

ARRAIGNED AS A BLASPHEMER
Matthew 26:57-68—November 27
"Who when he was reviled, reviled not again."
1 Peter 2:23.

We cannot do better at the opening of this study than quote the words of Mr. Chandler. He said: "Many remarkable trials have characterized the judicial history of mankind. The trial of Socrates, before the dicastery of Athens, charged with corrupting the Athenian youth, with blaspheming the Olympic gods and seeking to destroy the constitution of the Athenian Republic, is still a sublime and thrilling chapter in the history of a wonderful people. The trial of Alfred Dreyfus is still fresh in the memories of men. The French Republic is still rent by contending factions. His friends say that Dreyfus was a Prometheus who was chained to an ocean-girt rock while the vulture of exile preyed upon his heart. His enemies still assert that he was a Judas who betrayed, not God nor Christ, but France and the Fatherland. But these trials, one and all, were tame and commonplace compared with the trial and crucifixion of the Galilean peasant, Jesus of Nazareth."

In Defense of the Jews
It is not for us to say that the Jews were wholly excusable in their course of injuries toward Jesus in causing his crucifixion by the Romans. On the other hand, it is proper for us to consider everything that could be thought of calculated to mitigate the severity of our judgment regarding the injustices there practised. And it is proper also that we should consider what, from their standpoint, would seem to be extenuating circumstances. This is everywhere recognized as just treatment. The attorney, defending a criminal who has pleaded guilty to the charges against him, is considered to do only his duty by his criminal client, when he presents whatever in the circumstances of the case would tend to prove that the culprit had cause, or thought that he had a reason for his misdemeanor.

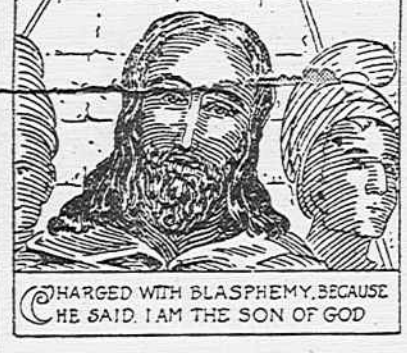
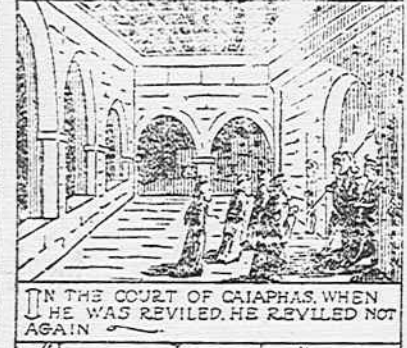
Viewing the Jewish people of nearly nineteen centuries ago from this standpoint we get a more reasonable view of the situation than is otherwise possible. We harken first to St. Peter's words respecting the transaction. He said, "I wot that through ignorance ye did it, as did also your rulers." Had they known, they would not have killed the Prince of life (Acts iii, 15-17). The Jews did not for one moment suppose that the great Messiah, foretold to be their Prophet, Priest and King—like unto Moses, but greater; like unto David and Solomon, but greater; like unto Melchisedek, but greater—would appear as "a man of sorrows and acquainted with grief." Although those very words were written of him by the Prophet, they were hidden from their eyes of understanding by the glorious things related of him in other prophecies. They saw the glories. They saw not understandingly, the sufferings. To this day they interpret the sufferings of their nation as being those which will ultimately inure to their advantage. The prophetic descriptions are not concentrated, nor collected, but scattered. "here a little and there a little," so written that they could not be understood at the time; nor were they understood even by the Lord's disciples until after his resurrection from the dead, when he explained them, and subsequently, by the holy Spirit, en-



abled them still more fully to understand that thus it was written in the prophets and thus it behooved the Son of Man to suffer before entering into his glory—before beginning the work of blessing Israel and the world. Yea, today many Christians are as deeply confused on this matter as are the Jews. Many have rejected entirely the thought of Messiah's glorious King-

dom reign for the general blessing and uplifting of Israel and all humanity. From their standpoint, if "the sufferings of Christ" were intended to prepare the way and usher in his Kingdom of glory, then the program must have failed, or else his Kingdom of glory is to be a heavenly one and not, as they believe, in accord with the prayer taught by our Lord, "Thy Kingdom come; thy will be done on earth." The trouble is that they will not realize that where the sufferings of Christ, the Head, ended, the sufferings of the "Body of Christ" began—the sufferings of "the Church, which is his Body"—filling up the measure of the afflictions of Christ, which are behind (Colossians i, 24). As soon as the "Church, the Body of Christ," shall have finished the bearing of the cross, after him, following in his steps to the end of the journey, then the Kingdom glories will be ushered in. Israel's blindness will be turned away and the blessing of the Lord will begin to fill the whole earth.

