



THE DARK GETHSEMANE HOUR

Matthew 26:36-40—November 20
"The Son of Man is betrayed into the hands of sinners."—V. 14.

AFTER the Master and his disciples, as Jews, had celebrated the Passover Supper and after he had subsequently instituted the Memorial of his death with the bread and the cup, and after Judas had gone out to betray him, Jesus and the remaining eleven left the upper room in Jerusalem, crossed the city to the gate and thence crossed the Valley Kedron and ascended the sloping side of Mt. Olivet toward the Garden of Gethsemane. The word Gethsemane signifies oil-press. Tradition has it that this Garden belonged to the family of which the Apostles John and James were members, and that for this reason the Lord and his disciples were privileged to feel themselves at home there. St. Mark, the writer of one of the Gospels, but not one of the Apostles, is credited with having been a member of the same family. One of the accounts of the arrest of the Master tells that amongst those who followed after him was a young man wrapped with a sheet and who fled naked when some members of the band attempted to lay hold of him. That young man, tradition says, years afterwards was known as St. Mark.

The Journey to Gethsemane

This was the most memorable night of the Master's experience. He knew perfectly the meaning of every feature of the Passover. He knew that he was the Lamb of God, antitypically, whose death was to be accomplished on the following day by crucifixion. Yet his thoughts were for his dear disciples. He must give them final words of encouragement and instruction. And so he did. Three chapters of St. John's Gospel record the incidents of the interesting time between the leaving of the upper room and the arriving at Gethsemane, the place of the oil-press. "And Judas also, who betrayed him, knew the place, for Jesus oftentimes resorted thither with his disciples" (John 18:2). In St. John xiv the Master told his disciples about the place he would go to prepare for them, but that he would send the Spirit of Truth to be their Comforter and it would show them things to come. In the fifteenth chapter he gave them the parable of the Vine and the Branches and assured them that no longer should they be servants, but friends. "For all things that I have heard of my Father I have made known unto you." In the sixteenth chapter he explained to them that persecutions must be expected, if they would share his sufferings and be prepared to share his glory.

A little while and they would not see him; then again a little while and they would see him. The entire period of his absence, from the Divine standpoint, as compared to eternity, would be but a little while. Then, by virtue of the resurrection "change," they would see him, because made like him. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "These things I have given unto you that in me ye might have peace." In the 17th chapter is recorded his wonderful



AFTER SUPPER, JESUS AND HIS DISCIPLES RESORTED TO GETHSEMANE GARDEN.
JESUS WENT FURTHER WITH PETER, JAMES AND JOHN, LEAVING THE EIGHT NEAR THE GATE.

prayer to the Father on behalf of his followers—not for the Apostles only, but for all those also who would believe on him through their word.

In the Garden of Gethsemane Thus discoursing they reached the Garden, or olive-yard, where the press for extracting the oil from the olives was located. Somewhere near the entrance eight of the disciples were bidden to remain watching while Jesus, with the specially beloved Peter, James and John, went a little further. And then, realizing the impossibility of even his dearest friends appreciating his sorrowful condition, he went still further alone to speak to the Father. The disciples, perplexed, astounded, by the things that they had heard from his lips, did not comprehend the true situation. They evidently thought that there must still be something parabolic in his utterances. They would indeed watch with him, but they were weary and sank into slumber. The spirit was willing, but the flesh was weak.

If some have queried why the Master preferred to be alone in prayer so frequently, the answer is, "I have trodden the wine-press alone; and of the people there was none with me" (Isalah lxiii. 3). Purpose directs energy and purpose makes energy.—Parkhurst.

Honesty needs no pains to set itself off.—Edward Moore.

His disciples and followers loved him dearly. Still he was alone, because he alone had been begotten of the Holy Spirit. His followers could not feel so blessed nor be spirit-begotten until after his sacrifice had been finished nor until he would appear in the presence of God for them to apply his merit imputedly to them, to permit them to join with him sacrificially in the sufferings of his present time, that they might share with him also in the glories to follow.

