

## Temperance.

Whoso can rule his soul  
In prudence still!  
Who can his heart control,  
His thought, his will:

Whom, temperate in all  
Labours and play,  
No low desires enthral  
Nor lead astray;

Seeking the golden mean,  
To Duty vowed,  
Aye, though black depths between  
Roar dark and loud;

He shall new pleasures find,  
More fruitful far  
Than for the undisciplined  
And sensual are;

A kingdom absolute,  
A wider way  
Than his, whom myriads mute  
And blind obey.

For in his soul one voice  
Alone is heard,  
Which bids his being rejoice,  
One perfect word,

Stronger than heated youth,  
Mightier than wrong—  
Godlike voice of Truth,  
A constant song.

Silence all discords loud  
Within the breast!  
Fly from the troubled crowd  
To peace and rest.

And let the enfranchised soul  
From self set free,  
Find in Right's dread control  
True liberty!

## LESSON NOTES.

FOURTH QUARTER.  
STUDIES IN LUKE.

A.D. 30] LESSON IV. [Oct. 26

JESUS IN GETHSEMANE.

Luke 22. 39-53. Memory verses, 40-43.

## GOLDEN TEXT.

A man of sorrows, and acquainted with  
grief.—Isaiah 53. 3.

TIME—Thursday evening.

PLACE.—An olive garden near Jerusalem  
—a favourite resort of the Master. Prob-  
ably the homestead of a friend.

CONNECTING LINKS.—The hymn with  
which the Lord's Supper was ended had  
hardly died upon their lips before the awe-  
struck company went out of the city down  
into the valley of the Kedron, and up the  
low foot-slope of Olivet to old Gethsemane.  
Here came to the Saviour the climax of his  
earthly suffering, and while the words of  
his prayer were yet being softly echoed by  
the whispering leaves in the tree-tops,  
flaming torches and clanking armour be-  
tokened the approach of the soldiers and  
the Jewish rabble under the traitor's guid-  
ance.

## EXPLANATIONS.

The place—A garden near Olivet, where,  
probably, some friend of Jesus lived. *He  
was withdrawn*—He tore himself away.  
*About a stone's cast*—A common way of  
measurement. *Knelt down*—Fell on his  
face. *Prayed*—Supplanted aloud. *Re-  
move this cup*—A figurative word for expe-  
rience. *Strengthening him*—His physical  
forces seem to have been exhausted. *An  
agony*—A mental and moral conflict, rather  
than physical pain. *Great drops of blood*—  
Such a strange and awful symptom of in-  
tense mental struggle has been known, but  
very seldom. *Sleeping for sorrow*—Their  
strain had exhausted them. Keen sorrow  
sometimes affects people almost like an in-  
toxicant. *A multitude*—Soldiers, priests,  
and elders. *To kiss him*—This was prob-  
ably the usual way in which the disciples  
saluted their Master. *A thief*—A brigand.  
*Power of darkness*—Authority.

## QUESTIONS FOR HOME STUDY.

1. *Suffering*, vers. 39-42.

From what place did Jesus come out?  
Where did he then go?  
Who went with him?  
What was the name of the "place" to  
which he went? (See Matt. 26. 36.)  
What did he there say to his disciples?  
What did Jesus then do?  
What was his prayer?  
How does the "Golden Text" describe  
Jesus?

2. *Strengthened*, vers. 43-46.

Who came to help Jesus in his suffering?  
What shows that his suffering was great?  
What were the disciples doing while  
Jesus was praying?  
Why did they go to sleep?  
What did Jesus say to them?

3. *Betrayed*, vers. 47-53.

Who appeared while Jesus was speaking?  
Who was the leader of the crowd?  
What mark of friendship did Judas offer?  
What question did Jesus ask him?  
What question did the disciples ask?  
What act of violence did one of them do?  
Who was this disciple? John 18. 10.  
What act of mercy did Jesus perform?  
What officials had come to arrest Jesus?  
What question did he ask them?  
When had they made no attempt to take  
him?  
Why had they now come to seize him?

## THE LESSON CATECHISM.

1. What did Jesus say in his prayer  
during the agony in Gethsemane? "Not  
my will, but thine, be done." 2. When  
his strength failed him because of his great  
agony, how did God restore it? "He sent  
his angel to strengthen him." 3. How  
did Judas reveal Jesus to the crowd that  
came to arrest him? "He kissed him." 4.  
What did Jesus say to him? "Judas,  
betrayest thou the Son of man with a kiss?"  
5. How does the "Golden Text" charac-  
terize our blessed Saviour? "A man of  
sorrows, and acquainted with grief."

DOCTRINAL SUGGESTION.—The human  
nature of Christ.

