

vation was pointed out to him, and he left apparently decided. The next morning he called at Mr. Moody's hotel with tears in his eyes, and said, "Do you really mean to tell me that all I have to do is simply to trust in Christ as my Saviour? I have sinned all my life, and now can I be saved by trusting God's Word?" Mr. Moody told him that that was the way, and he left with a heart full of joy.

The large crowds who have gathered nightly at these meetings have evidently been stirred to the very depths of their hearts, and many cases of heart-working, especially in the matter of restitution, have come under the notice of the ministers. There is one result that we cannot too fervently hope will be brought about by this visit to Wales, and that is, that the painfully evident breach between churchmen and chapel-goers may be filled up. That we love the brethren is a sign that we have passed from death unto life (1 John iii. 14). In carrying on this mission we rejoice to say perfect harmony seems to have existed amongst the Christians of all denominations who took a part in the work. If the same spirit of Christian love and sympathy be encouraged and strengthened, and the same amount of support be given by the clergy and ministers to the Rev. Mr. Cleworth, and those who continue the meetings, the movement will not only be kept up, but extended, and Swansea will be richly blessed.

The blessing as yet may be said to have been mainly confined to Christian people; but if the Swansea committee rise to the occasion and follow up the work with spirit, very great results may undoubtedly be secured. They are fortunate meantime in having Mr. Cleworth to remain in Swansea for another fortnight; the development of the work will be watched with the greatest interest.

The South Wales "Daily News" thus notices the meetings of these evangelists in Cardiff:—The grand reception and the enthusiastic welcome which these great evangelists have received during their visit to the Principality will no doubt be held long in remembrance by them. In no town with a similar population have such immense audiences, day after day, and several times during the same day, been drawn together as at Cardiff. The excitement which the evangelists have aroused spread not only to those who had a desire to hear Messrs. Moody and Sankey, but to those who desired to assist them in the great work they had undertaken. At every meeting the committee, on whom devolved all the arrangements, exerted themselves in a way that could not have been expected of men whose extensive business occupations made time of even greater importance than money. All considerations of personal wealth were thrown aside, and they seemed to have no other pursuit than that of clearing away the obstacles which prevented the evangelists from teaching the masses.

It is also remarkable that with buildings so thoroughly unsuited for large assemblies, where, at meeting after meeting, hundreds had to be excluded and the doors closed long before the proceedings commenced, where the audiences were packed as closely as human beings could stand, where nearly a hundred thousand persons had repassed the several entrances, with the anxiety of thousands to enter the buildings as soon as the doors were opened, that not a single accident has occurred of any kind.

As the excitement grew through the week, fresh meetings were organized. Lady Hope's meetings at the assembly-room of the Town Hall were very successful. Every day the room was filled, and often inconveniently crowded. The meetings at the Tabernacle Chapel, where Professor Drummond delivered addresses every evening, were equally successful, and while Lady Hope had hundreds of ladies, Professor Drummond had an equal number of young men listening to him. When Mr. Booth, the American temperance advocate, visited Cardiff, a considerable amount of enthusiasm was evinced by the inhabitants, but the excitement then bore no comparison with that which has been experienced by the residents of Cardiff during the past week. That excitement has not been confined to particular sections of the Christian community, but thousands of Churchmen and Nonconformists have attended the meetings held at Wood street Chapel and the Circus, and the one question besides that of the war in Egypt has been, "Have you heard Messrs. Moody and Sankey?" The daily meetings have, no doubt, to a large extent, been attended by men and women who are connected with some one of the Christian Churches; but the evening meetings

have in the same way been attended by men and women who rarely enter a place of worship.

The eagerness to hear these evangelists was so great that a special late train had to be run to accommodate the multitudes from adjacent towns.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: Member of Mount Forest congregation, for Home Mission, \$2; Foreign Mission, \$4. M. G., Pictou, N.S., for Foreign Mission, \$10. A Well-wisher, Toronto, for Rev. C. Chiniquy's Mission, \$2. Member of Presbyterian Church, Wroxeter, Home Mission, \$20. Anonymous (money unexpectedly got), for Foreign Mission, \$1. A Friend, for Home Mission, \$5; for Foreign Mission, \$5; and French Evangelization, \$5.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLIII.

