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PUMPKIN WEIGHS 98 POUNDS DANVILLE EDITOR DIES. Annville, Pa., Oct. 30.—The largest pumpkin ever placed on display in this town can be seen in the show window of Gollam's restaurant, in East Main street. The pumpkin, which was raised by Harry Arndt, of King street, Annville, weighs 98 pounds.

GAS! GAS! INDIGESTION, SOURNESS, SICK STOMACH--PAPE'S DIAPEPSIN

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STANDY ARREST AND TRIAL OF SAVIOUR

Lawyers Point Out That Case Was Handled in a Manner Strictly Illegal

ARMED FORCE'S GREATEST FEAT

The International Sunday School Lesson For November 1 is "The Arrest and Trial of Jesus."—Matt. 26: 47-68.

(By William T. Ellis)

A gloomy appropriateness envelops this momentous lesson at the present hour when all the earth resounds to the clamor of military strife. For the arrest of Jesus, and His death, was the apotheosis of force. Then, as now, clear teachings of truth were silenced beneath the blows of armed might; principles gave way to sheer material strength. Yet by the apparent defeat of Jesus such power was added to justice and righteousness now all the world perceives the inevitable doom of the rule of force. For it was in this dark hour of the apparent victory of mere physical might, that Jesus uttered the words, so widely quoted now, "All they that take the sword shall perish with the sword."

We are summoned to the turning point of time by this lesson; to the apex of history. It is the consummation of the drama of the ages. Toward it all previous centuries looked; from it all time since has been dated. In all history and in all literature there is nothing so worthy of study as the passion of the world's Redeemer.

A simple aim for every one who, in the Sunday School or out of it, takes up this theme is to master the facts in their order. Before any intelligent deductions can be made, the simple facts themselves should be clearly in mind. Resolve not to let this occasion pass without mastering the sequence of the events of this last day of the earthly life of Jesus.

The Soldiers and the Sufferer. Into the Garden of Gethsemane, beneath the gray olive trees, where the moonlight cast strange shadows, a noisy crowd of soldiers and temple police had come, with a rabble at their heels. Judas led them, and gave the false kiss of betrayal. In that place where, a few moments before, Jesus had wrestled in agony, until His bloody sweat streamed from His brow, He now stood serene and undisturbed. The Gethsemane prayer had been answered. He had been strengthened for His ordeal. Alone with God He had been in anguish; now, amid men, He was at peace.

Motley was the multitude that invaded this solitude on the slope of the Mount of Olives. The Scribes and the Pharisees were there, to see that their plot did not miscarry. Their own minions, the temple police, were present to do the bidding of the schemers. So were soldiers of the Roman legion. On the skirts lurked friends of Jesus, one of whom, probably Mark, escaped only by leaving his cloak in the hands of the enemy.

The disciple of Jesus cried out against the affront offered Him by this armed multitude: "Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple ye searched not forth your hands against me; but this is your hour, and the power of darkness." The rebuke to the petty meaning of His captors should have touched these cerberian leaders of the people in a sensitive spot; they had failed in seamliness, as well as in justice. Better far the way of a British soldier who was asked: "What would you do if you should capture the Kaiser?" "I'd treat him like a king," instantly answered "Tommy."

The Chivalrous Prisoner. The knightly deeds marked the first moments of the capture of Christ. A goodly gentleman was he, and the truest pattern of chivalry. First of all he stepped forward fearlessly into the light of the torches to accept full responsibility. No shrinking, cowering or cringing about him. "Whom seek ye? . . . I am he." "Gentle as she who nursed Thee at breast (Yet what a lash of lightning once Thy tongue To scourge the hypocrite and Pharisee!)—Nerve Thou mine arm, O meek, O might One! Champion of all who fail, I fly to Thee!"

Fearless for self, yet how solicitous for His friends. Jesus did not seek a way out for Himself, but His first thought was "Ye seek me, not these go their way." The act was like a mother bird defying an enemy while her flock scurried to cover. The most Christlike of all virtues is to think first of others. This is the core of social service. It is essential Christlikeness. Jesus had done His work; He was about to die; but these men who were to be the nucleus of His church were to live; and His work would go on.

In that great hour, when the beholding angels must have held their breath at the majesty and magnitude of the transaction, Jesus took

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time to heal a hostile wounded soldier's ear. One more "cup of cold water." Impetuous Peter, in obedience to the old mistaken notion that even moral and spiritual issues may be settled by force of arms, had drawn his sword and severed the ear of Malchus. Jesus healed the wound with a fine chivalry which no battlefield has equaled.

The Unused Reserves. Reserves determine battles, as each day's dispatches remind us. Although he fought his great battle single-handed, the Christ-prisoner gives us a glimpse of his possible allies. He refused Peter's sword, and also disdained the "more than twelve legions of angels" which could be summoned from the Father. What sublime and solitary strength! Jesus stood alone in His great hour, that no other sufferer thenceforth might have to stand alone. Whoever goes down into the blackest valley of loneliness and suffering, finds the Christ already there, a comprehending Comrade.