St. Peter, referring to the foregoing experience of our Lord, declares that he offered up strong crying and tears unto him that was able to save him from death and was heard in respect to that which he feared. Why did he fear? Do not all humanity face death, and some of them with great courage and some with bravado? Ah, there is a vast difference between the Master's standpoint and ours as respects death. We were born dying. We never knew perfect life. We have always known that there is no escape from death. It



WHO IN THE DAYS OF HIS FLESH OFFERED UP STRONG CRYING AND TEARS UNTO HIM THAT WAS ABLE TO SAVE HIM OUT OF DEATH.
COULD YE NOT WATCH WITH ME ONE HOUR? WATCH AND PRAY, LEST YE ENTER TEMPTATION.

was different with him. His experiences on the spirit plane before coming into the world were all in association with life, perfection of life. "In him was life"—uncontaminated, because he was holy, harmless, undefiled and separate from sinners; his life came not from Adam.

He knew that in his perfection he had a right to life, if he would live in perfect accordance with the Divine requirements. But he knew also that by special Covenant with God, "a Covenant by sacrifice," he had agreed to the surrender of all his earthly rights and to allow his life to be taken from him. The Father had promised him a great reward of glory, honor and immortality through resurrection from the dead, but this was dependent upon his absolute obedience in every particular—in word, in thought, in deed. The question was, Had he been absolutely loyal to God in every particular? If not death would mean to him an eternal extinction of being, not only the loss of heavenly glory promised as a reward, but the loss of everything. Can we wonder that he did not understand? The hour seemed so dark, and he said, "My soul is exceeding sorrowful." He knew that he was to die. He knew that death was necessary. But here, now, looming up before him on the morrow was a shameful execution as a blasphemer, as a criminal, as a violator of Divine law. Could it be possible that in anything, even slightly, he had taken to himself the honor due to the Father? Could it be possible that in any degree he had held back, even in his mind, from full obedience to the Father's will? Did this crucifixion as a criminal possibly mean the loss of Divine favor? Was it necessary that he should die thus? Might not this cup of ignominy pass? So he prayed in a great agony. And although the older Greek manuscripts do not contain the statement that he sweat great drops of blood, medical science tells us that such an experience would not have been at all impossible in a nervous, strained, mental agony. But we note the beautiful simplicity of the statement with which his prayer concluded—"Nevertheless, my Father, not my will, but thy will, be done."

How childlike and beautiful the faith and trust, even amidst strenuous agitation! St. Paul says that he was heard in the thing which he feared. How? God's answer came by angelic hands. An angel appeared and ministered to him—ministered to his necessity. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" (Hebrews 1:14). We are not informed in what words this heavenly ministry was expressed to the Master in his loneliness and sorrow, but we do know that it must have been with full assurance of the Heavenly Father's favor and sympathy and love. He was heard in respect to the things which he feared. He received the assurance that he was well-pleasing to the Father; that he had been faithful to his Covenant, and that he would have the resurrection promised.

"Behold the Lamb of God" From that moment onward the Master was the calmest of all who had any association with the great events of that night and the following day. Officers, servants, Sanhedrin, priests, Herod and his men of war, Pilate and his soldiers, and the shouting rabble—all were excited, all were distressed. Jesus only was calm. This was because he had the Father's assurance that all was well between them. As this blessed assurance gave the Master courage, so his followers since have found that, "If God be for us, who can be against us?" If we have the peace of God ruling in our hearts, it is beyond all human comprehension.

Nothing is more disgraceful than insincerity.—Cleero.

Judas the Ungrateful Apostate

The world is full of sadly disappointing characters. In many things we all fail. Selfishness, meanness, perversity, pride, etc., mark the human family most woefully. But withal can anyone find anything more reprehensible than the ingrate who would betray his best friend?

The world is of one opinion respecting such characters as that of Judas. And although he is a noted example he is by no means an exception; there are many. Some of them live today. But whoever can see the meanness of such a disposition with a reasonably good focus will surely be saved from manifesting such a character, however mean might be his disposition. The man who could sell his Master for thirty pieces of silver is justly in contempt with all humanity. Nor was it merely the thirty pieces that influenced the ingrate. Rather it was pride. He had thought to be associated with the Master in an earthly throne. He had set his faith upon this expectation. Now that same Master explained more fully that the throne was not yet in sight; that it belongs to an age to follow this, and was to be given only to those who should prove themselves loyal and faithful unto death. In the mind of Judas the matter took not the wisest and best way. Holding the Great Teacher in contempt, the deceived one probably intended that the delivery should be merely a temporary one—a lesson to the Master not to talk that way, not to carry matters too far—an incentive to him, compelling him to exert his power for the resistance of those who sought his life and thus, in exalting himself, make good to his disciples the share in the Kingdom which he had promised or, failing of this, to wreck the entire project. Alas, the love of money, the love of power puff up and make delirious some who become intoxicated with ambition. How necessary that all the Lord's followers remember the message. "He that humbleth himself shall be exalted and he that exalteth himself shall be abased." Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time" (1 Peter v. 6).

