

with its many mansions made ready for them by the same Jesus who instituted this feast.

When our Lord said "Do this in remembrance of Me," He spoke as one who knew what was in man. And when He enjoined the observance of this feast He well knew that if anything could keep alive the memory of His dying love for a sinful world this would do it. When partaking of that feast all our senses are called to testify His love. We "taste and see that the Lord is good." We have the senses of touch, taste and sight all exercised, and every one knows that these are the channel through which impressions are made upon our hearts and minds. What a privilege the people of Christ enjoy in thus holding communion with Christ at this feast, and how thankfully should we accept His gracious offer in this new Covenant which is "well ordered in all things and sure."

FOURTH SABBATH.

SUBJECT:—*Jesus in Gethsemane*—Matt. 26-36.

The exact position of the garden of Gethsemane is not now known. The Latins and Greeks have selected and inclosed two plots of ground, and each contend that this is the true garden, where Christ suffered and prayed on the night in which he was betrayed. Dr. Thomson places it several hundred yards to the North East of the present Gethsemane of the Latins in a secluded vale between the Mount of Olives and Jerusalem. The exact spot occupied by this garden is a matter of no consequence. What we are chiefly concerned about is the tragic events in the life of our blessed Saviour which occurred here on the night of the passover. When the Supper was ended, and Judas had left the company to make his plans complete for the betrayal of His Master to the chief Priests and Scribes, they sung a hymn, and then retired to the Mount of Olives, at the foot of which was Gethsemane. Our Saviour and His disciples knew every spot in this locality. He oft resorted thither with them.

On entering the garden, He bade all remain where they were except Peter, James and John, who followed Him into a still more secluded spot, where he became sore amazed, sorrowful and very heavy, and cried out in agony, "My soul is exceedingly sorrowful, even unto death." But even this was not secluded enough. Turning to the chosen three He bade them "tarry here and watch with Me," and he was withdrawn from them about a stone cast, and kneeling down He poured out His soul in this agonizing prayer, "Father, if it be possible, let this cup pass from me." Our Saviour refers to the terrible sufferings and cruel death before Him when He speaks of

the cup, and He prays that all this agony may be spared Him, if it be possible, but if this be not agreeable to God's will He is ready to submit. Thy will be done. It is worthy of notice that our Saviour several times selected the same three disciples the witness of great events in His life, such as His transfiguration, Matt. 17 1 &c. Why He did so, we are not directly informed, but we may discover in the widely different characters of these three, a reason why they were called as witnesses. In them we have represented different phrases of humanity, and may group all Christ's followers yet under one or other of these disciples.

And now let us glance once more into that dark nook of Gethsemane, and behold the man of sorrows. He rises from His knees, and returns to the three disciples who, overcome with grief and weariness, have fallen asleep. Three times He leaves them, each time to pass through a fresh struggle. Now an angel messenger is by His side, but not to relieve Him from His sufferings, or dash the bitter cup from His lips but to strengthen Him to endure the weight of sorrow laid on Him by a ruined race He came to save. When Jesus returned to the chosen three He found them asleep. The same three disciples slept on the Mount of Transfiguration (see Luke 9-32). This shows how little they entered into our Lord's feelings. Surely it is true that He trod the wine press alone, and we may truly say of even His followers there were none with Him. He was alone all through His life, so far as the sympathy of humanity was concerned, and He was especially alone in His sufferings in Gethsemane and on Calvary. *He saith unto Peter, verse 40. Why did our Lord address Peter?* No doubt because Peter had promised most. Repeatedly (verse 35) he had loudly declared his determination to stand by his Master at all odds. Another reason was perhaps Peter's greater danger. His character laid him open to temptation more than the others. *Watch and pray that ye enter not into temptation.* This showed how much need they had of watchfulness and prayerfulness for if they could not resist the weakness of the flesh at such a time as that and for one short hour, what would they do when He was gone, and when the world of sin and sinners was around them?

"*Sleep on now and take your rest.*" This is rendered by many as a question put by Jesus on His return. Is it possible you sleep at such a crisis? The hour of My suffering and death is at hand, and the Son of man is betrayed into the hands of sinners. "*Rise let us be going.*" Our Lord was conscious of all. He knew their designs and willingly he went to meet that death which was to give life to the world.

O how God's displeasure at sin and His