The Jews, who caused the crucifixion of Jesus, certainly did so in much the same spirit which led St. Paul—then Saul of Tarsus—to cause the stoning of St. Stephen. As Saul was forgiven, so Israel is to be forgiven; as the Scriptures declare, "The Lord will pour upon them the spirit of prayer and supplication," and then they will see, with the eyes of their understanding, "him whom they pierced and they will all mourn for him" (Zechariah xii, 10), and their mourning will be turned into joy; for,



as Joseph forgave his brethren, so will this great antitypical Joseph of the throne of earth freely forgive those who caused his crucifixion.

Politics and Selfishness as Religion
The Jews are not so different from other people now, nor were they then. History indicates that some of their highest offices were held by irreligious men for their political influence; thus the chief-priests, at the first advent of our Lord, was a Sadducee, who wholly disbelieved in the promises of God to Israel, including a disbelief in the resurrection of the dead. Similarly today there are high-priests, both amongst Jews and Christians, who disbelieve, and yet hold high positions. Amongst Christians there are D. D.'s who are unbelievers and many of the most notable rabbis amongst the Jews also declare themselves thorough unbelievers. We are not claiming that such unbelieving Christians and Jewish ministers would lightly espouse and support an unjust procedure against an innocent man. We do not know about this. It has yet to be tested, perhaps. We do know, however, that when faith in a Divine Revelation and in a Divine supervision of human affairs is lost the natural effect is that the losers of the faith become more and more policy-men and consider policy the extreme of human wisdom, particularly in the guidance of affairs of Church and State.

Taking history for it, that the leavers of Judaism at the time of our Lord were Higher Critical unbelievers (Sadducees), we can readily see that their policy was to curry favor with the Roman Emperor and to seek to hold the common people in subjection to themselves. To these, then, it must have seemed almost a calamity that a poor man, although of noble birth, of the family of David and the Tribe of Judah, should gather about him a handful of nondescript fishermen, tax-gatherers, etc.; that he should pronounce himself a king and declare the setting up of his Kingdom to be near, and that by the exercise of some supernatural power for the healing of their diseases he should attract the "common people" to his standard, but not the learned. We can well imagine their reasoning that, if this thing, the popularity of Jesus, continued to increase, it would shortly reach the ears of the Roman Emperor and then all their claims for imperial favors would be discounted and they would be rated as a nation of rebels.

The riding of Jesus into Jerusalem, just before the Passover, on an ass, after the manner of the kings of Israel and surrounded by a multitude shouting, "Hosanna to the Son of David who cometh in the name of the

Lord," was the climax, so to speak, and caused these unbelieving Jews, politicians, occupying religious offices, that it would be far better that one innocent man should die than that the whole nation should be turned into turmoil and wrecked by the Romans in consequence. How many American preachers, judges, officials, etc., would in this enlightened day be inclined similarly to decide such a matter! And is not this the policy which always prevails in monarchies? Fancy such a commotion in the capital of Germany, Italy, France, Austria, Russia, Great Britain, the United States. Fancy that after such a parade, mimic though it might appear, the adored one should go to the temple and execute a long-neglected law and, in thus exercising his religious rights, suppose that he should drive out the money-changers and merchants from the outer precincts of their chief religious Cathedral! What would be done to such a person today? Do we not know that in the most civilized lands he would be arrested and imprisoned, and in the more-savage lands he would be beaten or executed? When, therefore, we view the situation from this standpoint we lose any spirit of antagonism which might have been ours; it turns to sympathy—that a religious nation should allow itself to get into the hands of politicians to such an extent.

Brought Before Caiaphas
It was very courageous on the part of St. Peter that, after having smitten off the ear of the High Priest's servant (though the wound was healed by Jesus), he followed his Master into the Court of that high-priest to see what would be done. The arraignment was at night, although it was contrary to Jewish Law to try a prisoner at night for any serious offense. But there was an excuse. This was a special case; haste was necessary, because whatever would be done must be done quickly; the very next day the unbelieving officials perceived that Jesus had great influence with the common people. They believed him to be a brilliant but harmless fraud. He had committed no crime, but he was a disturber of the peace, and they felt fully justified in taking his life. The Feast of Passover was at hand and would last a week and it would be contrary to their Law that any execution should take place during that week. Besides, they feared the amount of influence which Jesus might exercise during the week, when there would be from one to two millions of people in and around Jerusalem from all over Palestine. They had already determined that their action must be short, sharp and decisive. This was decided before the arrest was made. They were ready and waiting at that midnight hour to carry out their murderous designs, for the good of their nation, as they thought.

