

The Christian Messenger.

Bible Lessons for 1880.

SECOND QUARTER.

Lesson IX.—MAY 30.

GETHESEMANE.

Matt. xxvi. 36-50.

COMMIT TO MEMORY: Verses 38-41.

Jesus spent Wednesday at Bethany. On Thursday, toward evening, he went with the disciples into the city, to eat with them the Passover, and establish his own Memorial Supper. Meanwhile, conspiracies against him had been fully formed. Late in the evening, he went to Gethsemane. Parallels, Mark xiv. 32-46; Luke xxii. 40-48; John xviii. 1-9.

GOLDEN TEXT.—"Not as I will, but as thou wilt."—Matt. xxvi. 39.

DAILY HOME READINGS.

- M. Gethsemane, Matt. xxvi. 36-50.
- T. Mark's Parallel, Mark xiv. 32-52.
- W. Luke's Parallel, Luke xxii. 39-54.
- T. John's Parallel, John xviii. 1-12.
- F. Help at Hand, Matt. xxvi. 47-56.
- S. The Sorrows of Christ, Psa. xxii. 1-21.
- S. Jesus a Pattern, 1 Peter ii. 11-25.

PARALLEL TEXTS.

- With vs. 37: Heb. v. 7.
- With vs. 38: Psa. cxvi. 3; Isa. liii. 3; John xii. 27; Lam. i. 12.
- With vs. 39: Matt. xx. 22; John v. 30; John vi. 38; Rom. xv. 3; Phil. ii. 8; Heb. v. 8.
- With vs. 41: Mark xiii. 33; Eph. vi. 18; Rev. xvi. 15; Rom. vii. 18; Gal. v. 16, 17.
- With vs. 44: Luke xviii. 1; 2 Cor. xii. 8.
- With vs. 45: John xvii. 1.
- With vs. 46: Luke ix. 51; Luke xii. 50.
- With vs. 47: Acts i. 16.
- With vs. 48: Psa. xxxviii. 12.
- With vs. 49: 2 Sam. iii. 27; 2 Sam. xx. 9, 10; Psa. xxviii. 3.
- With vs. 50: Psa. xlix. 1; Psa. lv. 21; Prov. xxvii. 6.

THE VOLUNTARY HUMILIATION OF THE KING.

LESSON OUTLINE.—I. The Sorrow, Vss. 36-38. II. The Agony, Vss. 39-46. III. The Arrest, Vss. 47-50.

QUESTIONS.—What is the title of this lesson? Where was it located? On what night did the events of this lesson occur? From what place did Jesus come to the garden? Who went to Gethsemane with Jesus? (John xviii. 1.) What is the topic of this lesson?

I. Vss. 36-38.—Name the three men whom Jesus took with him after leaving the others. What did he then begin to do? (Mark xiv. 33.) What did Jesus say of this sorrow? What does this expression mean?

II. Vss. 39-46.—In what posture do we next see Jesus? (See also Mark xiv. 35.) What prayer did he offer? Of what cup did he speak? (Matt. xx. 22; John xviii. 11.) How does Luke show the intensity of Jesus' agony? (Luke xxii. 43, 44.) What second prayer did Jesus offer? What third prayer? What influence upon his agony would these discoveries have? Why was it not possible for this cup to pass away?

III. Vss. 47-50.—Give, in your own words, the account of the arrest of Jesus. From John xviii. 1-9, give any additional facts.

EXPLANATORY NOTES.—Verse 36.—Gethsemane. A plantation or garden of olive-trees. Across the Kedron from Jerusalem, in the valley of that brook, at the foot of the Mount of Olives. Sit, or stay. This was for the eight apostles that would be left after Peter, James, and John, should be taken further on. Judas was absent on his dreadful errand.

Verse 37.—And he took, or taking. Very heavy. "Sorely troubled," "in anguish." The fact that this is noted by the evangelist before he relates that Christ said it of himself, would seem to imply that the three apostles observed it in his manner.

Verse 38.—Even unto death. To the point of causing death—perhaps a literally true statement, and not rhetorical exaggeration. A strengthening angel prevented this result. (See Luke xxii. 43.) This seems, at least, not too much to infer. Watch. "Keep awake," rather than, "Be on the look-out."