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

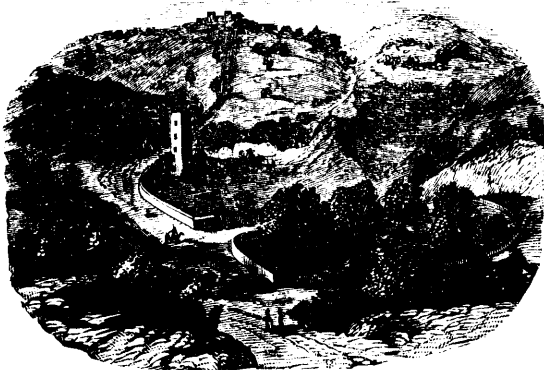
GOLDEN TEXT.—"Surely He hath borne our griefs and carried our sorrows."—Isa. 53: 4.

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 means oil press; it was probably an enclosed yard containing a press for oil. As it was a place of resort by Jesus, it likely belonged to some friend. Judas knew of it, and correctly supposed that Christ would be found there. "His disciples:" eight—three went in with Him. "While I shall pray:" in this supreme crisis He felt the deep need of His Father's support.



Ver. 33. "Peter," etc.: the innermost circle of His friends. "Sore amazed—very heavy:" REV., better, "sore troubled:" the former words refer to the disclosure of the infinite burden He had to bear—the sins of the world; the latter, that the darkness of solitude and desertion was closing around Him.

Ver. 34. "My soul:" then Jesus had a human soul, capable of passion, conflict and suffering; it was this that was troubled with the sufferings of the body, and reacted upon that body in increasing suffering and weakness. "Unto death:" the horror and anguish would have killed Him but for angelic ministrations (Luke 22: 43). "Watch:" Matthew, "with me:" not "pray with me," for His disciples could not enter into those prayers, but He would have their presence and sympathy.

Ver. 35. "Forward a little:" Luke, "about a stone's cast." "Fell:" or as Luke, "kneeled down:" prostrated Himself, as in the East, with the head bowed forward to the ground. "If it were possible:" if consistent with His Father's will and the work He had undertaken. Jesus could have ended His sufferings then if He had so determined (Matt. 26: 53). "The hour:" in next verse, "cup:" the sufferings then before Him.

Ver. 36. "Abba:" Mark preserves the Hebrew word, showing us that the prayer was in that language; "Father" is the explanation, but very soon the two words came into general use as an address to God—Rom. 8: 15; Gal 4: 6; and we use the old Hebrew word ourselves.

"And Father, Abba Father, cry."

"This cup:" so Christ elsewhere calls His sufferings—Matt. 20: 22; John 18: 11—among the ancients meant a portion, whether of pleasure or suffering. "Not what I will, but what Thou wilt:" grand victory of faith and trust in the Father, in that hour of supreme trial and agony. In this, as in everything, our Divine model.

Ver. 37. "Findeth them sleeping:" the three, we think, from the address; Luke says, "for sorrow:" it was now near day-dawn, and they had not slept for twenty-four hours. Did this show indifference, apathy? Barnes says, "Just the reverse; it was proof of their great attachment, and their deep sympathy in His sorrows. Their grief was so great that they naturally fell asleep. Multitudes of facts might be brought to show that this is in accordance with the regular effects of grief." And yet the Saviour was at any rate disappointed, for He said to Peter—late so boastful and ready to do great things—"couldst not thou watch one hour?"

Ver. 38. "Watch and pray:" an old admonition repeated afresh; always needful, never more so than now, when so great calamity was nigh—"temptation:"—which they certainly would do if they ceased from watching. "Spirit—willing:" or as REV. "ready:" lit. eager. "Flesh—weak:" the Master graciously drew from the experience through which He had just been passing an excuse for His wearied disciples. His flesh was weak, but the willing spirit was victor; in the disciples the spirit also was willing, but the weak flesh prevailed. Like our Lord, by watching and prayer, our willing spirit may conquer the flesh. In this, also, He hath left us an example.

Vers. 39, 40. "Same words:" the form slightly changed, but the same expression of resignation to the Father's will. The agony returned, and it was now that marvel of mental suffering—the bloody sweat—took place (Luke 22: 44). Again Christ finds the disciples asleep. "Eyes were heavy:" the idea is of drowsiness, not deep sleep. "Wist not:" the natural thought is that in the dazed, uncertain state they were in, they could not think what to say, in excuse for themselves or sympathy for the Master.