An Open Giver.

Harold's father was in the habit of giving \$1 a Sunday to the church. This was put in a numbered envelope in the collection plate and the amount credited to him on the church books. Mr. T. was away for the summer and on his return inclosed his arrears in the envelope and intrusted it to Harold to put on the plate. When the little boy came home from church he said proudly, "I put an awful lot of money on the plate this morning—morn' anybody else, I guess." "You got the envelope there all right?" asked his father carelessly, for Harold had been almost afraid to carry so much money. "Oh, yes," he said, "but I took the envelope off when I got there and just put the money on the plate in my hand. Nobody'd have known how much I gave if I'd left it in the envelope."

Elephant Threnodies.

The natives of certain portions of south central Africa, says the Duchess of Aosta in Harper's Weekly, look on the death of an elephant as an event. They attach an almost religious aspect to it. "As soon as the animal stalked is stretched out on the ground the hunters climb upon the huge, still warm body and there perform a dance, gesticulating and shaking their guns, accompanied by a sort of litany, in which they extol the animal and his qualities, his strength, his size, his cunning; then they praise the skill of the hunter, his prompt eye, his accurate shot. And this song is just murmured, as if they were afraid that if they raised their voices they would attract the curse of the spirit which has just left the animal and is still floating round him."

How Parchment Came to Be Used.

When the literary jealousy of the Egyptians caused them to stop the supply of papyrus, the king of Pergamos, a city in Asia Minor, introduced the use of sheepskin in a form called, from the place of its invention, pergama, whence our word parchment is believed to be derived. Vellum, a finer article, made from calfskin, was also used. Many of the books done on vellum in the middle ages were transcribed by monks, and often it took years to complete a single copy.

Proof.

"I'm after the gas bill."
"Gee! My husband forgot to leave the check—he's just gone."
"Are you sure he forgot to leave it?"
"Yes; he told me so just as he went."
—Cleveland Leader.

One of Many.

"Then you think you won no permanent place in her heart?"
"I'm just a notch on her parasol handle; that is all."
—Louisville Courier-Journal.

Your achievement will never rise higher than your faith.

Knows What's Coming.

Hewitt—Gruet is discharged about every Saturday night. Jewett—Yes, during the week he feels as if he were between two fires.—New York Press.

Nothing is law that is not reason.—Sir John Powell.

A Legal View.

"The Bible says that no man can serve two masters."
"Yes. That's probably the first law against bigamy ever put down."
—Cleveland Leader.

Nothing is more disgraceful than insincerity.—Cleero.

SUMTER OUTPLAYS FLORENCE.

PEE DEE BUNCH OF YOUNGSTERS PLAY A GRITTY, BUT LOSING GAME.

McFadden Plays a Star Game—Florence Man Knocked Senseless—Score 19 to 0.

The Florence Presbyterian High school played a gritty but a losing game Friday afternoon on the baseball grounds when they went up against the Game Cocks of Sumter, and although they lost, there was not an inch of ground that Sumter made that was not stubbornly contested for by the Pee Dee boys.

The game was to have commenced at 3:30, but it was somewhat after that when the referee first blew his whistle and Florence kicked off to the home boys who received and carried the ball for a good gain. From this time on Sumter was on the offensive and showed up strong, while Florence, although they fought hard could not prevent them from consistently making the required distance in three downs. Only in the first three quarters did Sumter fail to make their distance while Florence did not do so but once, they frequently resorting to kicking to save their goal. Sumter only kicked three times and these were all in the last quarter, excepting one. For Florence there was little interference, and the Sumter boys repeatedly got through the line and threw the man with the ball for gains. Florence only got through Sumter's line a couple of times causing losses for Sumter. The home boys played with snap and accuracy, and the Florence team made no fumbles on their side. The machine work of the Sumter boys showed fine, probably because of the rounding into shape of the new players from their hard practice and their hardened games.

