

## He that doeth truth cometh to the light.—John iii. 21.

Cor. 4: 4. [2] Perhaps something is clouding your vision. Eve didn't see any harm in eating the forbidden fruit because the devil clouded her vision and deceived her (Gen. 3: 5, 6). It is the devil's trick to cover over the harm so it won't be seen. BEWARE! [3] Perhaps you are looking at it from a wrong point of view. Suppose you look at it from a higher point of view—up nearer to God's throne (Isaiah 55: 8, 9), What is God's thought about that in which you think there is no harm? Let that settle it. [4] Perhaps you don't see far enough. Lot saw a great deal, but he didn't see far enough or he would have seen harm in the course he pursued (Gen. 13: 10-13; Prov. 16: 25). [5] Perhaps your conscience has not been enlightened. You may even mean well and yet be acting contrary to God's will (Acts 26: 9-11). [6] Perhaps you have not seen it in the light. Hold it up in the light of God and see what it looks like (John 3: 20, 21). [7] How sad and terrible if you see no harm in it, and yet there should be harm enough in it to keep you out of Heaven (Matt. 7: 22, 23; 25: 1-12). If now you see harm in it at once forsake it: shun the very appearance of evil.

[ORIGINAL]

### Jesus in the Garden.

Matt. 26: 36-46.

By MISS DORA ALLEN.

**M**ANY deeply important lessons are to be learned from this portion of God's Word.

1st. The *intensity* of the sufferings of Jesus. *v.* 38. 2nd. His *loneliness* in these sufferings. *v.* 40. 3rd. His *tenderness* towards His weak disciples. 4th. His *resource* in suffering. *vs.* 39, 42, 44. 5th. His exhortation to watchfulness. *v.* 41. 6th. His submission to the Father's will. *vs.* 39, 42.

1st. The *intensity* of His suffering. "My soul is exceeding sorrowful, *even unto death.*" Luke tells us that "His sweat was, as it were, great drops of blood," Luke 22: 44; and surely we can well believe that it was no mere *bodily* anguish which wrung these "great drops of blood" from Jesus! This *SOUL* suffering is frequently spoken of—it was His *soul* which was to be made an offering for sin—it was His *soul* which was to be poured out. Isaiah 53: 10, 11, 12; John 12: 27; 13: 21. Oh! to realize something of the love which Jesus had for *our* souls, to cause Him willingly to endure such soul agony. "The redemption of our souls is precious." Psalm 49: 8; 1 Peter 1: 18, 19. Have we felt its power?

2nd. His *loneliness* in suffering. How much we value sympathy in the hour of trial! This was denied to Jesus. "Of the people there was *none* with Him." Isaiah 53: 3, 5. Do we feel lonely in our trials? Let us look to Him, who *can* and *does* sympathize with us; and who, having felt this desolateness, knows *how* to comfort. Think of His promise, "*I will never*

leave thee, nor forsake thee," Heb. 13: 5; and see this promise *fulfilled* in the experience of Paul, "All *men* forsake me; notwithstanding *the Lord* stood with me." 2 Tim. 4: 16, 17.

3rd. His *resource* in suffering. "The *spirit* is willing, but the *flesh* is weak." "He knoweth our frame, He remembereth that we are but dust," and "like as a father pitieth his children, so the Lord pitieth them that fear Him." Psalm 103: 13, 14. Can He say the same of *us*? is our *spirit* willing? and is it only the weakness of the *flesh* which encompasses us? "While the outward man (*the flesh*) perishes, the inward man (*the spirit*) may be renewed day by day." 2 Cor. 4: 17. Is it so with *us*? How needful the warning of the prophet, "Take heed to your spirit." Mal. 2: 15, 16.

4th. His *resource* in suffering. "Is any among you afflicted, let him pray." Jas. 5: 13. What a blessed privilege it is, to be able to unburden our hearts to our Father; to "pour out our souls before Him," Ps. 62: 8; 42: 4; to "cast our burden upon Him." Ps. 55: 22. The *world* seeks to drown its sorrow in *pleasure*—the Christian seeks to tell it all into the ear of the *Lord*. See Lam. 3: 56, where the very breathings of the soul ascend into the ear of the Father.

5th. His *exhortation* to watchfulness. To be effectual, watchfulness must be combined with prayer, and when so combined, we shall be able to overcome *every* enemy. The great adversary of souls would lull us to sleep—but our Master says "WATCH." The Apostle Paul emphatically warns us *not* to "sleep as do others, but to watch." 1 Thess. 5: 6. It was "while men *slept*" that "the enemy sowed tares." Matt. 13: 25. Are *we* watching?—watching over our *words*? Ps. 141: 3; watching in our *duties*? Matt. 24: 42-46. Have we made the resolution of the the prophet our own, Heb. 2: 1? "Blessed is he that watcheth" Rev. 16: 15.

6th. His *submission* to His Father's will. How constantly do we trace His submission in the whole life of Jesus—it was "to do the Father's will, that He came down from heaven." John 6: 38. His one object was the *fulfilling* this will. John 4: 34. He could say, "I *delight* to do Thy will," even though the doing of it cost Him so much. Ps. 40: 8; Heb. 10: 7, 9. And now at the last, this submissive spirit is, if possible, more clearly discernible, "Nevertheless, not My will, but *Thine* be done." Oh! what a lesson for us! a lesson not learned from mere *words*, but *actions*—for He, who *spoke* these words, did *suffer* all the Father's will; and it is by this "will we are sanctified, *through* the offering of the body of Jesus Christ." May *our* wills be ever brought into submission to His, and, in *this* feature of Jesus' character, as in every other, may we be able to say, as the Apostle did, "*we have the mind of Christ.*" 1 Cor. 2: 16.

**T**HE strength of the Church lies not in the oratory of the pulpit, but in the oratory of the closet."