

friends and disciples. We have seen him in solitary conversation with one individual. But to-day we enter, as it were, into the very secrets of his heart, and see him unburdening his soul to God. We tread lightly and hush our voices if we come into a place where prayer is being made. To-day we are to listen to the prayer of Jesus, to see Jesus alone with his Father; and, further, we are to see Jesus in sorrow, Jesus in agony of spirit. Let us put this subject softly and solemnly before the class. To inspire them with the spirit of reverence, let us seek to be filled with it ourselves.

It is probable that our Lord himself communicated to the disciples after his resurrection what has been recorded for us. That we might know what he underwent for our sakes, and that we might perceive the depth of his power to sympathize, a depth no line can ever sound, he has drawn back the veil and let us behold his sorrow.

And what do we see? We see him

1. *Shrinking from suffering.*

Has a thought not sometimes lurked within our minds, that the sufferings of Jesus were more easily borne by him because he was God; that, in fact, he did not suffer in the same degree that a mere man would have done? But what do we find here? With his own lips he tells his three chosen ones that his soul is "exceedingly sorrowful, even unto death." This is the language, not of one raised above human infirmities, but of a man who feels that he is descending into the very depth of pain and grief. And look at his prayer. It is not of one who gazes calmly onward to that which is to come after the suffering. It is that of one overwhelmed, for the moment, with the present agony, the close prospect of the terrible stroke about to fall upon him—the awful burden

"Which bound him to the earth with woe
On sad Mount Calvary."

The bearing of sin, the hiding of God's face, were real to him, and in that moment he shrank from enduring them, "Take away this cup from me." "The joy that was set before him," (Heb. 12. 2,) in the future is for the moment obscured by that dark, heavily pressing present. Yet we see him

2. *Trusting in God.*

He is not depending on the divine omnipotence that is his by right, to go through this terrible ordeal. Of that he has emptied himself for our sakes. He must go through it as a man. He leans, as a helpless, suffering man, upon his heavenly Father. "If it be possible." Matt. 26. 39. "All things are possible unto thee." Can that cup be re-

moved without his drinking it? Yes, for God can remove it. He pillows his head, if we may so say, upon this thought. All God's waves and billows (Psa. 42. 7,) are threatening to overwhelm him. They are ready to fall. But they may be stayed, for God can stay them. Will they? Will he—does he—ask absolutely that they shall be stayed? "If thou be willing;" "Not what I will, but what thou wilt;" "Thy will be done." He does not choose. He lays himself unreservedly in the hands of his Father. He looks beyond the power of God to the will of God. That will cannot remove the cup, for it is God's will that his beloved Son should bear man's sin, and make atonement for man's guilt. Therefore the billows must go over him. And what shall be his stay in that awful hour? Not the light of his Father's countenance, for that is to be turned away; but first his Father's will, for he knows that to be righteousness and love.

Yet at the same time we find him

3. *Craving for the sympathy of his friends.*

He had left the larger number of his disciples, merely telling them he was going to pray. But to his chosen three he revealed his sorrow, and bade them tarry near at hand and watch with him. He would have them enter into his grief, and send up their petitions with his. Twice he came to them in the midst of his agony, and they failed him. And when he came the third time it was too late. The time for that watching was past. They might sleep on and take rest. Only in the future they were to remember to "watch and pray" for themselves, for the time was coming when they would need it.

Was not Jesus truly made "in all things like unto us," (yet without sin?)

Even the youngest knows something of pain, something of sorrow. The youngest shrink from suffering. Jesus understands that shrinking. He knows what it is to be full of grief, unable even to lift the eye to the "bright to-morrow."

And where he found a refuge and stay, we may find one too. First, in the power of God, who can stay the waves and remove the cup of sorrow, if it be his will. And further, even when the waves must go over, and the cup must be drunk, in that will, which is good, and right, and perfect.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw the map, showing location of Gethsemane, and the walk thither. . . . Show the class a picture of the garden. . . . The circumstances of the agony, time, place, connections, companions, etc. . . . The elements that entered into the agony. (See note on