

**Guess.**

There is a word of plural number, A toe to place and human slumber, Now, any word you choose to take, By adding "s" you plural make, But if you add an "e" to this, Strange is the metamorphosis; Plural is plural then no more, And sweet what bitter was before.

Answer—Cares—Caress.  
—Montreal Witness.

**A VEGETABLE WATCH.**

It is very remarkable that so many plants perform the same offices and serve the same ends as various articles made by the hands of man.

There is a certain plant with a very long name, that we might call a "vegetable watch." Each leaf consists of three parts—one large leaflet in the middle, and one on each side much smaller and growing up from the base of the central leaf. By night or day, when the earth is parched with heat, or when the rain falls in torrents, during its whole life this curious plant is always giving odd little jerks like the second-hand of a watch.

The movements of the large leaf are very gentle, but the lively side leaflets are astonishingly vigorous. One of these rises a short distance and the other sinks an equal degree, then the first sinks and the second rises, never failing to take their turns at just the right moment. When it is extremely hot or very moist the movements are more rapid.

In India, on the banks of the Ganges, where the plant is found in its greatest perfection, it has been observed that the leaflets make sixty of these jerks in a minute. The natives often mark the time by these queer leaves, so that they have a "vegetable watch," warranted to run a number of years without even the trouble of winding it up. The greatest drawback is that you cannot carry it in your pocket.

This plant was first discovered in Bengal. The Indians regard it with much reverence on account of the strange, perpetual motion of the leaves, and attribute to it supernatural powers.

There are many plants in our own country which are also useful in calculating time. We can be sure of almost any hour as accurately as by the sun, if we learn the flowers that close or open at that time. Indeed, there are such things as "flower clocks," or "flower time-tables," known to skillful gardeners. These consist of a collection of various time-keeping flowers. When a certain cluster opens, the gardener knows it is five o'clock in the morning, when another set of petals close, he can be sure that it is five o'clock in the afternoon, and so on throughout the day.

**LESSON NOTES.**

**SECOND QUARTER.**

STUDIES IN THE GOSPEL BY JOHN.

**LESSON VII.—MAY 14.**  
**CHRIST BETRAYED AND ARRESTED**

John 18. 1-14. Memory verses, 3-5.

**GOLDEN TEXT.**

He is despised and rejected of men.—Isa. 53. 3.

**OUTLINE.**

1. Betrayed, v. 1-3.
2. Defended, v. 4-11.
3. Fettered, v. 12-14.

Time.—Early Friday morning, April 7, A.D. 30.

Place.—The Garden of Gethsemane, at the foot of the Mount of Olives.

**LESSON HELPS.**

1. "Went forth" From the room and out of the city. "The brook Cedron"—Literally, the ravine of the Kedron, through which flowed a stream in winter. It is on the east of the city, between it and the Mount of Olives. "A garden"—An orchard.

2. "Which betrayed him"—Better rendering is, "who was betraying him," for he was that moment at work. "Knew the place"—The fore Christ did not go there to hide or escape.

3. "A band of men"—The garrison band from Fort Antonia, which was at the north-east corner of the temple. The "band" was a Roman one, and the "officers" were the temple servants. "From the chief priests and Pharisees"—That is, from the Sanhedrin. Thus there were in the crowd (1) Roman soldiers, (2) Jewish officials, and (3) chief priests. "Lanterns"—For it was at night.

4. "Knowing all things that should come"—Or, rather, were coming. Comp. Matt. 26. 45. "Went forth"—From what? Various answers; but probably went forth a little from the circle of his disciples. "Whom seek ye"—The question is a natural one, asked perhaps to draw attention from his disciples (see verso 8), and to impress upon his captors what they were doing.

high priest and was of great influence; he was father-in-law of the present high priest.

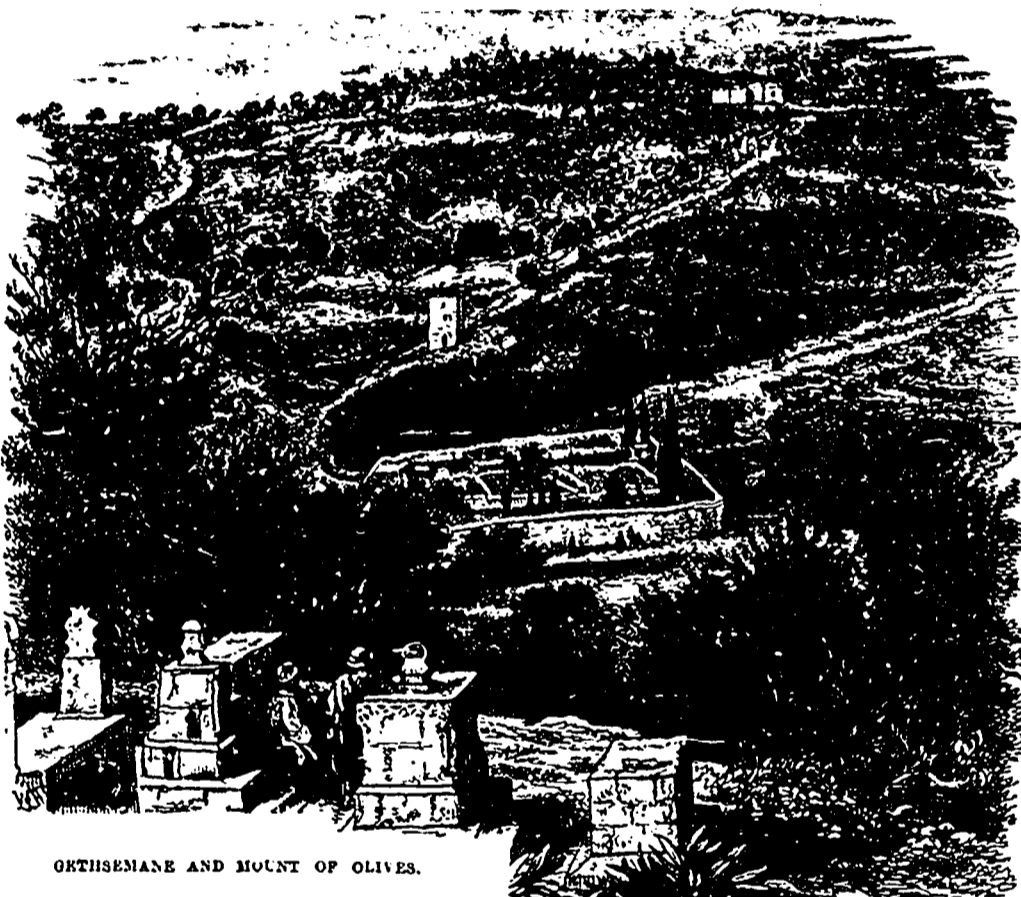
14. "Expedient that one man should die for the people"—True at times, but not always. Wrong should not be done to an innocent man to prevent a mob or arrest a revolution.