Verse 39.—He was divided, as it were, between the longing for human help and the consciousness that there was no human help possible. Fell on

his face, and prayed, saying. "Praying, and saying." He perhaps prayed as he fell. This is an exceedingly vivid touch of narrative, and it strikingly brings out the poignancy of the anguish that wrought in the soul of Jesus. *If it be possible.* It is only the flesh that shrinks. *Pass.* "Pass away," as in vs. 42. Compare the parallel accounts of Mark and Luke. These seem to show that we have not the exact words of the Saviour's prayer given us. All the more perfectly, it may be, the three slightly varying reports give us the spirit.

Verse 40.—Asleep. "Sleeping," for sorrow," Luke adds, which makes it unlikely that the Lord would upbraid them. He addresses Peter, but puts his question to all. The change from singular to plural occurs at a different point in Mark. *What.* The word "then," pretty nearly renders it in our idiom. "Could ye not then?" *Could ye not?* Physical strength, probably, he meant.

Verse 41.—The spirit. The Greek word is not the same as that translated "soul," in vs. 38. The highest part of the nature is indicated by the word here translated "spirit."

Verse 42.—"Again, a second time," would better render the first of this verse. There is a degree of emphasis intended to be given to the fact of his going away to pray a second time. Luke says that now he prayed more intensely ("more earnestly") O my Father. *If this cup.* "Cup" should here probably fall out of the text. *May not.* "Can not" is the exact rendering. What "this," and "this cup" of vs. 39 (the "hour" solemnly alluded to by Jesus, 45) means, no mortal can ever fully understand. The doctrine of the atonement is needed to explain Gethsemane. That doctrine is inseparably involved in the prayer that Jesus offered again and again in the garden. The second prayer indicates progress toward the triumph of submission: See (do not fail) Heb. v. 7-9; Phil. ii. 8.

Verse 43.—And he came and found them asleep again. Coming he again found them sleeping. They were pressed with grief.

Verse 44.—This time the Lord leaves the sleeping disciples, apparently without rousing them to say a word. He withdraws to pray and uses in this third prayer the same language.

Verse 45.—Sleep on now, and take your rest. This is said in infinite tenderness, not violated by the trace of pathetic reproach that mingles with it. It is the softest, the sweetest, the most melting irony. *The hour.* What was to come, had come, and he was ready. *Is betrayed.* This notes an action, then in progress. *Sinners.* Here the repulsion of the Holy One against contact with moral evil, seem to find expression.

Verse 46.—Let us be going. As if he would meet his lot, and not wait to be found.

Verse 47.—And while he yet spoke. "And while he yet was speaking." So exact was the fulfillment to the prediction. *Lo.* A note of wonder, expressed and invited. *One of the twelve.* This cannot be merely for identification. A great multitude. As if the chief priests and elders were under an impression of strong resistance to be expected. Perhaps the numbers were for the sake of creating the impression that Jesus was a dangerous leader of sedition.

Verse 48.—Gave them a sign. The sign chosen was an act of friendliness to be done in the spirit of enmity—the basest form of falsehood. *Hold him fast.* Judas, perhaps, had more than once seen Jesus, with exertion of supernatural power, overawe violence, or escape it. See Luke iv. 30; John x. 39. It takes of the utter incalculableness of sin, that Judas could have brought himself to betray one in whom he yet so far believed as to act, in betraying him, with such precaution.

Verse 49.—Master. "Rabbi." As Dr. Conant well says, since in the Greek the Hebrew is preserved, the same should be done in English. In this verse, the word "kissed" translates a different Greek word from that in verse 48. The new sense is, kissed with fondness, "with fervor."

Verse 50.—Friend. Probably uttered with a tone significant of just appreciation of the false spirit of Judas. *Wherefore art thou come?* "That for which thou art come [- do]." Then. Not, it would seem, until Jesus had answered. *Took him.* The same Greek words as in verse 48 are translated "hold him

fast." The deed was done. What is it that keeps us from feeling. Alas, Judas?

For the Teacher of the Primary Class.

Isaiah the prophet had said of Jesus very many years before, "He is a man of sorrows, and acquainted with grief."

The story may be told according to the following outline, printing but one point at a time:

Sleeping Disciples. ardent Prayer. sweat of Blood. strengthening Angels. sign of the Traitor. in did all this.

He who had never sinned, was treated as if he was the greatest sinner, and the shame of this, as well as the pain, was what he meant by the cup. He drank every drop of the bitterness of dying for the sins of the whole world, so that you and I need not taste the bitterness of dying for our own sins.

Learn, then, if we have anything hard to bear or do, let us take it to the Lord in prayer. This will lead to a lesson of Submission: "Not my will, but thine."

