

Dr. A. J. Gordon's latest book, "Ministry of the Spirit," mailed \$1. Other books by same author.

Dr. J. W. Hopper's latest work, "Baptism Manual," mailed, cloth, 60c, paper 50c.

Send to Baptist Book Room, for Baptisms, Quits, Communion Sets, Communion Wine, etc. Geo. A. McDonald.

Baptist Book Room, HALIFAX, N. S.



Result of a Neglected Cold.

DISEASED LUNGS

Which Doctors Failed to Help.

CURED BY TAKING

AYER'S Cherry Pectoral.

"I contracted a severe cold, which settled on my lungs, and I did what I then thought was right, but I found, after a little while, that the slightest exertion pained me. I then

Consulted a Doctor

who found, on examining my lungs, that the upper part of the left one was badly affected. He gave me some medicine which I took as directed, but it did not seem to do any good. Fortunately, I happened to read in Ayer's Cherry Pectoral had on others, and I determined to give it a trial. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured."—A. LEFLAR, Watsonville, Cal., Oct. 18, 1890.

Ayer's Cherry Pectoral