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 at much below their regular price. Also, having bought a BANKRUPT STOCK of BOOTS & SHOES at a very low price, he has determined to give his customers part of the benefit, and has marked them down at such prices as must effect a speedy clearance.

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INTERNATIONAL LESSONS.

[FROM PELCOURT'S NOTES.]

Fourth Quarter.—Lesson 1.—Oct. 3.

JESUS BETRAYED.—JOHN xviii. 1-14.

GOLDEN TEXT.—The son of man is betrayed into the hands of sinners.—MARK xiv. 41.

THE PLOTTING OF JUDAS. While Jesus was discoursing with his disciples, and was praying for them, Judas was with the Pharisees, arranging the details of his treachery.

THE DEPARTURE FROM JERUSALEM TO THE MOUNT OF OLIVES.—Vers. 1, 2. From the upper room, into the streets of Jerusalem, towards the east. Over the brook Cedron. Which ran between the city and the Mount of Olives.

"Brook" is misleading. Literally, "the ravine of the Kedron." The name seems to have been properly applied not so much to the torrent itself as the ravine through which it flowed.

Where was a garden, into which he entered, and his disciples. Passing out by the gate north of the temple, we descend into a lonely part of the valley of black Kedron, at that season swelled into a winter torrent. Crossing it, we turn somewhat to the left, where the road leads towards Olivet.

"Gethsemane" was a small "garden" in the Eastern sense, where, probably, amidst a variety of fruit-trees and flowering shrubs, was a lowly, quiet, summer retreat. The present Gethsemane is only some seventy steps square. We love to think of this "garden" as the place where Jesus "often" gathered with his disciples. It probably belonged to friends of Jesus.

THE AGONY IN THE GARDEN. Leaving eight of the disciples near the gate as a guard, Jesus takes Peter, James, and John farther into the garden. Again leaving them, he goes a short distance beyond, and prays in an agony that causes him to sweat, as it were, great drops of blood.

WHAT WAS THE CAUSE OF HIS AGONY? (1) He was bearing the sins of the world. (2) He, the human Jesus, was facing death in its most terrible form. (3) He was doing this voluntarily, leaving his kingdom to be founded by others, while he was removed like a criminal. (4) The tempter no doubt assailed him with his most fiery darts. (5) He may have had human fears lest he should fail in the trial on which the salvation of the world depended.

THE VICTORY. His prayer was answered. (1) An angel came and strengthened him. (2) He was delivered from his fears. (3) He received the peace and calmness of perfect faith and a submissive will. (4) He was strengthened to go on with his work of redemption, to save millions of souls, to glorify God.

THE BETRAYAL.—Verses 3-9. Judas then, having received a band. Properly, the band, i. e., the Roman cohort, which consisted of from three hundred to six hundred men. Probably only part of the band was now present. And officers, with lanterns and torches. Although the party had the light of the Paschal. Judas directed the band to the spot he knew so well,—to Gethsemane. As the band reached the garden, Judas went somewhat in advance of them (Luke xxii. 47). He saluted him, "Hail, Rabbi," so as to be heard by the rest, and not only kissed, but covered him with kisses. Then follows the account in vers. 4-8.

Jesus therefore, knowing. He was not taken unawares, but voluntary delivered himself up. Went forth. Faced the Roman soldiers.

They went backward and fell to the ground. The divine majesty of Jesus just from his intimate communion with God smote terror into hearts conscious of guilt.

If therefore ye seek me, let these go their way. In the interval which had passed since the Lord came out from the garden alone (ver. 4), his disciples had gathered around him, and for them he still intercedes. He thinks of their safety even in his hour of danger.

That the saying might be fulfilled. The saying is quoted from Christ's prayer.

PETER'S COURAGE AND RASH ZEAL.—Vers. 10, 11. Matt. xxvi. 50-54; Mark xiv. 57; Luke xxii. 50, 51.

10. Then Simon Peter having a sword drew it. Peter wished by this blow to prove his readiness to risk his life for his Lord, and to fulfill his vow (chap. 13: 37.) And smote the high priest's servant. The high priest's own attendant. And cut off his right ear.

This was a very rash act, for (1) it compromised Jesus in his teaching that his kingdom was not of this world, but a spiritual kingdom. (2) It would place him in the attitude of a rebel against the Roman government, and Pilate could not have pronounced him innocent. (3) Peter might have been arrested for rebellion, and perhaps the other disciples with him, and their work of founding the kingdom would have been greatly hindered.

Jesus did all he could to repair the injury done by Peter's rash act; he healed the wounded man. He forbade his disciples to use weapons, and thus quieted the fears of the officers. The cup which my Father hath given to me. What God had arranged for him to suffer in making atonement for sin is represented as a bitter medicine put in a cup for him to drink. Shall I not drink? Shall I rebel against God's own will, and refuse to carry out the divine plans for the redemption of the world?

JESUS BOUND AND TAKEN.—Ver. 12. Then the band.... took Jesus. The guard took possession of him, pinioned him, and led him away.

THE DESERTION OF HIS DISCIPLES (Matt. 26: 57; Mark 14: 50).—At this time not only Peter, but all the disciples forsook their Master and fled. Peter and John afterwards followed Jesus to his place of trial. They were not so wholly wanting in courage.

THE PRELIMINARY EXAMINATION BEFORE ANNAS.—Verses 13, 14. Jesus was led first to Annas, because this old man had formerly been high priest, and, though deposed by the foreign power that ruled Judea, was still the legitimate high priest according to the law of Moses, the office being for life.