The examination was merely a preliminary one to get together such evidence as at the morning Tribunal could be rushed through rapidly at a prearranged session.

He Was Charged With Blasphemy
They had difficulty in finding a charge. For what had Jesus ever done except acts of kindness and the uttering of words of wisdom and correction and hope? Blasphemy was a serious charge under the Jewish code. They would charge him with that as being the easiest to prove. He had said, when near the Temple, "Destroy this Temple, and I will rear it up in three days." "But be spake of the temple of his Body." Some of those who heard him understood him to speak of the literal temple. This they charged was blasphemy, because it took years to build the temple, and for Jesus to rebuild it in three days would mean a claim on his part of Divine power. But the charge did not seem sufficiently strong, even for those who had premeditated his murder. They wanted something to give a color of justice, at least, to their findings. So the chief-priest thought to get Jesus to commit himself in their presence and said, I adjure thee by the Living God to tell us whether thou be the Christ, the Son of God. Jesus replied that this was true and that they would yet see him in heavenly glory and power at the right hand of Divine favor. This, the High Priest declared, was sufficient proof of blasphemy. "Behold, now ye have heard his blasphemy. What reply ye?" And the council answered that he was worthy of death. The rabble in the Court, hearing the commotion, felt at liberty to abuse this prisoner, as they had done others. They showed their contempt of him by spitting upon him. They derided him by smiting him and saying, Prophecy, tell who smote thee. "He was reviled, yet reviled not again."

What He Saved.
Mr. Hubb—I haven't saved a dollar since I married you.
Mrs. Hubb—Oh, what a fib! You've saved nearly half you had in the bank at that time.—Boston Transcript.

A Matter of Choice.
Maud—Miss Oldum declares that she is single from choice. Ethel—That's true. The man she expected to marry chose another.—Exchange.

We rarely confess that we deserve what we suffer.—Quessnel.

A BRILLIANT TOP.

The Youthful Disraeli, Elegant and Eloquent.

AN INTELLECTUAL EXQUISITE.

His Airs and Graces, His Frills and Laces and His Dazzling Oratory in His Early Political Battles—A Pen Picture of His Remarkable Face.

Benjamin Disraeli's career in practical politics began with a series of reverses that might have discouraged a less persistent fighter. Five times the youthful novelist and versatile budding statesman attempted to break into parliament before he succeeded in winning an election, going down to defeat three times at Wycombe and once at Taunton.

In William Flayvelle Monypenny's "Life of Benjamin Disraeli" the author declares that tales are still told in Wycombe of Disraeli's famous first speech from the portico of the Red Lion.

"The youthful orator was now at the height of his dandyism, and his curls and ruffles played no small part in the election. Standing on the top of the porch beside the figure of the lion, with his pale face set off by masses of jet black hair and his person pigtailedly adorned with lace and cambrile, he must have seemed to the spectators better fitted for his role of fashionable novelist than for that of strenuous politician. Then, was there surprise at his 'popinjay' as a hostile newspaper called him, began to pour forth a torrent of eloquence with tremendous energy of action and in a voice that carried far along the High street. He had an instinct for the dramatic effects which hold the attention of the mob. 'When the poll is declared I shall be there,' he exclaimed, according to a Wycombe tradition, pointing to the head of the lion, 'and my opponent will be there,' pointing to the tail. By the admission even of the opposite party the speech was a complete success, and his popularity with the crowd was thenceforth assured."

As to the young orator's appearance at Taunton, Mr. Monypenny gathers these comments of an eyewitness from an almost forgotten book of that time: "Never in my life had I been so struck by a face as I was by that of Disraeli. It was lividly pale, and from beneath two finely arched eyebrows blazed out a pair of intensely black eyes. I never have seen such orbs in mortal sockets either before or since. His physiognomy was strictly Jewish. Over a broad, high forehead were ringlets of coal black, glossy hair, which, combed away from his right temple, fell in luxuriant clusters or bunches over his left cheek and ear, which it entirely concealed from view.

"There was a sort of half smile, half sneer playing about his beautifully formed mouth, the upper lip of which was curved as we see it in the portraits of Byron. He was very showily attired in a dark bottle green frock coat, a waistcoat of the most extravagant pattern, the front of which was almost covered with glittering chains, and in fancy pattern pantaloons. He wore a plain black stock, but no collar was visible. Altogether he was the most intellectual looking exquisite I had ever seen.

