

His anguish, overflowing, as a cup filled with poison. Cup a symbol of sorrow, anguish, terror, death. Psa. xi. 6; lxxiii. 10; lxxv. 8; Rev. xvi. 19. The weight of a world's woe rests on Jesus. He was "made a curse for us." Gal. iii. 13. PASS FROM ME. The cry of the human in Christ. "Our Saviour's sinless body felt pain."—*Luther*. NEVERTHELESS. . . . AS THOU WILT. Submission. Victory. Christ PRAYED the SECOND TIME and the THIRD TIME in the SAME WORDS of agony and submission. Relief came from the Father. Heb. v. 7. The deadly dregs of the cup were not received. Jesus was willing to suffer all things, but God delivered him. Through prayer "he enjoyed perfect assurance of victory." An angel strengthened him. His agony caused him to "sweat as it were great drops of blood." Luke xxii. 43, 44.

Thou who hast power to look  
Thus at Gethsemane, be still! be still!  
What are thine insect-woes compared to His  
Who agonizeth there? Count thy brief pains  
As the dust atom on life's chariot-wheels,  
And in a Saviour's grief forget them all.

*Mrs. Sigourney.*

Have you heard prayer in your heart?  
You shall see the angel in your house. . . .  
Even as the cloud foreshadoweth rain, so  
prayer foreshadoweth the blessing; even as  
the green blade is the beginning of the  
harvest, so is prayer the prophecy of the  
blessing that is about to come.—*Spurgeon.*

Who ever knew an eminently holy man  
who did not spend much of his time in  
prayer? . . . Whitefield says, "Whole days  
and weeks have I spent prostrate on the  
ground, in silent or vocal prayer." "Fall  
upon your knees, and *grow* there," is the  
language of another, who knew that whereof  
he affirmed. These, in spirit, are but  
specimens of a feature in eminent piety,  
which is absolutely uniform.—*The Still  
Hour.*

3. THE WEARY DISCIPLES, vers. 40, 41, 43.  
ASLEEP. It was near midnight, and the  
disciples were weary. "Sleeping for sorrow,"  
Luke xxii. 45. Grief stupefies. "The Redeemer  
*sweating blood*, and the disciples *sleeping!*"  
Poor, weak humanity! Christ trod "the wine-  
press alone." Isa. lxiii. 3. NOT WATCH. . .  
ONE HOUR. Compare this rebuke of Peter  
with his boast, ver. 33. Had they hearkened  
to the admonition of Jesus, "Arise and pray,"  
(Luke xxii. 46,) the disciples would not have  
been ASLEEP AGAIN. Had they been pray-

ing and watching, the "weak" flesh would  
have become as strong as the "willing spirit."

When I am out of heart I follow David's  
example, and fly for refuge to prayer, and  
he furnishes me with a store of prayer. . . .  
I am bound to acknowledge that I have  
always found that my prayers have been  
heard and answered.—*Sir F. Buxton.*

Temptation may come unawares even to  
the earnest Christian soul, and blur the  
image of Christ impressed there; even as a  
banner may be ruffled by the breeze till the  
device upon it cannot easily be discerned.  
—*Pilkington.*

Ah souls! you are no longer safe and  
secure than when you are upon your watch.  
While Antipater kept the watch Alexander  
was safe; and while we keep a strict watch  
we are safe. A watchful soul is a soul  
upon the wing, a soul out of gun-shot, a  
soul upon a rock, a soul in a castle, a soul  
above the clouds, a soul held fast in ever-  
lasting arms.—*Brooks.*

4. THE HOUR OF BETRAYAL, vers. 45, 46. (1.)  
*The sluggish disciples.* SLEEP ON. The third  
time, failing to watch and pray, the disciples  
yield to the flesh. TAKE YOUR REST—  
watching will not avail now—your opportunity  
to sympathize with my grief is past—"behold  
a multitude," THE HOUR IS AT HAND.  
Luke xxii. 47, 53. (2.) *The ruffian band.* Led  
by Judas. Composed of soldiers and a riotous  
rabble. BETRAYED. By one of his "friends."  
Bought by priests of the Church. SINNERS.  
Gentiles, heathen=enemies. See Matt. xxvi.  
47-50. (3.) *The heroism of Jesus.* RISE—  
not to flee, but to face the mob. LET US BE  
GOING—where duty calls, into darkness, suf-  
fering, death. Jesus knows just where and to  
what he is going, yet he shrinks not. "Twelve  
legions of angels" (Matt. xxvi. 53) will come  
at his call, yet, alone, friendless, defenceless, he  
follows the traitor and the mob. In his agony,  
the disciples sleep; in the hour of his betrayal,  
they all forsake him and flee, ver. 56.

"Friends!" said Socrates, "there is no  
friend." Another says, "A friend is a  
changeable creature, like the colors of the  
peacock." Many friends are not more fickle  
than false; like deep ponds, clear at the  
top, and muddy at the bottom. Try before  
you trust, and when you have tried, trust  
not over far, lest you cry out as Queen  
Elizabeth, "In trust I have found treason,"  
or as Julius Cæsar, when stabbed by  
Brutus, "What, thou Brutus!" He re-  
ceived twenty-three wounds, mostly at the  
hands of those whose lives he had spared.  
—*Conder.*