## CATECHISM QUESTION.

What benefits do Christ's people receive  
from him at death?  
Their souls immediately pass into the  
presence of the Lord, while their bodies  
rest in their graves till the resurrection.

A.D. 30] LESSON V. [Nov. 2

JESUS ACCUSED.

Luke 22. 54-71. Memory verses, 66-70.

## GOLDEN TEXT.

He was wounded for our transgressions,  
he was bruised for our iniquities.—Isaiah  
53. 5.

TIME.—Midnight, between Thursday and  
Friday of passion-week.

PLACES.—The court of the high priest's  
house, and the council-chamber of the  
Sanhedrin.

CONNECTING LINKS.—The student must  
keep constantly in mind that the transac-  
tions in the betrayal and crucifixion of  
Christ followed each other with great rapid-  
ity. This continues the story of the last  
lesson.

## EXPLANATIONS.

*Took him*—Seized him with roughness.  
His hands were bound behind his back.  
*The high-priest*—Caiaphas. *Peter followed  
afar off*—Unwisely exposing himself to the  
temptation which Jesus had a few hours  
before exhorted him to pray lest he should  
fall into. *Kindled a fire*—Nights in Pales-  
tine, at this season of the year, are fre-  
quently cold. *Midst of the hall*—The centre  
of the open court around which the palatial  
priestly residence was built. *Sat down  
among them*—Among the servants of the  
high-priest. *Also*—Besides John. *Denied  
him*—Admission might have cost Peter his  
life. The sin on which his denials were  
founded was his following afar off. *A Gal-  
ilean*—He had a brogue, and could be as  
easily selected in a group of Hebrews as a  
Scotchman might be in a group of English-  
men. Jesus was always popular in Galilee.  
*Man, I know not*—This was the third denial.  
Lies are apt to be links of a chain.

## QUESTIONS FOR HOME STUDY.

1. *Denied*, vers. 54-62.

Where did Jesus' captors take him?  
Who followed him to the house?  
Where did Peter take his place?

Who there recognized him as a disciple?  
What did the maid say?  
What did Peter reply?  
What was soon after said to him?  
To this what did he answer?  
What did another one say about him?  
How long was this after the second de-  
nial?  
What did Peter say to this man?  
What immediately occurred?  
Who at once looked at Peter?  
What did that look bring to Peter's  
mind?  
What did he then do?

2. *Smitten*, vers. 63-65.

Who mocked and smote Jesus?  
After blindfolding him, what did they  
say and do?  
How did they speak about him?  
For whose sake was he thus ill-treated?  
(Golden Text.)

3. *Condemned*, vers. 66-71.

What three classes of officials came to-  
gether in the morning?  
What council did they compose?  
What question did they ask Jesus?  
What was his answer?  
What did he say of the Son of man?  
What did they then ask?  
What was his reply?  
What did they then say?  
Of what crime did they think him guilty?  
Matt. 27. 65.

## THE LESSON CATECHISM.

1. What did Peter do when the other dis-  
ciples forsook Jesus and fled? "He follow-  
ed afar off." 2. What did he do when he  
was charged with being one of Jesus' fol-  
lowers? "He denied him." 3. What was  
the name of the high-priest? "Caiaphas."  
4. On what charge was Jesus tried? "The  
charge of blasphemy." 5. What was the  
final means of his conviction? "His state-  
ment that he was the Son of God." 6. What  
is the Golden Text? "He was wounded for  
our transgressions, he was bruised for our  
iniquities."

DOCTRINAL SUGGESTION.—The divine na-  
ture of Christ.

## CATECHISM QUESTION.

5. What benefits will Christ's people re-  
ceive from him at the resurrection?  
Being raised up in glory, they shall be  
openly accepted in the day of judgment, and  
made perfectly blessed in the full enjoyment  
of God to all eternity.

## "Hate Evil."

DR. ARNOLD, of Rugby, that great  
and good lover of boys, used to say:  
"Commend me to boys who love God  
and hate the devil."

The devil is the boys' worst enemy.  
He keeps a sharp look out for the  
boys. He knows that if he can get  
them he shall have the men. And so  
he lies in wait for them. There is  
nothing too mean for him to do that  
he may win them. And then when  
he gets them into trouble, he always  
sneaks away and leaves them! Not  
a bit of help or comfort does he give  
them.

"What did you do it for?" he  
whispers. "You might have known  
better."

Now, the boy who has found out  
who and what the devil is, ought to  
hate him. It's his duty. He can't  
afford not to hate this enemy of all  
that is good and true with his whole  
heart.

Hate the devil, and fight him, boys;  
but be sure and use the Lord's wea-  
pons!—*Sunday school Advocate*.

God's people should always let the  
world see that they are peaceable  
people; we may justly question the  
religion of those who are enemies to  
peace.



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