

Gethsemane.

GETHSEMANE! Gethsemane!
 Most saddened memories cling to thee,
 Within thy garden walls I see
 My Saviour's deepest agony
 And bloody sweat.

Gethsemane! Gethsemane!
 O scene of weakness, scene of power,
 Thou witnessed that decisive hour
 That made the ranks of Satan cower
 And, conquered, flee.

Gethsemane! Gethsemane!
 So near where the Saviour's soul was pained,
 Spot where the bitter cup was drained,
 Till not a single drop remained
 E'en to the dregs.

Gethsemane! Gethsemane!
 Thou place of sadness, place of prayer,
 I see the strong disciples there,
 Their Master's woe they cannot share
 A single hour.

Gethsemane! Gethsemane!
 Thou saw the cup of sorrow fill,
 "Himself alone" abasing still,
 To do his Heavenly Father's will,
 All, all for love.

Dear Saviour should it come to me
 To pass through dark Gethsemane,
 Oh! help me to remember thee
 And do thy will.

So may I do as thou hast done,
 There may I go where thou hast gone,
 Though heaven should be from Calvary won
 I follow thee.

LESSON NOTES

SECOND QUARTER.

LESSONS FROM THE LIFE OF OUR LORD.

A. D. 30.] LESSON V. [May 5.

THE AGONY IN GETHSEMANE.

Mark 14. 32-42. Memory verses, 34-36.

GOLDEN TEXT.

The cup which my Father hath given me,
 shall I not drink it?—John 18. 11.

OUTLINE.

1. The Agony of Prayer, v. 32-36.
2. The Weary Disciples, v. 37-40.
3. The Hour of Betrayal, v. 41, 42.

LINK.—Thursday, April 6, A. D. 30, about
 midnight before Friday, the day of the
 crucifixion.

PLACE.—The garden of Gethsemane, at the
 foot of the Mount of Olives.

RULERS.—Herod Antipas, tetrarch of Galilee
 and Perea; Pontius Pilate, procurator of
 Judaea; Caiaphas, high priest of the Jews.

HOME READINGS.

M. The agony in Gethsemane.—Mark 14.
 32-42.

Tu. Agony of suffering.—Luke 22. 39-46.

W. The hour is come.—John 17. 1-8.

Th. Betrayed.—John 18. 1, 11.

F. Perfect through suffering.—Heb. 2. 9-18.

S. Gaining strength by prayer.—Heb. 5. 1-9.

Su. The Father's will.—Heb. 10. 1-10.

QUESTIONS FOR HOME STUDY.

1. *The Agony of Prayer*, v. 32-36.
 What did Jesus say about being deserted?
 Verse 27.
 What about one denying him? Verse 30.
 To what place did Jesus go for prayer?
 What command did he give his disciples?
 What disciples went further with him?
 What did he say about his own feelings?
 What did he bid the three disciples to do?
 What was the attitude of Jesus in prayer?
 For what did he pray?
 What were his words of prayer?
 What shows his loyalty to God's will?
 (Golden Text.)
2. *The Weary Disciples*, v. 37-40.
 How were the disciples engaged when Jesus
 returned?
 What question did he ask, and of whom?
 What did he bid the disciples do?
 What then did Jesus do?
 What shows that the disciples were weary?
3. *The Hour of Betrayal*, v. 41, 42.
 Again returning, what did Jesus say?
 What hour did he say was at hand?
 What command did he then give?

Whom did he go to meet?
 Who was the betrayer? Verse 43.
 What did the disciples do when Jesus was
 seized? Verse 50.

Who followed and then fled? Verses 51, 52.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. To take our troubles to God in prayer?
2. To watch against temptation?
3. To face our duty with courage?

THE LESSON CATECHISM.

1. To what place did Jesus go with his
 disciples? To the garden of Gethsemane.
 2. What there came upon Christ? An agony
 of sorrow. 3. Whom did he command to
 watch with him? Peter, James, and John.
 4. What was his prayer to the Father? "Let
 this cup pass from me." 5. What words
 showed his submission? Not as I will, but
 as thou wilt. 6. Repeat the Golden Text:
 "The cup," etc.

man, I will give you a shilling and this book
 besides, if you will read me a portion of it,
 that I shall select, to your comrades and in
 the hearing of the bystanders."

