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Pastor U. B. Church, St. Bernice, Ind.

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I hoped that after a time nature would  
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The result was all I could have desired.  
A growth of hair soon came out all over  
my head, and grew to be as soft and  
heavy as I ever had, and of a natural  
color, and firmly set."—J. H. Pratt,  
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## The Sabbath-School

### INTERNATIONAL LESSON.

Second Quarter-Lesson VIII.—May 26.

JESUS BETRAYED.—Mark 14: 43-54.

GOLDEN TEXT.—*Betrayest thou the Son of man with a kiss?*—Luke 22: 48.

THE PLOTTING OF JUDAS. While Jesus was discoursing with his disciples where he had instituted his memorial supper, and was praying for them, Judas was with the Pharisees, arranging the details of his treachery, receiving a band of men to go and take him into custody.

THE DEPARTURE FROM JERUSALEM TO THE MOUNT OF OLIVES. The distance must have been a mile or more from the upper room in the city to the garden of Gethsemane. On the way Jesus seems to have spoken the warning to Peter foreboding his fall.

THE AGONY IN THE GARDEN OF GETHSEMANE. Leaving eight of the disciples near the gate as a guard, Jesus takes Peter, James, and John farther into the garden. Leaving them, he goes a short distance beyond, and prays in an agony that causes him to sweat, as it were, great drops of blood.

What was the Cause of his Agony? (1) He was bearing the sins of the world. (2) He, the human Jesus, was facing death in its most terrible form. (3) He was doing this voluntarily, leaving his kingdom to be founded by others, while he was removed like a criminal. (4) The tempter no doubt assailed him with his most fiery darts. (5) He may have had human fears lest he should fail in the trial on which the salvation of the world depended.

THE VICTORY. His prayer was answered. (1) An angel came and strengthened him. (2) He was delivered from his fears. (3) He received the peace and calmness of perfect faith and a submissive will. (4) He was strengthened to go on with his work of redemption.

JESUS BETRAYED BY JUDAS.—Vers. 43-45. *And immediately.* After Jesus' return to his disciples from his third season of prayer. Judas knew the place, for it was a frequent resort of Jesus. *Cometh Judas.* He is called *Iscariot*, probably because he belonged in Kerioth, a town in Southern Judea. If so, he was the only Judean among the disciples, all the others being Galileans. *One of the twelve.* The evangelists do not conceal the fact that the traitor was one of their own number.

Why was such a Man chosen to be one of the Twelve? There was needed among the disciples, as in the church now, a man of just such talents as Judas possessed,—the talent for managing business affairs. Though he probably followed Christ at first from mixed motives, as did the other disciples, he had the opportunity of becoming a good and useful man. It is a relief to modern churches to know that God can bless them, and the Gospel can succeed, even though some bad men may creep into the fold. *And with him a great multitude.* This consisted, of the band or Roman cohort, which, consisting of 300 to 600 men, was quartered in the tower of Antonio, overlooking the temple, and ever ready to put down any tumult or arrest any disturber. Probably so much of the band as could be spared was present. There were the *captains of the temple*, with their men, who guarded the temple and kept order. Some of the *chief priests and elders.* Their servants, such as Malchus, and others, who had been commissioned by the Jewish authorities. Besides these a crowd, would naturally collect around such a procession. *With swords and staves.* The soldiers were armed with swords; the officers of the chief priests with staves or clubs. *From the chief priests.* Some of these chief priests were with them. *And he... had given them a token: or sign, by which the soldiers could distinguish Jesus.* *Whomsoever I shall kiss.* It appears to have been the custom for disciples to give the kiss of salutation to their Master whenever they returned from absence. *And as soon as he was come.* As soon as Judas had met Jesus. *He goeth straightway to him.* He is in haste, lest his courage fail, or lest Jesus should attempt to escape. *And saith, Master, and kissed him.* Jesus' only reply was, "Friend, wherefore art thou come?" "Betrayest thou the Son of man with a kiss?" With feelings that the very devils might have pitied, the wretch slunk back.

Judas' Motive in betraying Christ. (1) Anger at the public rebuke given him by Christ at the supper in the house of Simon the leper. (2) Avarice, the thirty pieces of silver.

(3) He would hasten on the coming of the kingdom by compelling Jesus to defend himself. He began to fear that unless he did something desperate there was to be no kingdom after all. (4) Perhaps, also, Judas "abandoned what seemed to him a failing cause, and hoped by his treachery to gain a position of honor and influence in the Pharisaic party." (5) Anger and spite at the goodness which continually condemned him.

THE END OF JUDAS. (1) Judas, when he saw the results of his betrayal, "repented himself." But his repentance was grief at the consequences, not at the sin. Judas' repentance may be compared to that of Esau. Judas proved his repentance to be false by immediately committing another sin, suicide. (2) He made ineffectual struggles to escape, by attempting to return the reward to the Pharisees. But restitution of the silver did not undo the wrong. (3) The money was used to buy a burial field for poor strangers. (4) Judas himself, in his despair, went out and hanged himself.

THE JUDAS FAILURE. What did Judas gain? Thirty pieces of silver. Nothing else but shame and remorse and awful anguish, and the suicide's rope. \$18.60, and eternal infamy and everlasting shame and contempt. "Even in this world the gains of sin are very small; even in this world the losses of sin are very great; but in the next world, there is no gain left to the sinner; the sorrow alone remains."