Nevertheless, it must have comforted the Master's soul to know the forces that were on His side. They assured him of ultimate victory, beyond the temporary reverse. And it is well for all of us, in our dark hours, to remember the reserves of righteousness, just out of sight. Even as the prophet of ultimate truth, given to see in His loneliness the might of heaven's forces.

There was need. For all the disciples fled, Jesus stood alone amid a ring of enemies. Not a friendly eye all that circle, not a friendly face. Even John the Beloved, lost his courage in that crisis, though he and Peter later perked up enough to enter the hall of judgment. How the compassion of Christ must go out to every soul that endures its great hour of sorrow with no earthly friend to stand by.

The Form Church Trials. Lawyers have frequently pointed out that the trial of Jesus was rankly illegal. The Jewish code was violated in point after point. First of all, in the darkness of night, after being bound like a common criminal, the gentle Teacher was led before Annas, father-in-law of the high priest. Next He was carried before Caiaphas, the high priest, in the company of the members of the Sanhedrin, and, in daylight, before the Sanhedrin in full and formal session. These were the ecclesiastical trials. They had no power of life and death. They could only recommend an accused person to decrees of the Roman Court.

When old Annas asked Jesus to explain His teachings, the prisoner reminded him that all His utterances had been in public; countless witnesses had heard him; let them testify.

This bold front led a sycophantic courtier to strike Jesus a blow in the face. A Hero's Silence and Speech. To the house of Caiaphas, where scribes and witnesses gave jangling testimony that so contradicted itself as to be worthless, the proceedings were transferred. Caiaphas, stung by the unmoved silence and indifference of the prisoner, as he was heaped upon lie, taunted Jesus to make answer. "But He held His peace." In full and formal and official language the high priest then demanded of the Figure standing erect in simple dignity and majesty, despite His bonds and lack of trappings of state, "I adjure Thee, by the living God, that Thou tell us whether Thou art the Christ, the Son of God." To be silent now would seem like a denial of His Messiahship, so Jesus boldly replied, "I am." As if that were not enough, and as if He wanted to point out the contrast between this false and farcical judgment scene and the true judgment of heaven, Jesus continued, "And ye shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven." Upon that the high priest rent his clothes, crying "Blasphemy!" And the death-vote was cast against the Messiah. Thereupon the retainers

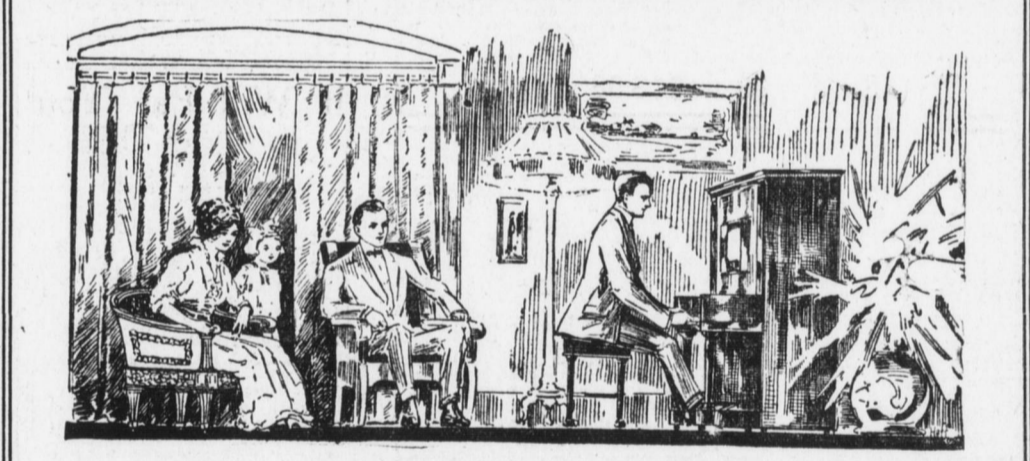
smote Jesus, and spat in His face, and blindfolded Him and made mock of Him—not that they had aught against Jesus, but because they were politicians, and sought to curry favor with the ecclesiastics whose mind they mirrored.

We resist the temptation to characterize either these courtiers, or the proud and aristocratic churchmen whom they followed. The lat-

ter had been exposed and denounced by Jesus. Their hypocrisies had been laid bare to the common gaze. The greed, the ignorance, the arrogance, the unspirituality and the pride of these leaders of the people had been excoriated by the fearless Christ.

Instead of enlarging upon this, we would rather dwell upon the peerless spectacle of the Christ—serene

in suffering, solicitous for His friends, serving His enemy, strong in adversity, silent beneath taunts, and speaking when the truth of His mission needed testimony. At last we know that Jesus was not on trial, but His judges. Truth is always really on the judgment seat, even when she stands in chains in the prisoner's cage.



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