"He commenced in a lisping, lackadaisical tone of voice. He minced his phrases in apparently the most affected manner and while he was speaking placed his hands in all imaginable positions, not because he felt awkward and did not know, like a booby in a drawing room, where to put them, but apparently for the purpose of exhibiting to the best advantage the glittering rings which decked his white and taper fingers. Now he would place his thumbs in the armpoles of his waistcoat and spread out his fingers on its flashing surface; then one set of digits would be released and he would lean affectedly on the table, supporting himself with his right hand; anon he would push aside the curls from his forehead.

"But as he proceeded all traces of dandyism and affectation were lost. With a rapidity of utterance perfectly astonishing he referred to past events and indulged in anticipations of the future. The Whigs were, of course, the objects of his unsparing satire, and his eloquent denunciations of them were applauded to the echo. In all he said he proved himself to be the finished orator. Every period was rounded with the utmost elegance, and in his most daring flights, when one trembled lest he should fall from the giddy height to which he had attained, he so gracefully descended that every hearer was wrapped in admiring surprise. His voice, at first so finical, gradually became full, musical and sonorous and with every varying sentiment was beautifully modulated. His arms no longer appeared to be exhibited for show, but he exemplified the eloquence of the hand. The dandy was transformed into the man of mind, the Mantalini looking personage into a practiced orator and finished elocutionist."

SHE SNUBBED MONROE.

Incident in the Later Life of Mrs. Alexander Hamilton.

A striking incident in the later life of Mrs. Alexander Hamilton, who survived her husband fifty years, is told in the words of an eyewitness in Allan McLane Hamilton's "Intimate Life of Alexander Hamilton."

Mrs. Hamilton could never forget the behavior of Monroe when he, with Muhlenberg and Venable, accused Hamilton of financial irregularities at the time of the Reynolds incident. Many years afterward when they were both aged people Monroe visited her, and an interview occurred which was witnessed by a nephew, who was then a lad of fifteen. "I had," he says, "been sent to call upon my Aunt Hamilton one afternoon. I found her in her garden and was there with her talking when a maidservant came from the house with a card. It was the card of James Monroe. She read the name and stood holding the card, much perturbed. Her voice sank, and she spoke very low as she always did when she was angry. 'What has that man come to see me for?' escaped from her. 'Why, Aunt Hamilton,' said I, 'don't you know it's Mr. Monroe, and he's been president, and he is visiting here now in the neighborhood and has been very much made of and invited everywhere, and so—I suppose he has come to call and pay his respects to you?' After a moment's hesitation I will see him," she said.

"The maid went back to the house. My aunt followed, walking rapidly. I after her. As she entered the parlor Monroe rose. She stood in the middle of the room facing him. She did not ask him to sit down. He bowed and, addressing her formally, made her rather a set speech—that it was many years since they had met, that the lapse of time brought its softening influences, that they both were nearing the grave, when past differences could be forgiven and forgotten. In short, from his point of view a very nice, conciliatory, well turned little speech. She answered, still standing and looking at him: 'Mr. Monroe, if you have come to tell me that you repent, that you are sorry, very sorry, for the misrepresentations and the slanders and the stories you circulated against my dear husband—if you have come to say this, I understand it. But otherwise no lapse of time, no nearness to the grave, makes any difference.' She stopped speaking. Monroe turned, took up his hat and left the room."

In this connection it may be said that the oft repeated story of the meeting of Mrs. Hamilton and Aaron Burr many years later on an Albany steamboat is a fiction, but it was probably suggested by the Monroe incident.

Hanged For Stealing Golf Balls.
Some sharp punishment has lately been meted out to men convicted of golf ball stealing, and one boy was sentenced to six strokes with the birch. The offenders, however, may congratulate themselves that they live in a merciful age.

In 1637 at an assize "a Banff lad of the town, having confessed to stealing a few trifles, including some golf balls, was actually hanged for the offense. The indictment ran that he was "ane lewd liver and boy of ane evil lyiff, and conversation, and ane daylie remainer fro the kirk in tyme of dyvnye worship." The humane judges "ordained the said Francis to be presentlie tackit and carriet to the Gallows hill of this burgh and hangit on the gallows thereof to the death."—London Graphic.

Want Advertisements, London, 1633.
I want a young man that can read and write, mow and roll a garden, use a gun at a deer and understand country sports and to wait at table and such like.

I want a complete young man that will wear livery to wait on a very valuable gentleman, but he must know how to play on a violin or a flute.

I want a genteel footman that can play on the violin to wait on a person of honor.

If I can meet with a sober man that has a counter tenor voice I can help him to a place worth £30 the year or more.—From Sampson's "History of Advertising."