This lesson ought to teach us *how dreadful a thing sin is;* for all this awful sorrow was but part of the price that Jesus had to pay to save us from our sins.

—Abridged from the Baptist Teacher.

Boys' Department.

Bible Enigma.

No. 73.

The initials of the following described words are a triumphal exclamation in the Book of Revelation:

- The man who wrote a drama in prison.
- The beginning of English literature.
- A city with one hundred gates.
- An early period of human life.
- The first of the Christian graces.
- A giant king.
- He who came to Jesus by night.
- The man who was wounded while wrestling.
- One of the seven wise men of Greece.
- The great gift of God.
- A noted Phrygian slave.
- A man who died twice.
- Part of the first day's creation work.
- One who never had a mother.
- A cruel Roman Emperor.

CURIOS QUESTIONS.

50. May a man in this country marry his widow's niece?
51. The following letters were written over the ten commandments in a Welsh church, and remained there a whole century before they were interpreted. By the use of a vowel they form a two-line verse. Find out which vowel, and complete the lines:
P R S V R Y P P R F C T M N.
V R K P T H S P R C P T S T N.
52. Four Anagrams. Make one word out of each of the following sentences:
1. Ice on table. 2. Cram it, Maggie. 3. It is queer. 4. Muff in a rag.

Answer to Bible Enigma.

No. 72.

BONDAGE—LIBERTY.—Rom. viii. 21.

1. L am b—Gen. xxii. 7, 8.
2. I dd o—Zeck. 1.
3. B urde n—Eccl. xii. 5.
4. E pho d—2 Sam. vi. 14.
5. R ebecca—Rom. ix. 10.
6. T hanksgivin g—Phil. iv. 6.
7. Y ok e—Matt. xi. 29, 30.

ANSWERS TO CURIOS QUESTIONS.

No. 49.

THE CHRISTIAN MESSENGER.

BEFORE EASTER.—"Oh, indeed, it is a very busy time with us," said charming Miss Fitzjoy. "There are a great many services to attend, and then we have so much shopping to do just now."—"Pardon me, but is not this the season of humiliation?" "Why, certainly, John, you darling; but you see if we should fail to come out on Easter in the new styles, the season of humiliation you speak of would continue longer, and be much more dreadful."

There is extant a parable about some portion of India where the people licensed and protected tigers, and then established hospitals for those attacked and wounded by them, and a fund for the decent burial of those killed, and a provision for their families; but this is a parable; they have more sense in India! In Nova Scotia it is no parable.

Select Serial.

Florence Walton, or, A Question of Duty.

BY MAY F. MCKEAN.

CHAPTER XIII.—WINE AT THE WEDDING.

The first day of October dawned with as cloudless a sky as the most superstitious bride could wish for. All through the bright hours they watched the sun running his almost shadowless course, until at evening he sank amid a glorious display of cloud-mountains, to each of which he imparted something of his own brightness, so that the whole western horizon was resplendent in beauty.

"The bride-elect with her two bridesmaids caught a glimpse of it through a western window.

"If Florence were here, she would go into ecstasies over that scene," remarked Ethel.

"What! on a bridal-day?" asked Julia Davidson in surprise.

"On any day. There is no superstition about her, but she is always enthusiastic over what she terms 'the beauties of Nature.' Indeed she grows quite eloquent, and often preaches quite a sermon from that text." Ethel said this very lightly and with a slight shrug of her shoulders.

"Yet, Ethel, you must give her credit for being in earnest in her views, peculiar as some of them are," remarked Maud.

"Oh yes, decidedly too much in earnest; she sometimes makes me feel uneasy with her earnestness, she takes everything in life so seriously."

"But your cousin never seems gloomy she is always happy, is she not?" asked Julia.

"Yes, in her way, but I could never be so."

The sunset faded and the twilight gathered around them; then the three girls went up to their room to finally arrange the dresses to be worn.

The wedding was a brilliant affair. All the elite of Westtown were invited; it had been the chief theme of conversation in their circle for several weeks past. Each individual lady invited had asked each individual lady—friend—in strictest confidence, you understand—if she were going, what she proposed to wear, and if the degree of intimacy would warrant such a question, what gift she intended taking to the bride.

And now that the evening had fairly arrived, the fair with the brave assembled in the pleasant parlors to do honor to the young bride.