"Here's a shilling for an easy job!" he
 chuckled out to his mates. "I'm going
 to give you a public reading."

Mr. Carr opened to the fifteenth chapter
 of Luke, pointing to the eleventh verse,
 requesting the young man to commence
 reading.

"Now, Jim, speak up," said one of the
 party, "and earn your shilling like a
 man."

And Jim took the book and read: "And
 he said, a certain man had two sons, and
 the younger of them said to his father,
 Father, give me the portion of goods that
 falleth to me. And he divided unto them
 his living."

There was something in the voice of the

read, his voice trembled: "And when he
 came to himself he said—How many hired
 servants of my father's have bread enough,
 and to spare, and I perish with hunger? I
 will arise and go to my father."

At this point he fairly broke down and
 could read no more. All were impressed
 and moved. The whole reality of the past
 rose up to view, and in the clear story of
 the Gospel, a ray of hope dawned upon
 him for his future. His father, his father's
 house, and his mother, too, and the plenty
 and the love ever bestowed on him there,
 and the hired servants all having enough,
 and then himself, his father's son, and his
 present state, his companionships, his im-
 temperate habits, his sins, his poverty, his
 outcast condition, his questionable mode of
 living all these came climbing into the
 citadel of his mind and fairly overcame
 him.

That day proved the turning point in his
 life. It resulted in this long-lost and yet
 dearly loved son returning to his home, and,
 still better, to his heavenly Father.

How Cyrus Laid the Cable.

Come listen unto my song,
 It is no silly fable;
 'Tis all about the mighty cord
 They call the Atlantic cable.

Bold Cyrus Field, he says, says he,
 "I have a pretty notion
 That I can run a telegraph
 Across the Atlantic Ocean."

Then all the people laughed, and said,
 They'd like to see him do it;
 He might get half seas over, but
 He never could get through it.

To carry out his foolish plan
 He never would be able;
 He might as well go hang himself
 With his Atlantic cable.

But Cyrus was a valiant man,
 A fellow of decision,
 And heeded not their mocking words,
 Their laughter and derision.

Twice did his bravest offers fail,
 And yet his mind was stable:
 He wa'n't the man to break his heart
 Because he broke his cable.

"Once more, my gallant boys!" he cried,
 "Three times! you know the fable"—
 ("I'll make it thirty," muttered he,
 "Ere I give up the cable.")

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GETHSEMANE.

DOCTRINAL SUGGESTION.—The humanity of
 Christ.

CATECHISM QUESTION.

But might you not obtain forgiveness by
 repenting, and keeping the law of God in
 future?

I am not able to repent and obey without
 the grace of Christ; and if I could repent and
 keep the law for the future, that would not
 answer for my past sins.

Romans 8. 3. They that are in the flesh
 cannot please God.

Psalms 130. 3, 4. If thou, Lord, shouldst
 mark iniquities, O Lord, who shall stand?
 But there is forgiveness with thee.

"THAT'S YOU, JIM!"

A BAND of young men in an English
 town, with hands and faces blackened, and
 dressed in very grotesque costumes, stood
 at Mr. Carr's door one day. After they had
 sung some comic songs, with strange ges-
 tures and grimaces, one of the party, a tall
 and interesting young man, stepped up to
 the door, the tambourine in hand, to ask
 for a few pennies.

Mr. Carr, taking one of the Bibles out of
 the shop-window, said, "See here, young

reader, as well as the strangeness of the
 circumstances, that lulled all to silence,
 while an air of seriousness took pos-
 session of the youth, which still further
 commanded the rapt attention of the
 crowd.

He read on: "And not many days after,
 the younger son gathered all together,
 and took his journey into a far country,
 and there wasted his substance with riotous
 living."

"That's you, Jim," said one of his com-
 rades. "It's just what you told me of
 yourself and your father."

He continued: "And when he had spent
 all, there arose a mighty famine in that
 land, and he began to be in want."

"Why, that's you again, Jim!" said the
 voice. "Go on!"

"And he went and joined himself to a
 citizen of that country, and he sent him
 into his fields to feed swine. And he
 would fain have filled his belly with the
 husks that the swine did eat; and no man
 gave unto him."

"That's like us all!" said the voice, once
 more interrupting. "We're all beggars,
 and might be better than we are. Go
 on! let us hear what came of it."

And the young man read on, and as he