Ver. 41. "The third time:" Matthew gives for the third prayer the words above which Mark gives for the second, "saying the same words." "Sleep on now:" words, not of reproach, but of indulgence; the Master saw and sympathized with the weakness of His disciples; the time for watching was past, "the hour is come" of darkness and apparent triumph for the foes of the Saviour. "Is betrayed:" perhaps even now His eye caught the gleam of lanterns, and the shadowy forms of men emerging from the eastern gate of the city, and He knew that it meant betrayal and death.

Ver. 42. "Rise up:" Jesus will not send them away, although He knows that they will soon forsake Him. "He that betrayeth:" no name, yet they would remember the prediction.

#### HINTS TO TEACHERS.

Prefatory.—If in any lesson the admonition to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," should be felt as peculiarly appropriate, surely it is here. The name "Gethsemane" has been for more than eighteen hundred years the embodiment of the deepest anguish, the most intense agony, the bitterness of the load of sin, all joined to the sublimest self-sacrifice, and the most perfect submission to the will of God. Teacher, will you not drink into the spirit of that hour, and with words of love and sympathy show your class that this cup was taken for them, and that for their salvation Christ drained it to the dregs? Show by your whole teaching how deeply you yourself feel the spirit of the lesson.

Topical Analysis.—(1) The Saviour's Agony (vers. 32-34). (2) The Saviour's Prayer (vers. 35, 36, 40). (3) The Sleeping Disciples (vers. 37-39, 40-42).

On the first topic, teach that the Saviour's agony was mental. The physical sufferings, the scourging, thorns and cross had not yet begun, but there entered into it, we may reverently suppose, a view of the sufferings so near at hand. He knew what He would have to bear, and into that hour was crowded, by anticipation, the cruelty, the shame, the tortures of the scene upon which He was just entering. There was the sense of loneliness; was not one of His disciples even then on the way to betray Him? Would not another deny Him with oaths and cursing, and all would forsake Him in the supreme moment of suffering; and, above all, was there not the falling of that shadow which culminated in the horrible darkness that wrung from Him the cry, "My God, My God, why hast THOU forsaken Me?" Was there not also the renewed temptations of Satan? He who had left the Saviour in the wilderness for a season, doubtless now returned again and made his fiercest final assaults upon the Holy One, tempting Him, may be, to rise in His power, confound His enemies, deliver Himself from their power, and prove thus that He was the Son of God; and—leave unfinished the work He came to do. There was the weight of sin. Sinless Himself, He yet was bearing the sins of a sinful world—a burden we cannot understand, having with it a sense of its infinite hatefulness to God, and the weight of His Divine displeasure against it.

On the second topic you may point out that the Saviour's prayers were brief: the whole is contained in two verses. The more intense and deep the feelings, the fewer, as a rule, will be the words. The prayer was earnest—intensely so. Three times does He pray almost in the same words—deeply, passionately earnest. It was submissive. Over and above all there was this—out of all the tears and agony and sweat of blood He rises with this grand sacrifice of submission, "Not what I will, but what Thou wilt."

On the third topic we may direct attention principally to the Saviour's gentleness and sympathy with the disciples. His "couldst not thou watch one hour?" is more of warning than reproach. He recognizes that they were "ready" in the spirit, and only weak in the flesh. There is tenderness in every tone; He knew their infirmities, and forgave where a mere human master would have resented.

Incidental Lessons.—That in times of temptation and suffering we may gather strength by looking to God. If we should find a Gethsemane, let it be a place of victory over self.

Alone, with no human sympathy, the Saviour trod the winepress of sorrow and agony.

Gethsemane a terrible manifestation of the evil of sin.

Prayer leads us to the source of strength and power.

To will only what God wills—the triumph of faith.

That God may answer prayer as really by giving strength to bear, as by removing the suffering—Luke 22: 43; 2 Cor. 12: 8, 9.

That prayer brought the helping angel.

That Jesus taught us forbearance with weak friends.

That we have the same powers to overcome temptations Christ used so successfully.

That those who are most like Christ will have His sympathizing spirit.

Main Lesson.—Submission to God's will one of the great teachings of Christ's life and death—Matt. 26: 39; Mark 8: 35; John 4: 34; 5: 30; 6: 38.