

Sabbath School.
BIBLE LESSONS.
Adapted from Peabody's Select Notes.
SECOND QUARTER.
Lesson V. May 5. Mark 14: 33-43.
THE AGONY IN GETSEMANE.

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

EXPLANATORY.
1. **THE GARDEN OF GETSEMANE.**—V. 32. "Put off thy shoes from off thy feet," and with uncovered head approach the scene of thy day lesson. "From the upper room in Jerusalem, and at midnight, to a place (Greek, an enclosed piece of ground) which was named Gethsemane," situated just across the Kedron from Jerusalem, near the foot of the western slope of Olivet, probably not far from the present garden of the same name. The present Gethsemane is about three quarters of a mile from the wall of Jerusalem. It is almost a square, 100 feet by 150 feet, and contains eight venerable trees.

"Sit ye here," at the entrance of the garden, "while I shall pray." "Go ye and pray" (Matthew). These were an outer guard. Again surprise, and to ward off any interruption. Eight of the disciples remained here.

33. "And he taketh with him," a little further into the garden, and nearer to the scene of his agony, "Peter and James and John," the three who had to sympathize with him. "That was not a sign of human weakness, but in such an hour as this Christ sought for human sympathy; this desire for fellowship in hours of darkness and of sorrow is one of the desires of love, and is strongest in the hearts in which love is richest. It was strong in him. Thrice he rose from his knees and went to see if the three friends who had witnessed his glory on the Mount of Transfiguration were watching with him and praying with him in the hour of his wrestling with Satan and with death."

34. "And he began to be sore," greatly, "amazed." This word "tells not only of amazement, but even of stupefaction from amazement, as if an utterly unworldly feeling were taking possession of his soul, as if he knew not what to make of it; the entrance upon a new stage of experience was overwhelming him." "And to be very heavy," a. v., "sore troubled," a stronger word than the other; it is a climax of sorrow, a deep and terrible anguish.

35. "My soul is exceeding sorrowful unto death." It was an agony that would destroy his life if it continued. The agony became so great that before it was over, "his sweat was, as it were, great drops of blood falling down to the ground" (Luke). It was "with strong crying and tears" (Heb. 5: 7). "It was his soul that was sorrowful." The physical suffering of our Lord was never the chief source of his pain. The true understanding of his agony has been kept away from many minds by a two exclusive attention to the physical part. Physical suffering is more easily understood than spiritual; yet a look at the cross merely in its physical aspects gives us no idea whatever of its true meaning.

36. "Take ye hence this cup from me." "The cup" represents the coming hours which hold all the agony and sorrow which were upon him and before him. To desire its removal even with intense longing was perfectly right. "Reverend thees, not what I will, but what thou wilt," that is my prayer and desire. I do not merely submit to thy will, but desire it, pray for it. He could easily have resigned himself to the will of his Father, but he would not do so. He would rather die than be separated from his Father.

37. "Watch ye, for ye know not the day nor the hour." "The hour" might pass from him. "All the suffering before him that was realized in this hour."

38. "Abba," the Aramaic word for "Father," the very word that Jesus used. "Father" is a translation of "Abba." The two equivalent words appear together in Romans 8: 16 and Galatians 4: 6. "All things are possible," but they may not be wise and good. But his Father was the All-Powerful, and if the cup was not removed it was not for want of power. "Take away this cup from me." The cup represents the coming hours which hold all the agony and sorrow which were upon him and before him. To desire its removal even with intense longing was perfectly right.

39. "After some persuasion, Mrs. Parker was induced to give Paine's Celery Compound a fair and honest trial."

What happy grand results! Such a victory over suffering! Complete cure and renewed health!

The following is Mrs. Parker's unfeigned testimony:—"I have been a great sufferer from neuralgia for nearly eighteen years; these sufferings at times were bad that would not allow me to do my work. After having tried every known remedy and different physicians, and receiving no help I was persuaded to try Paine's Celery Compound, which I have been using for the past four months. I am happy to say that I am now a different woman and completely cured. I can recommend your Paine's Celery Compound to all my friends, for it has been worth hundreds of dollars to me."

18. "Rise, let us be going," to meet his enemies. He was ready for the sacrifice.

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Things Well Said.
Hatred is the madness of the heart.—Byron.
Fidelity is seven tenths of business success.—Parton.
There is an oblique way in reproach which takes off the sharpness of it.—Rope.
The persons cannot long be friends if they cannot forgive each other's failings.—Bryce.
His daily prayer, far better understood in acts than words, was simply doing good.—Whittier.
If there be any truer measure of a man than by what he does, it must be by what he gives.—South.
Easy is a passion so full of cowardice and power. Only the soul that, with an overbearing impulse and a perfect trust, gives itself up forever to the life of other men, finds the delight and peace which such complete self-surrender has to give.—Phillips Brooks.
Trials are no more evils than temptations in sin. Sorrow, pain, struggle, conflict, shame, self-loathing, all these and the myriad other forms of pain through which God's children must pass, are simply signs of some special condition. They tell us that something is wrong with the eternal life within us; that it is being starved or impeded in its circulation, or enfeebled in some way or other. Happy are they who know what these sorrows are. I don't believe that any Christian soul ever travels for any length of time along a smooth path of flowers. I distrust the experience of any soul whose current of Christian life flows smooth and even, never broken by rough rocks which obstruct its course. I would not choose for myself, or for any one, a spiritual life free from doubts and fears, nay, from "strong crying and tears." God help those souls that are "at ease in Zion."—Rev. P. H. Newman, in The All Father.

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DAME ADRIEN LACHENUE, Charlebourg, Que.

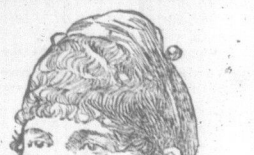
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The recent death of D. A. J. Gordon adds a new and tender interest to this memoir.
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