

Him long for the nearness of His friends.) It overflows in the prayer of v. 39. The strange stolidness of Peter and the rest increase it (v. 40). Deepest depths are reached—He wrestles in prayer a second time, and a second time the unsympathetic disciples sleep (vs. 42, 43); and the third time (vs. 44, 45). Verse 45 is the key to the scene. Jesus was to suffer for sinners at the hands of sinners. Isa. 53 is the mirror of Gethsemane.

2. *The conduct of the disciples.* All slept, when they should have watched with their Lord; the favored three appearing in the worst light, just because they were the nearest and dearest to their Lord. Alas for human weakness and frailty!

II. THE GLAD SIDE.

1. Jesus showing His need of friends. It reveals Him as a brother man, who will surely understand and meet our need of sympathy.

2. Jesus triumphing over the temptation to shirk the death on the Cross, thus making sure the world's redemption from sin.

3. Jesus accepting the Father's will, thus setting us an example.

4. Jesus thinking of the welfare of His disciples when His own life was in peril (v. 46), thus assuring us of our safety if we keep near Him.

Prove from Scripture

That we must watch against temptation.

FOR TEACHERS OF THE LITTLE ONES

Connection—What can the little ones tell you about the "Remembrance Supper?" Can they tell you the names of those present at this first communion?



Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The "Garden of Gethsemane" as it now is.
2. Why Jesus suffered so.
3. True heroism.

The Catechism Question.

Ques. 64. What the fifth commandment requires. The letter of the commandment requires the honoring of parents only; the spirit of it, the honoring of all our fellow-men in the several stations in which God has placed them and in the relations in which they stand to us.

This honoring is to be no mere vain show. It carries with it "performing the duties" that each one owes to his fellow. Like all the other commandments, it contemplates religion in practice.

"Superiors" include our parents, first of all; then, such as the Church and its ministers; those who are wiser and better than we: "Kings and all in authority," our teachers and employers.

"Inferiors." The shield is reversed now, and those who are "superiors" owe honor and respect, the parents to their children, the king to his subjects, the master to his servants, and so on.

Our "equals" include "all such relations as those indicated by the terms husband, wife, brother, sister, friend."

Lesson—It is midnight. See! the door of that house in Jerusalem (possibly Mark's house) opens. (Draw outline.) Jesus comes out (stroke). How many disciples are with Him? Count on fingers, holding up thumb for the absent traitor, Judas. Watch them as they go out of this gate of the city (Use chalk here in describing) down the hill, across this brook Kidron, up the side of this mountain (name?) till they reach this group of olive trees, where this garden lies. (Name?)

It was a quiet spot belonging perhaps to some friend of Jesus, where He used to go for rest and prayer. (The blackboard