Now Caiaphas, etc. The reference is to chapter xi. 49, 50. Caiaphas was an "unscrupulous, vehement, self-seeking, ecclesiastical politician."

THE PRELIMINARY EXAMINATION BEFORE CAIAPHAS.—Caiaphas, while waiting for the council to assemble, asks Jesus some questions about his teaching and his disciples. Jesus replies that it is easy for him to find out all about these, for everything had been done in public. Whereupon an officious officer who stood near struck Jesus with the palm of his hand.

THE EXAMINATION BEFORE AN IRREGULAR MEETING OF THE SANHEDRIM.—The council having assembled, they proceeded to bring false witnesses against Jesus. The high priest solemnly adjures him to say whether he is the Messiah, the Son of God. Jesus acknowledges that that he is. Immediately the council declares him to be "guilty of death."

But they cannot legally vote his condemnation at this illegal hour and place, and therefore adjourn till daylight to their own hall.

THE THREE DENIALS OF PETER.—To understand the position of Peter, we must remember that oriental palaces are built around an open quadrangular court; sometimes there is a large door open in front to this court. In such a room Jesus had his first trial before the Sanhedrim. Peter and John were in the court near the fire, where they could see Jesus and watch the proceedings. The first two denials were in the early part of the trial, or at the examination before Caiaphas. The third denial must have been about three o'clock, toward the close of this first trial.

PRACTICAL HINTS.—We should face our duty boldly, cost what it may.

Every life has its Gethsemanes of sorrow and conflict, and may have its victories.

The prayer in Gethsemane was a model (1) of earnestness, (2) of directness, (3) of faith, (4) of submission.

It is not strange that false professors creep into the church, when one in twelve of even Christ's apostles was a traitor, and all at one time forsook him and fled.

Wouldst thou know what Satan can do and God can bear, what the basest of mankind can do and the best of manhood can bear? Behold the lips of Judas who kisses, and the cheek of Jesus which receives the kiss.

We see how conscious guilt quails before holy innocence.

There is a wrong as well as a right use of energy and zeal, and it brings trouble instead of help.

Never refuse to drink the cup God puts to your lips.

It is dangerous to follow Jesus afar off. (1) It leads into temptation; (2) it is away from the source of help and victory; (3) it leads to a fall, and to the bitterness of sorrow.

A GOOD MAN'S TENDERNESS.

Boys are sometimes tempted to think that to be tender-hearted is to be weak and unmanly. Yet the tenderest heart may be associated with the strongest and most forcible mind and will. Take, for example, the story told of him to whom we owe our wonderful railway system.

George Stephenson went one day into an upper room of his house and closed the window. It had been open a long time because of the great heat, but now the weather was becoming cooler, and so Mr. Stephenson thought it would be well to shut it. He little knew at the time what he was doing. Two or three days afterward, however, he chanced to observe a bird flying against that same window, and beating against it with all its might again and again, as if trying to break it. His sympathy and curiosity were aroused. What could the little thing want? He went at once to

the room and opened the window to see. The window opened, the bird flew straight to one particular spot in the room, where Stephenson saw a nest—that little bird's nest. The poor bird looked at it, took the sad story in at a glance, and fluttered down to the floor, broken-hearted, almost dead.

Stephenson drawing near to look was filled with unspeakable sorrow. There sat the mother bird, and under it four tiny little ones—mother and young—all apparently dead. Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and so bravely struggled to bring to its home and young, still in its beak, and carefully tried to revive it, but all his efforts were in vain. It speedily died, and the great man mourned for many a day. At that time the force of George Stephenson's mind was changing the face of the earth, yet he wept at the sight of this dead family, and was deeply grieved because he himself had unconsciously been the cause of death.

Manchester Times.

THE TONGUE-GUARD SOCIETY.

This is a society of young people whose purpose is to control the "little member" that "boasteth great things." James iii. 5. They want "the tongue of the wise" that "useth knowledge aright," "and is healed."

Prov. xv. 2; xii. 18. Each member pledges himself to give one penny into the treasury every time he speaks disparagingly of another. The money thus raised is used for benevolence. It started last year in Connecticut, and its Constitution was first printed in the Hartford Times.

HOW TO MAKE A GOOD WIFE.

Be attentive and courteous to her. Be cheerful when you enter your house.

Don't be afraid to praise the neat room and bright fire.

Don't be afraid to praise her mending and her skill in fashioning and making.

Don't fail to give her words of approbation whenever you can conscientiously approve.

Never deceive her. Be ever true to her.

Let your conduct be such that she will be proud of you.

Be so upright that she will be happy in teaching your children to honor you.

Do not sit silent all the evening absorbed in reading your book or newspaper.

Give your family some of your attention. Tell them the amusing things that have brightened your day's labor.

Speak kindly to the children. Play and talk with them a few moments after supper.

Interest yourself in your wife's employment.

Encourage her when she is downhearted. Be glad with her when she is happy.

Let her know by words and action that she is appreciated, and you make her happier that she walks by your side.

Don't wait to tell the world upon marble that which will be so grateful to her loving heart to hear from your lips.

Share with her your good fortune as unselfishly as you do your ill.

Let her walk by your side your honored companion, your strong hand helping her over the rough places, and sustaining her when wearied lest she faint.

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July 14