**HOME READINGS.**

- M. The betrayer.—Matt. 26. 14-25.
- Tu. Gethsemane.—Luke 22. 39-46.
- W. Christ betrayed and arrested.—John 18. 1-14.
- Th. Betrayed with a kiss.—Matt. 26. 47-56.
- F. The traitor's end.—Matt. 27. 3-10.
- S. Foreknown.—John 6. 60-71.
- Su. Reward of Iniquity.—Acts 1. 15-26.

**QUESTIONS FOR HOME STUDY.**

1. Betrayed, v. 1-3.
  - Where did Jesus go from the temple?
  - Who went with him?
  - By what name is the garden known?
  - Matt. 26. 36.
  - Who also know of this place of meeting? How?
  - Whom did Judas lead to the garden?
  - What did these men bring with them?
2. Defended, v. 4-11.
  - How did Jesus greet the officers?
  - What did he declare to them?
  - How were they affected?
  - What did he again ask? Their answer?
  - What request did Jesus make?



GETHSEMANE AND MOUNT OF OLIVES.

5. "Jesus of Nazareth"—Or, Jesus the Nazarene, a somewhat contemptuous expression in those days, but not so now. The presence of Judas is noted, he who that very night had taken bread from the Master's hand.

6. "Fell to the ground"—No evidence just here of a miraculous power. Guilt trembled in the presence of innocence. Something in the majesty of Jesus which filled them with awe. They knew, they felt he was in some way far above them.

8. "Let these go their way"—The two bands confronted one another. Perhaps some of the soldiers, not knowing Jesus, were laying hands on the disciples. The Good Shepherd would free them from the danger by exposing himself to it.

9. "That the saying might be fulfilled"—Comp. 17. 12. See John chap. 17. The quotation is not verbally accurate, but substantially so.

10. "Simon Peter"—His impetuous boldness illustrates his impetuous words in 13. 37 and in Mark 8. 32.

11. "The cup"—A familiar figure of speech. The cup of earthly grief, given by the Father's hand, and to be taken for the redemption of the race.

13. "To Annas first"—Annas had been

Why did he ask this favour?  
Who came forward to defend Jesus?  
To what violence did he resort?  
How was the injury repaired? Luke 22. 51.

What did Jesus say about the means of defence? Matt. 26. 52, 53.

3. Fettered, v. 12-14.  
What did the officers do to Jesus?  
Before whom did they take him?  
Who was happiest at this time?  
To whom did Annas send Jesus. Verse 24.

Why did the leading priests and Pharisees desire our Lord's death?

**PRACTICAL TEACHINGS.**

- Where in this lesson are we shown—
1. The baseness of a false disciple?
  2. The rashness of a zealous disciple?
  3. The love of Jesus for true disciples?

**CAUGHT IN THE SNARE.**

BY REV. JOHN C. WIRTH.

The children had been playing with the wheel-barrow, to which they had attached a string. A kingbird sought to take the string to line its nest, but its foot becoming entangled in the string, it was made a prisoner. It would seek to rise, but fluttering it would fall back to the ground. Cutting the string that bound it, the kingbird quickly arose and flew away.

The thought came to me, how much like this kingbird are we? Our feet get tangled in the things of this world, and, unaided, we cannot rise to see those things which are above. As the intelligent kingbird did not escape the snaring of the string, so enlightenment alone will not keep us from the snares of sin.

**Can You Answer?**

Can you put the spider's web back in its place,  
That once has been swept away?  
Can you put the apple again on the bough,  
Which fell at your feet to-day?

Can you put the lily-cup back on the stem,  
And cause it to live and grow?  
Can you mend the butterfly's broken wing,  
That you crushed with a hasty blow?

Can you put the bloom again on the grape,  
Or the grape again on the vine?  
Can you put the dew-drops back on the flowers,  
And make them sparkle and shine?

Can you put the petals back on the rose,  
If you could, would it smell as sweet?  
Can you put the flour again in the husk,  
And show me the ripened wheat?

Can you put the kernel back in the nut,  
Or the broken egg in its shell?  
Can you put the honey back in the comb,  
And cover with wax each cell?

Can you put the perfume back in the vase,  
When once it has sped away?  
Can you put the corn-silk back on the corn,  
Or the down on the catkins—say?

You think that my questions are trifling,  
Dear?

Let me ask you another one:  
Can a hasty word ever be unsaid,  
Or a deed unkind undone?

—Young People's Paper.

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