

This is why he was willing to bear the sting of betrayal. This, why, "knowing all things that should come upon him," he went to meet the traitor and his accomplices. This is why, with the power to sway his enemies as he pleased, he gave himself to be bound and led away a prisoner.

And what—the teacher may ask his class—what is all this to you? Did he do it for you? If so, you must be on his side—ready to follow him, to endure hardness, to bear what the world and your own heart both say you need not, ought not, to bear: "If any man come after me, let him deny himself, and take up his cross, and follow me"—whither? "Unto eternal glory." 1 Pet. 5. 10

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Draw a map of the locality of the garden of Gethsemane, or show to the class a picture of it, as a means of making the lesson real.... Arrange in order, from the Harmony, the events at the garden: 1. The coming of Jesus. 2. The awakened disciples. 3. The coming of Judas and the band. 4. The kiss of betrayal. 5. Following to the ground. 6. "Let these go their way." 7. Peter and Malchus—the miracle of healing. 8. The seizure of Jesus. 9. Peter and John following. 10. Before Annas.... What traits of character did Judas show in this event? ... What spirit did Peter show? ... What spirit did the enemies of Christ show? ... What spirit did Jesus show? (See Analytical and Biblical Outline.) ... In the last verse of the lesson is brought out the sacrificial, atoning nature of Christ's death. Do not fail to present it in the teaching.... What interest have we in this event? How does it relate to us?

References. FREEMAN'S HAND-BOOK. Ver. 1: Place for gardens, 816. Ver. 3: LANTERNS, 817.

### CATECHISM QUESTION.

49. How was man the chief creature on earth?

Because the Creator made man in his own image.

So God created man in his own image, in the image of God created he him; male and female created he them.—Genesis 1. 27.

### Lesson Word-Pictures.

Above, only night and the moon! Ah, there are faint silver stars almost eclipsed by the sparkling pasover moon. How dense the shadows in the garden! How the gaunt olive-trees shiver in the night wind, as if in dread of some approaching horror! It is quiet, though, in the garden. The Master has been absent from the disciples—Peter, James, and John alone going with him, and they a little way off. He kneels in the white moonlight, while in agony he wrestles alone with that swift-coming horror. He is back again, and disciples and Master are once more together. How the trees tremble now, and keener blows the wind as if in warning! Hark! Did any of the disciples catch the notes of some loud outcry in the valley? If so, it is still again, and only the rustling of the trees in the night-wind is heard. There it is again, a sound of voices, and are not those softened flashes the glitter of lights near the garden? The disciples look at one another with questioning faces. They anxiously listen. They excitedly look. The flashes multiply, the noise increases—ah, here it is, a rough band of Roman soldiers

and Jewish hirelings who, lifting their torches and brandishing clubs and swords, burst upon the fated little band! Do the disciples shrink away into the shadows of the trees? It is Jesus who advances at once, and standing in all his majesty, before the cruel soldiery and the blood-thirsty police of a blood-thirsty Sanhedrin, cries, "Whom seek ye?" There they are. By the light of torch and lantern you can see their swarthy, bearded faces. And is that Judas in their midst? Yes, out of the dark circle lowers his face like that of a bird of prey about to swoop down upon its victim. They are reaching out their hands to seize him. They would rush upon him. Judas too has only eyes of rapine for his former Master. But see! He has spoken, and they fall to the ground. It is a confused, prostrate mob, wondering, perplexed, murmuring, but rising again. Can he—will he harm them? Must they lose their prey? Hark! Watch that disciple with the impulsive face and the hands restlessly playing with his sword! He has drawn it, he swings it as he advances, and off comes the ear of the high-priest's servant! Does that mean resistance! The confusion among the enemies of Jesus increases. And Jesus—he steps forth, but rebukes the disciple and heals the servant! Ah, this does not mean resistance. He will not fight, he will not harm. They throw themselves upon him, they bind him, and with hoarse shouts and swinging torches they noisily hustle him away to his trial. It is still in the garden again, and in deeper horror shiver the trees in the night-wind.

### Blackboard.

BY J. B. PHILIPS, ESQ.

TIME.	PLACE.	ACT.
THUR: 11 P.M.	JERU:	DÉPARTURE.
FRI: 12 A.M.	GETH:	AGONY.
1 A.M.	"	BETRAYAL.
2 A.M.	PALACE OF ANNAS.	JESUS BEFORE AN: CAI:
-To	PALACE OF	AND SANHE:
3 A.M.	CAIAPHAS.	PETER'S DENIAL.

EXPLANATORY. The order of events as they occurred in the closing hours of the life of our Saviour is here given. Review them from the stand, so as to give as clear an idea as possible of them to the school. The reviewer may have the words written on the board before the session of the school, or he may write them in answer to questions that he asks. A few questions are here suggested; others should be added. What event took place Thursday evening? [The supper.] What became of Judas? What did he do before eleven o'clock? At that hour where was Jesus? What event took place? [Departed.] What hour? Where did Jesus go? What occurred in Gethsemane between the hour of midnight and one A. M.? At one o'clock what occurred? Where was Jesus first taken? [Palace of Annas.] Who was Annas? What took place there? About what hour was this? Where next he was taken? [Caiaphas.] Who was he? What occurred? At the same place what body now assembled? For what purpose? Where was Peter? What did he do? What is the hour and the day? [If it can be done, use the other side of the board next Sunday, and do not erase this.]