There was no cold footedness shown by the men on either side, for both teams fought to win and it was not because of Florence's poor playing that the Sumter team won but because of the team work of the Game Cocks being superior. Sumter showed up a little heavier and faster than their opponents, while the Florence team showed up better knowledge of their signals and less tendency to fumble.

The game was as follows: Florence kicked off to Sumter who lost the ball on downs. Florence failed to make distance and punted outside, being penalized fifteen yards for failure to punt the required distance. The quarter ended with the ball on the forty yard line with Sumter making consistent gains through the line.

During the whole game both teams resorted to straight football, save when Sumter tried a trick play and Florence tried the double pass both of which proved ineffective ground gainers. The second quarter opened with the ball still in Sumter's possession on the forty yard line and it was carried over the goal in straight line bucks and end runs. Moise kicked goal. Sumter then again received the kick-off and again carried the ball straight forward to win in one yard of the goal line where they were held for downs. Florence attempted a fake play but Burns caught the man with the ball before he moved from his tracks and carried him back of line for safety. The ball was put into play on the forty yard line and with straight football tactics was carried over the goal by Sumter when there was thirty seconds more to play and Moise again kicked goal.

During the third quarter Sumter kicked to Florence who failed to make their distance and kicked. Sumter failed to make their distance and kicked. The Pee Dee boys tried the same tactics but the ball was blocked by Burns and, rebounding behind the goal line was recovered by Suddall, making the third touchdown of the game and the score 19 to 0, which was unchanged during the rest of the game for Moise failed to kick goal. After this the ball seewaged back and forth. At one time Florence kicked and recovered the ball and then kicked again, carrying the ball within five yards of Sumter's goal line, but Sumter resorted to kicking and the ball was sent far out of danger, the Florentines never getting another chance to score. The game ended with the ball on Florence's twenty yard line with Sumter in possession and making good gains.

During the first quarter and immediately after the first kick-off Gillespie was knocked out senseless for several minutes, but he was able to continue the game after that time. On the other hand Moise for Sumter was repeatedly laid out but he continued the game however. There were no serious injuries to any of the players and it is probable that all of them will be able to be in the next game a week from now.

For Florence Gillespie, Kilgo, Brunson, R., D. McIntyre, played good ball, while for Sumter the particular stars were McFadden, who made repeated gains through the line, and Moise whose choice of opening and running was spectacular at times, and Wilton Shaw, who played a fine de-

fensive game at end. The whole team played good ball and showed itself in fine trim, although it is probable that, with a full line-up, there would have been a larger score made. The line-up was:
For Sumter: Center, Burns; I. guard, Ervin Shaw; r. guard, Reeves; l. tackle, Suddall; r. tackle, Robert Haynsworth; l. end, Wilson Shaw; r. end, Nash; q. back, Jones; l. h. back, DeLorme; r. h. back, Moise; t. back, McFadden.
Florence, Kilgo, (captain), r. h. back; Ilderton l. h. back; McClellan, full back; C. Brunson, center; Stackley, r. g.; Carmichael, l. g.; Bailey, l. t.; McKenzie, r. t.; D. McIntyre, l. e.; H. McIntyre, r. e.; R. Brunson, q. b.

Referee, Dr. E. P. DuRant, Umpire H. P. Moses, Timekeeper, H. C. Parrott, Head linesman, H. A. Moses.

"I do not believe there is any other medicine so good for whooping cough as Chamberlain's Cough Remedy," writes Mrs. Francis Turpin, Junction City, Ore. This remedy is also unsurpassed for colds and croup. For sale by all dealers.

Light is the first painter. There is no object so foul that intense light will not make it beautiful.—Emerson.

In the Police Court.

The first case in the Recorder's court Saturday was that of the city against T. C. Scaffie for violating the awning ordinance. He pleaded guilty to the charge and paid a fine of \$2.50.
John Davis was tried in his absence and found guilty of riding on the sidewalk at a forbidden place and was fined \$1.
J. C. Burrows and J. H. Grady were up for fighting in King's Cigar Store. The evidence showed that Grady had started the fracas and that Burrows only acted in self defense. Grady was accordingly fined \$5 for disturbance of the peace, and Burrows was allowed to go free, with the warning that he must in the future be more careful in the choice of post cards he sends to his friends, a post card being the cause of the row.

Shall Women Vote?
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