

The servants of the Lord should be as bold for their Master as the devil's servants are for theirs.—*Countess of Warwick.*

So long as there is blossom on the trees, and honey in the blossom, the bees will frequent them in crowds, and fill the place with their music; but when the blossom is over, and the honey gone, they, too, will disappear. The same happens in the world among men. In the abodes of fortune and pleasure friends will be found in plenty; but when fortune flies away they depart along with it. Temporal gain is the world's honey, and the allurements with which you may entice it whithersoever you will; but where the gain terminates, there, likewise, do the love of the world stop.—*Gotthold.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

In the garden's
Lonely shade,
Lo! our Master,
Jesus, prayed,
Sweetest prayer beneath the sun,
"Lord, thy will, not mine, be
done."

To impress this sorrowful scene of the Saviour's agony on the minds of the children, the teacher needs to have his own heart filled with it. A quiet half hour's meditation upon it before going to the class will help very much. Let all the services in connection with this lesson be peculiarly solemn, not repulsively so, but sufficiently so to make an impression on the minds of the children. Stories and illustrations which bring a smile, and which might be appropriate for other lessons, should be omitted here. The Redeemer of the world is *AGONY*, such as we cannot conceive, and the heart should be sad in contemplation of it. Notice: 1. The place of Jesus' agony; 2. The three companions he took with him; 3. The three distinct prayers he offered for deliverance. He was suffering for our sins. Ask the class the question, Why did Jesus suffer? Let all answer, "For our sins."

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Jesus, the world's burden-bearer.....*Texts:* Isa. liii. 4, 5, 12; Matt. viii. 17; Gal. iii. 13; Heb. iv. 15; 1 Pet. ii. 24; v. 7.....*Foster:* 2396, 2397, 4583, 4583, 5976, 5977.

SUNDAY, NOVEMBER 30, 1873.

LESSON IX.—*Jesus before the High Priest.*
Matt. xxvi. 59-68.

GOLDEN TEXT: Heb. vii. 26.

English Teacher's Notes.

A vivid picture may be drawn of the incidents of the night of Christ's betrayal and trial, as an introduction to this lesson. It was, as already noticed, the Passover night. The message that the hated Nazarene teacher was arrested, and safe in custody at last, and the summons to attend a night meeting of the Council, must have reached the members of the Sanhedrin either while they were yet at the Paschal supper-table, or soon after they had retired for the night. There was no time to lose: now they had got their enemy, they must put him out of the way quickly, "lest there be an uproar among the people;" and we can imagine the priests and scribes hurrying through the streets to the palace of Caiaphas by the light of the Paschal moon.

How different from our idea of the dignity and impartiality of a judge! What should we think of a magistrate whose only desire was to condemn his prisoners as fast as possible? We expect him to be patient—to see that every thing is said that can be said in the prisoner's favor—to be truly glad when a verdict of "not guilty" can fairly be recorded. But with these Jews the one thought was, "He must die somehow."

Then look at the witnesses. If all who knew anything of the prisoner had been invited to come and speak, what evidence might have been given! The once blind, lame, sick—the once dead Lazarus himself—might have testified of Him. But these partial judges call for witnesses only for the prosecution. And, *finding none*, they get lying witnesses to come and swear falsely. Even then they "found none"—plenty of invented evidence, but all contradictory—and they dare not condemn him without the *form* of justice. At last two men agree; but about what? About a single saying uttered three years before!

No wonder Jesus "held his peace." There was what we should call "no case;" why then