The ceremony took place at precisely ten o'clock. A few moments before there was a murmur of satisfaction that the time had so nearly arrived, and then a hush of expectancy as the bridal-party entered and took their places before the venerable pastor; and in the solemn stillness his words fell distinctly upon every ear as he pronounced them husband and wife.

Then followed the usual congratulations and good cheer; truly the future looked bright and smiling to them both. At last came the grand wedding-supper. It is to tell you of this, dear reader, that this marriage is particularly mentioned. I need not expatiate upon the variety and extent of the supper; suffice it to say that wine was served with it.

It was Florence's first temptation in this direction; her retiring nature, as well as her recent bereavement, had shielded her before; yet even now it did not present itself in the form of a temptation. She had been carefully taught by her devoted father, and without a second thought she declined it.

"Do you disapprove of the use of wine?" Miss Florence the doctor asked.

"I believe it, as almost everything which God has given us, may have its uses. I presume in your profession you find it of benefit in many cases, yet, knowing the weakness of so many, I think it should be very carefully used even then."

"Very, indeed," he answered emphatically; for though Florence had never heard his views upon this subject, Dr. Ronselle, with his extended practice and admitted ability, was an advocate of total abstinence.

"But," he continued, "I referred to the social use of wine; do you disapprove of that?"

"I cannot do otherwise. Though my

experience in the matter is limited, yet my knowledge is derived from one who has had large opportunities for observation and upon whose judgment I can fully rely. I am convinced that much of misery owes its origin to what seems here so innocent, even pleasing."

"You are right, Miss Florence. I am sure, could we trace to the very beginning the downward course of many a poor fallen one, we would find at the other end only a glass of sparkling wine, and that, mayhap, presented by the fair hand of beautiful woman. Yet who of them but should have shuddered could their future have been presented to them, and would have declared that such a fate could never, never be theirs?"

This had all been said in an undertone, designed to be heard only by them selves, yet to the remarks of each there was at least one other listener. But that upon him it had had no salutary effect may be known from the fact that even now Clifford Walraven, who was Florence's next neighbor drained his glass before turning to them with the remark,

"Really, Ronselle, you would make a capital temperance lecturer. What a pity you should hide your brilliant light under a bushel! Why don't you turn preacher at once? There's no knowing what glorious results might follow."

There was a sneer in the words and contempt in the low tone in which they were uttered. Dr. Ronselle bit his lips to keep back the hot answer which struggled for utterance, but gave noother sign that he had heard it.

"Perhaps, though," resumed Mr. Walraven, "if 'beautiful woman' were not present, your views would be materially altered."

"I think you are already acquainted with my opinion upon this subject. It therefore requires no further discussion at present," returned the doctor with quiet dignity.

Clifford was piqued, and turning to Mr. and Mrs. Davidson and Ethel, he said,

"Are you aware that our good friend the doctor is very rigid in his ideas regarding the use of wine? He will not even drink the bride's health."

Maud looked at him curiously. "I cannot think him so ungallant," she said smilingly as she raised a sparkling wine-glass.

The doctor bowed low as he returned her bright smile; all traces of whatever disconcertedness Clifford's remark might have caused had vanished.

"So far from being unwilling, I do assure you I am most happy to be able to drink the health of so fair a bride. May your life be as fresh and pure as this in which I pledge it!" and he raised a goblet of clear water to his lips as he spoke.

The effect upon a few was noticeable; both Maud and her husband replaced their wine without so much as sipping it while Clifford, feeling completely out of sorts with every one in general and the doctor in particular, chagrined and disappointed, drained a second and a third glass of the ruddy wine, as if in contempt for his opinion.

As for the doctor himself, what he had said had been in a tone so clear and decided as to render further dispute out of the question. He was therefore left to resume a quiet conversation with his companion.

There had been a gradually-growing coolness between the two young men for some time, though all unacknowledged even to themselves, just as those who find very little common ground upon which to meet are apt to grow apart. Yet after this little event they went on just as before, without the slightest apparent feeling of animosity.

After the supper was over and the guests had returned to the parlors, Clifford with a small circle of his gentlemen friends was missing from the company, and could we look in upon them, we should have found them paying still further worship to Bacchus, to whom they were all more or less devoted.

When at length the party broke up and the guests were ready for their departure, Mr. Walraven assisted both Ethel and Florence to their places in the carriage. As he did so the latter noticed how strongly laden with wine was his breath; besides, he leaned towards her and spoke with a free familiarity in which he had never before indulged. She shrank from him instinctively, and could but breathe a sigh of intense relief when Dr. Ronselle took his place by her side.