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SUNDAY SCHOOL LESSON

THE ARREST AND TRIAL OF JESUS.

Matt. 26:57-68.
Golden Text.—"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth."—Isa. 53:7.

The trial of Jesus is a divine drama. He was arrested toward midnight of Thursday of passion week, the cause of his arrest being twofold: (1) his triumphal entry into Jerusalem five days previous; and (2) his overturning the tables of money changers. There were really two trials, the one, ecclesiastical before Annas and Caiaphas; the other civil, before Pilate, Herod Antipas, and finally, again before Pilate. The Passion Play at Oberammergau devotes nearly one-half of the eight hours of its portrayal to his trial.

Miscarriage of justice is common—as a matter of transitory experience. Absolute mockery of justice is rare, but even this may sometimes occur in our own lives. Hence it was fit that our example and Saviour should endure this to the utmost, that he should show us how a man should comport himself under so crushing an experience, and that results in his case should so vividly prove both the ultimate triumph of justice and the wisdom of patiently suffering wrong. The thorny path of justice was never again to be so thorny because Christ trod it. In all human history this is the matchless instance mocked and set at naught.

Everything was irregular, but with pretence of regularity. Injustice must "save its face" or perish from the earth. Just law duly administered cannot harm the innocent; no more dare the wicked disregard the forms of law entirely. Mere assassination would not serve the turn of high priests and Pharisees. They must at least seem to act within their rights. Pretence was of the very essence of their tasks. There must be an arrest; the form of trial must be gone through with; there must be a formal verdict; then a legal execution. Christ must be discredited as well as slain. Only so could his foes hope to destroy his influence—and prevent a revitalized Judaism from



bursting the coffin of formalism in which they had nailed it. Even so they did not succeed—but they thought they could, and at first they seemed to have done so.

In order to arrest him they had to resort to bribery and treachery. Jesus was betrayed to them by one of his chosen friends. This destruction of friendship was a most horrifying and heartbreaking factor in the rank injustice which our Lord was made to suffer; but it was most odiously fit that thus basely should her own people, the Jews, proceed when they set out to slay their choicest representative, their noblest benefactor, the chief object of the nation's long-cherished hopes, their own official head, and the final messenger of their own God to themselves and their own race.

Everything was irregular; bribery and treachery; the night arrest; apprehension by a mixed mob armed with swords and clubs; the night trial, a mere "preliminary examination" before Caiaphas, perverted into a real "trial of the case" with a verdict forecast and even pronounced; false witness; forcing the accused to testify; the buffeting and cruel mockery of a defenseless prisoner—all, all. The forms of Jewish law and the demands of justice were apparently deferred to, but actually perverted. This constitutes judicial crime of deepest dye.

Nothing criminal could even be alleged against Jesus—nothing destructive of real Mosaism or hurtful to the people. His record was that of a lavish benefactor and inspiring teacher—a constant and unrivaled comfort and helper of the people. All this had to be ignored, and incidental phases of his teaching twisted and swollen out of proportion, to form an excuse for proceeding against him. When, later, he was brought before Pilate, the entire nature of the charges had to be changed—and even so Pilate could but say, "I find no fault in this man." Jesus was hated for one reason, condemned by Caiaphas and the Sanhedrin for another, and ac-

cused to Pilate for still another: the entire procedure a travesty of justice through wanton passion and causeless hate.

Amid all this, Jesus was serene, dignified majestic—in nothing more majestic than in his self-restraint. He had power to free himself, but that power he would not use; it would have been "irregular." Peter's sword was ordered back into its sheath. No "legions of angels" were called into play. The human drama must be wrought out on the human plane to its tragic end. Righteousness can suffer, but it cannot resort to alien performance in its own interests. Do we absorb this lesson? We have need to, Patient endurance wins life's chief trophies.

Even when overwhelming with such an avalanche of wrong and outrage, our blessed Master could not refrain from, nor be hindered in, showing kindness and doing good—so ir-repressible is love, and so omnipotent to help. First, he cradled the evil Peter did, by heaving Malchus' ear—a sample of what he is ever doing now for us, when we go wrong and work harm. Second, he secured the safety of the Eleven by his effective mandate, "Let these go their way." Third, he kept loving watch over shining Peter—until he repented. Mark that, Fourth, by his reticence and non-resistance he compassionately spared his persecutors much embarrassment and added guilt in effecting their inevitable crime. This crowning glory of all-embracing and tender love under malign pressure lends matchless impress to the scene, endears Jesus inexpressibly to the reflecting and devout, and reveals the heart of our heavenly Father as nothing else could do.—Abridged from "The Westminster Adult Bible Class."

An Easy Way to Stop Head Noises

Good Advice For Those Who Fear Deafness

Men and women who are growing hard of hearing and who experience a stuffy feeling of pressure against their ears, accompanied by buzzing, rumbling sounds in their head like water falling or steam escaping should take prompt and effective measures to stop this trouble. Headnoises are almost invariably the forerunners of complete or partial deafness and most deaf people suffer from them constantly. Sometimes these noises become so distracting and nerve racking, with their never ceasing "hum" they drive the sufferer nearly frantic and complete nervous breakdown and even violent insanity have been known to result.

Thanks to a remarkable scientific discovery made recently in England it is now possible to almost instantly lessen the severity of these head noises and in a very short time to completely and permanently overcome them. With the disappearing of the head noises, the hearing also greatly improves and very frequently can be restored to normal. This English treatment is known as Parminit and can be easily and safely self administered at home. Leading druggists in Charlottetown and vicinity now have it in stock. Get from your druggist one oz. Parminit (Double Strength) and mix it at home with 1 1/4 pint of hot water and 4 oz. of granulated sugar. Stir until dissolved and then take one tablespoonful four times a day until the noises disappear and hearing improves. Parminit is used double strength in this way not only to reduce, by tonic action, the inflammation and swelling in the Eustachian tube and thus to equalize the air pressure on the drum but to correct any excess of secretions in the middle ear and the results it gives are both remarkably quick and effective.

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7.30	8.00
8.30 A. M.	9.00 A. M.
9.30	10.00 "
11.00 "	11.30 "
1.30 P. M.	2.00 P. M.
2.30	3.00 "
3.30	4.00 "
5.00	5.30 "
SUNDAY	
9.00 A. M.	10.00 A. M.
12.45 P. M.	1.00 P. M.
2.00	2.30 "
4.00	5.00 "

M. MURPHY, Manager.

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G. W. WAKEFORD, Manager.
Oct. 29, 1914.

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