

der is the word of the Master, "Verily I say—this day—this night:" it was already night. "Before the cock crow twice:" that is, before the time known as "cock-crow," about 3 a.m. Matthew alludes to the same time, but is not so precise as Mark; there was an earlier cock-crowing about midnight, but it did not designate the hour, as the second. "Deny me:" deny any knowledge of, any relation to Christ—Luke 22: 57. "He spake the more vehemently:" of course he did. It generally happens that what men lack in strength of purpose they make up in protestation; the idea is, of a continued reiteration of the assertion. "Likewise—said they all:" very natural; they could not be silent when Peter was making such protestations, or it might have appeared that they doubted themselves (just the very thing they ought to have done), and so they echoed His words, and they were all sincere, Peter and the rest of them; without doubt, they meant what they said.

HINTS TO TEACHERS.

Caution.—Do not be led away by the controversial aspect that has been given to a part of this lesson. There may be a time for controversy, but it is *not* with a Sunday school class; the moments are precious, the opportunity for a word in season may not be so favourable again; do not miss this.

Prefatory.—Our last lesson was the Passover. It will be for the teacher to show the intimate connection with this, how the Jewish yearly sacrifice is fulfilled and completed in this one perfect sacrifice of the true Paschal Lamb, and how the once-a-year feast is to be replaced by a perpetual thanksgiving, "until He come."

Topical Analysis.—(1) The institution of the supper (vers. 22-25). (2) The prophecy of offence and denial (vers. 26-31).

On the first topic, it will be well to show the *nature* or *purpose* of the Lord's Supper; the *method* of its institution; its *perpetual obligation*. As to its *purpose*, we have our Lord's own words: "This do in remembrance of me." It was to be a memorial of Him to all generations. Just as the Passover was a perpetual memorial to the Jews of their deliverance from the bondage of Egypt, and the means by which it was accomplished—Ex. 12: 26, 27—so the Lord's Supper was to set forth the deliverance of His people from the bondage of sin, through the sacrifice of Himself (1 Cor. 11: 26). Further, it was to be, is, a confession of Christ more decided than any other, implying acceptance of Him as a Saviour—love, service, devotion and consecration. May we not say that it was also designed to be a bond of union among Christians; that in coming together to remember their dying and risen Lord, they might feel that they were one in Him—that the tie binding them to the Master bound them to all His servants? The *method* of its institution. From the Apostle Paul, who received it by revelation from the Lord Jesus (1 Cor. 11: 23), and from the Evangelists, we learn that there was first the giving of thanks, then the breaking of the bread, and distributing to the disciples; then the wine in like manner; all were to eat, and all were to drink, and when they had taken of the bread and cup they sang a hymn. How simple all, and yet how full of meaning. Its *perpetual obligation* is implied in its purpose; if it is to be a remembrance of Christ, it is not for one generation alone, but for all time—a perpetual privilege and duty. If these things be true, teacher, then will you not press upon your class, tenderly and lovingly, that the duty rests upon them, and that the blessed privileges may be theirs; and without urging them to take a step which they do not, in some measure at least, understand, lead them up to the utterance of *Montgomery*—

"According to Thy gracious word,
In meek humility,
This will I do, my dying Lord—
I will remember Thee."

On the *second* topic, we may show that while in the last lesson Christ foretold his betrayal by one, He now tells them that they will all be "offended" because of Him, and that one especially shall boldly deny Him. From this let us teach to be *charitable to others*; if any fall away, let us not be high-minded, uncharitable, but fear—Gal. 6: 1. The spirit of pride is not the spirit of Christ. Again, let it teach us to be *distrustful of ourselves*, to learn our own weakness, and to seek at all times Divine strength to resist temptations, and to keep us close to Christ. By His side we are safe; away from Him our steps will slide, and we shall fall. In common with many other—nearly all the lessons of this quarter, we see the Divine knowledge of Jesus; He whom we serve was truly God manifest in the flesh.

Incidental Lessons.—On the *first* topic—That Christ has chosen the simplest thing by which to remember Him.

That the materials of the Lord's Supper are the medium of life to the body, and the symbols of life to the soul.

That Christ is present with His people now when they thus remember Him.

The Lord's Supper, a pledge to Christ and each other of affection and service.

That there is a third Passover yet to come, the feast of everlasting deliverance and perfect salvation, a glorified feast in the glorified kingdom—Rev. 19: 9.

On the *second* topic—Self-confidence is a dangerous delusion; he who rests on self is building on sand.

Those most bitter against the failings of others are sometimes the first to fall themselves.

Main Lesson.—On the Lord's Supper—*Ordained by Christ*: Lesson, with parallel passages in the Gospels, and 1 Cor. 11: 23-26. *A duty*—Luke 22: 19; 1 Cor. 11: 24. *A pledge of fellowship*—1 Cor. 10: 16, 17. *Practised by the early Church*—Acts 2: 42, 46. *A fulfilment of the Passover type*—1 Cor. 5: 7. *An earnest of the feast to come*—ver. 25. Those who come to the supper should have a *changed life*—1 Cor. 5: 7, 8. There should be *self-examination* before coming—1 Cor. 11: 28.

Oct. 22, 1882. } **THE AGONY IN THE GARDEN.** { Mark 14: 32-42.

GOLDEN TEXT.—"Surely He hath borne our griefs and carried our sorrows."—Isa. 53: 4.

TIME.—Towards midnight, after the institution of the Supper.

PLACE.—Gethsemane.

PARALLEL.—Matt. 26: 36-40; Luke 22: 39-46.

Notes and Comments.—Ver. 32. "Gethsemane:" John says (18: 1), "over the brook Cedron (black brook,



so called from its dark waters), where was a garden:" it was on the western side of the Mount of Olives. Gethsemane