THE ARREST.—Ver. 46. After the betraying kiss of Judas, Jesus went forth into the presence of the Roman soldiers, and said, "Whom seek ye?" They answered him, "Jesus of Nazareth." Jesus said unto them, "I am he." Then the soldiers, and the Jewish leaders, staggered back and fell to the ground, before the presence of the holy innocence. Then having shown his power, and that he laid down his life freely, he gave himself up.

PETER'S ATTEMPT AT DEFENCE. *And one of them that stood by.* This was Simon Peter rash and courageous. *Drew a sword.* First the disciples asked Jesus if they should defend him with the sword. But Peter, without waiting for an answer, begins the defence.

THE RASHNESS OF THE ACT. This was a very rash act, for (1) it compromised Jesus in his teaching that his kingdom was not of this world but a spiritual kingdom. (2) It would place him in the attitude of a rebel against the Roman government, and Pilate could not have pronounced him innocent. (3) Peter might have been arrested for rebellion, and perhaps the other disciples with him, and their work of founding the kingdom have been greatly hindered. *And smote a servant of the high priest.* He was probably one of the foremost of the arresting party. *And cut off his ear.* No doubt the blow was intended to cleave down the aggressor. From the other evangelists we learn that Jesus did all he could to repair the injury; he healed the wounded man. And the healing of the smitten ear is of interest as Christ's last miracle; full of gentleness, mercy, forgiveness. Jesus then bids Peter to sheathe his sword. He warns him that "All they who take the sword shall perish with the sword;" that he would bring ruin on all the disciples, in stead of aiding the kingdom of God. Besides, there is no need of such help, for if he wished to escape there were twelve legions of angels ready to come to his aid.

JESUS PROTESTS AGAINST THE VIOLENCE OF HIS CAPTORS.—Vers. 48, 49. *And Jesus answered and said unto them.* Because they bound him, and probably with some violence. *Are ye come out, as against a thief?* They made thieves his companions to Calvary, and between thieves they lifted him to the cross. So earnestly did they hope, that, by means of such a death as this, he would fail to be regarded as a king. *I was daily with you in the temple teaching.* He says this to show how useless and insulting was their manner of taking him. *But the Scriptures must be fulfilled.* Also all those Scriptures which refer to the Messiah as suffering.

THE DISCIPLES ALLEGIANCE THEIR TEACHER.—Vers. 50-52. *And they all forsook him, and fled.* Though they had promised to stand by him, even to the death. Peter and John did not go far, but followed him afar off, to the high priest's palace. *And there followed him a certain young man.* Some think it was Lazarus; many others that it was Mark himself, because he alone mentions the incident. *Having a linen cloth:* a loose wrapper, used by the wealthier classes for a night robe. *Laid hold on him:* as a disciple and friend of Jesus. *And he left the linen cloth.* In the East the natives can sudden-

ly disengage themselves from their loose clothing. *Naked.* With only the under robe on. Thus Jesus was deserted by every friend.

PRELIMINARY EXAMINATION BEFORE ANNAS.—Ver. 53. *And they led Jesus away to the high priest.* Jesus was led first to Annas, because this old man had formerly been high priest, and, though deposed by the foreign power that ruled Judea, was still the legitimate high priest according to the law of Moses, the office being for life. He was so influential with the Romans, that he was able to make five of his sons high priests, besides his son-in-law Caiaphas.

THE PRELIMINARY EXAMINATION BEFORE CAIAPHAS. Annas soon sent Jesus to Caiaphas the high priest and he, while waiting for the council to assemble, asks Jesus some questions. Jesus replies that it was easy for him to find out all about these, for everything had been done in public. Whereupon, an officious officer who stood near, struck Jesus with the palm of his hand.

THE EXAMINATION BEFORE AN IRREGULAR MEETING OF THE SANHEDRIM. *Were assembled all the chief priests and the elders and the scribes.* It was against the rules of Jewish law to hold a session of the Sanhedrim or council for the trial of capital offences by night. Such an assembly on the night of the paschal supper must have been still more at variance with usage. *And Peter... warmed himself at the fire.* In the open court of the palace. John was with him.

### PRACTICAL HINTS.

One of the bitterest ingredients in Christ's cup was his betrayal by an intimate friend and disciple. The cause of Christ is frequently betrayed still with a kiss.

Wrong-doing is none the less wrong because God is able to use the results in furthering his kingdom. The sin lies in the motive, not in the results.

When one starts in a bad course there is no knowing where it will end.

Judas became bad under the best of influences. Good example and good training alone will not make all men good.

It is not strange that some bad professors creep into the church, since one in twelve even of Christ's own disciples was false.

It is a most terrible thing to succeed in a bad undertaking. A bad man's success is the most awful failure.

There is always weakness and injury when the church depends upon carnal weapons.

The world at times seems to conquer, and to have God's people in its power, but at these very times it is an instrument for advancing God's truth.

It is dangerous to follow Christ afar off: (1) it leads into temptation; (2) it is away from the source of help and strength; (3) it brings the weakness of an evil conscience.

Those follow Christ afar off (1) who follow from curiosity; (2) those who are far from Christ in spirit and sympathy; (3) those who do little for the conversion of the world for whom Christ died.

### SEMI-ANNUAL

## SESSION.

The Semi-Annual Session of the GRAND DIVISION SONS OF TEMPERANCE OF NEW BRUNSWICK will be held in

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