Illusions of Life.

Life is like a beautiful and winding lane—on either side bright flowers and beautiful butterflies and tempting fruits, which we scarcely pause to admire and to taste, so eager are we to hasten to an opening which we imagine will be more beautiful still. But by degrees as we advance the trees grow bleak, the flowers and butterflies fall, the fruits disappear, and we find we have arrived to reach a desert waste.—G. A. Sala.

Knew When He Was Well Off.
Sanitarium Doctor—So Mrs. Pittsfield was here while I was away?
Nurse—Yes, sir. She wanted to take her husband home, but he said he preferred to stay here.

Doctor—I've suspected that case all along; the man is not crazy at all.—Puck.

HEMMEED IN BY LIONS.

A Bad Case of Stage Fright and a Record Stunt in Singing.

Stage fright of the sort that afflicted Whit Cunliffe, at one time a prominent singer in English music halls, is not avoidable. Fortunately also it is not common. At a place where he was engaged in Birmingham one of the attractions was a lion show, some of the beasts being really wild and untamed. Nearly the whole stage was taken up with the "setting"—the animal show. "Just as I was going on," said Cunliffe in telling the incident, "I heard a hurried rush and confused shouting, and some one slammed an iron gate. I heard a voice say, 'Just in time; he was nearly out.' My music was starting, so I had no time to inquire. I went on the stage.

"In a moment I heard ominous growls and savage snarls mixed with much whip cracking and strenuous breathing. I am never fond of a wild animal show, and I felt distinctly nervous that night. The cloth behind me sagged and swayed, and then, to my horror, suddenly in the wings I saw the huge head and front of a lion. 'I was singing a song called 'I Would,' which 'had a lot of short verses. As I sang them, my blood running cold, I watched the lion. It seemed slowly to advance, and its baneful eyes glittered in a truly horrible way. I could not go off that side without passing it, so I prepared to 'exit' with haste.

"Turning, I was doubly horrified to see another lion on the other side. 'I was caught like a mouse in a trap. I dared not go off the stage; I dared not show my discomfiture to the audience. There was only one thing for me to do—sing. So I sang in desperation, hoping that some one would come and take those lions away. They told me afterward that I sang ninety-eight verses. But I think that was unkind.

"I wondered how long it would take those two brutes to make up their minds to come into the full glare of the footlights, and I had just prepared to leap into the stalls, regardless of the consequences, when I heard the hoarse voice of one of the stage hands say: 'Ere, Bill, these two chaps are too far forward. Give a 'and with them, will yer?' And, coming up between the two lions, they lifted them bodily. They were papier mache!"

LIFE IN SANTIAGO.

Curious Customs That Prevail in the Capital of Chile.

They have women conductors on the electric cars of Santiago, the capital of Chile. This was made necessary by a war, which took so many men to the front and imposed upon women the work usually done by men. The custom has been kept up, the women having proved equally as efficient as the men had been.

One of the most peculiar customs seen here is the evening promenade in the plaza or park, which is attended by young ladies and young men and quite small boys and girls. They do not mix, but keep quite separate paths. Yet even the little girls at seven or eight years are finished coquettes. Their eyes languidly observe every man and boy in the plaza, and they take care that each shall receive a due share of their smiles.

Another curious custom which prevails in Santiago and which is joined by those fortunate enough to have fine horses and carriages is the promenade at the Parque Cousino, a beautiful park near the center of the city.

A company of mounted police stands in single file in the center of the drive, and the carriages, with uniformed coachmen and footmen and beautifully gowned women and fashionably dressed men occupying the carriages, ride around and around these mounted police.

Sometimes there are two or as many as six rows of carriages, some going in the opposite direction and alternating, the ladies smiling and the gentlemen tipping their hats in a polite manner. This promenade lasts from 5 o'clock in the afternoon until 8 o'clock in the evening.—Logical Point.

The Moslem's Exalted Month.

Ramadan is the month exalted by Moslems above all others. In that month the Koran—according to Moslem tradition—was brought down by Gabriel from heaven and delivered to man in small sections. In that month Mohammed was accustomed to retire from Mecca to the cave of Hira for prayer and meditation. In that month Abraham, Moses and other prophets received their divine revelations. In that month the "doors of heaven are always open, the passages to hell are shut, and the devils are chained." So run the traditions.—Christian Herald.

The Missing Word.

A "new missing" word contest has just appeared. It is as follows: A good church deacon sat down on the pointed end of a tack. He at once sprang up and said only two words. The last was "it." Any one guessing the first word and sending a dollar in cash will be entitled to this periodical for one year.—Lippincott's.