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BIBLE LESSONS FOR 1874.

INTERNATIONAL SERIES.

SUNDAY, November 20th, 1874.

The Betrayal.—Mark xiv. 42-50.

GOLDEN TEXT.—"Woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born."—Matthew xxvi. 24.

COMMIT TO MEMORY: Verses 42-46.

SUMMARY.—Judas betrayed the Son of Man with a kiss.

ANALYSIS.—I. The traitor's arrival. Vs. 42, 43. II. The act of betrayal. Vs. 44, 45. III. Immediate results. Vs. 46-50.

EXPOSITION.—Introductory.—The betrayal was on Thursday night. This Thursday was "the first Thursday" of the Passover festival, the fourteenth day of the month Nisan, at the close of which day the Paschal lamb was slain and eaten by families, or companies of "not less than ten, nor more than twenty persons." For the origin, design, and law of this festival, see Ex. xii. and Lev. xxi. 5-14. With the Jews it commemorated the deliverance from Egypt, and thus typified the deliverance from sin through Christ. From Matt. xxvi. 17-20; Mark xiv. 12-17; and Luke xxii. 7-14 it seems that on Thursday Jesus sent Peter and John from Bethany to Jerusalem to engage a room, and make the requisite preparations for eating the Paschal meal, which, in this case, was so full of solemn meaning for the company. After the Paschal Supper, in immediate connection with it, the Lord instituted his own Supper, which was to be "not typical, but commemorative of his own sacrifice and its relation to believers. He followed this with those most beautiful, tender, profound, and solemn words recorded in John xiv-xvii; though the words of xv-xvii were spoken after the company had left the room. Then the company betook themselves, probably about midnight, to the garden of Gethsemane, a favorite resort and retreat of Jesus, just across the brook Kedron, which, dry in summer, ran in winter through the ravine between Jerusalem and the Mount of Olives. Into this garden our lesson at once takes us; and there we now meet our Saviour.

Verses 42-43.—*Rise up, let us go.* These words were spoken to Peter, James, and John. He had left the other eight near the entrance, and taken with him these three favorites a little way into the shade and silence, and then separated from them, and thrice prayed alone, in awful and unmeasurable agony; and thrice in succession returned after his prayers to speak with them, clinging to them as the nearest friendly beings; but each time finding them asleep; even they failing him. Vs. 42-43. He had just spoken his last sorrowful rebuke, and added, "Behold the Son of Man is betrayed into the hands of sinners."

Vs. 41. He bids the three rise, in order to go back with him and join the other eight. The reason for this he adds: *Lo, he that betrayeth me is at hand.* Let us here pause and go back to the scene of our last lesson. "Judas Iscariot was there rebuked. If the feast at Bethany was Saturday night, the rebuke brought forth its ripe fruit on Tuesday night or Wednesday, when, it seems, after the council's meeting at the house of Caiaphas, where the decision was not to take Christ on a feast day, Judas must have met them, and laid before them his plan to betray Christ. This changed their decision. From that time Judas was on the watch continually for an opportunity, that is, for a favorable occasion, to betray Christ. The pay for this service was to be thirty pieces of silver; thirty shekels, the fine paid for a man or maid servant accidentally killed (Ex. xxi. 32), and equal to between four and five pounds sterling—"twenty to twenty-five dollars. While partaking of the Paschal Supper on this very Thursday night, Judas, who was present, and apparently near Christ at the table, was pointed out as the traitor. Jesus said to the twelve, as they were eating: "One of you shall betray me." No one suspected Judas; and all but him said in sad wonder, "Is it I?" Jesus indicated to John, apparently not to the rest, that it was Judas, by the sign of the sop; when Judas, seeing that Jesus knew his secret, with an effort to cover his guilt, said: "Is it I?" Jesus said, probably in a low tone, "Yes." Then in a voice heard by all, added: "That thou doest, do quickly." The traitor, even now not suspected, went out at once, be-

fore the institution of the Lord's Supper, and betook himself, of course, to the Lord's enemies, with whom he had made his base covenant. He felt that his time had come, that his secret was out, and that this very night was the time to act. To this view he brought the Sanhedrim, with no difficulty. Between his departure and the time of Christ's words, "Behold he that betrayeth me is at hand," some five or six hours had passed, ample time to make all needed arrangements.

Verses 43-44.—*Immediately, while he yet spake cometh Judas.* Jesus, however, had time to go back with the three to the eight, as the eleven were with him when the betrayers arrived. We are told by John, that Judas "knew the place, for Jesus oft-times resorted thither with his disciples." (xviii. 2.) Thus he abused confidence. One of the twelve. This is added also by Matthew and Luke, and brands the traitor with distinguished and distinguishing infamy, and bespeaks one of the bitterest elements in the Saviour's cup of woe. Psalm iv. 12-14. *With him a great multitude with swords and staves [clubs] to take him.* Says John, more fully: "Having received a band of men and officers." "Some soldiers the Sanhedrim had under its own direction, the guards of the Temple, commanded by the captains of the Temple"; or as translated by Campbell, "officers of the temple guard" (Luke xxii. 52.) But they must be attended by Roman soldiers in case a disturbance should arise, and to this end Pilate was persuaded to place at their command the cohort, or a part of it, under its captain. This cohort numbered "from three hundred to six hundred men." From the chief priests, the scribes, and the elders. The Sanhedrim, or great council of the nation, composed of the most eminent from the classes thus named.

Verses 44-45.—*He that betrayeth him.* Remarkable as showing the chasm which this act of Judas made, and was felt to have made, between him and the rest. So in Matthew. *Had given them a token.* The Greek word translated "token" means a concerted sign, one mutually agreed upon. *Whomsoever I shall kiss, that same is he; take him and lead him away safely.* He appears, not as one caught, like Peter, soon after, in a great and unexpected temptation, and, too weak of purpose to stand up to his own real choice and purpose, hurried into a crime his soul loathed. Alas, nothing of that. Judas, the "thief," was radically and incurably, a bad man. His character was utterly false. Satan came and entered into him (Luke xxii. 3; John xiii. 27), because his heart was prepared for Satan, and gave him an unqualified welcome.

Verses 45-46.—*As soon as he was come, he goeth straightway, etc.* John introduces several facts not mentioned by the other evangelists (xviii. 4-9). Some would insert those events before the kiss by Judas. After the kiss, Jesus advanced to the multitude, asked whom they sought, and received the blunt, straightforward soldier's reply: "Jesus the Nazarene"; to which he answered: "I am he," in such manner, with such a manifestation of his divine nature and authority, as for a time to overawe and cause those in advance to go backward and fall to the ground. Of course the cutting off of the ear of Malchus by Peter, was at the moment of the attempt to arrest Jesus (vs. 47; Luke xxii. 49-53). *Master, master, and kissed him.* In the Greek it is "Rabbi, Rabbi," thus reproducing the Hebrew term used by him when he spoke. Satan is in him; and he does the work of Satan in Satan's chosen way. Sickening, terrible scene, full of solemn warning to us; revealing the possibilities of our own nature; the facts, alas, as to many, many a man who stands firm in the church and in the world. When remorse seized on Judas he committed suicide, and so "went to his own place."

Verses 46-47.—*They laid their hands on him and took him.* After their recovery from that mysterious awe which Christ knew how to inspire in men.

Verses 47-48.—*One of them that stood by.* One of the eleven. The three synoptists give the name of neither the smiter nor the smitten; but John gives both (xviii. 10)—Peter cut off the right ear of Malchus, a servant of the high priest. Christ's rebuke of Peter, given in Matthew xxvi. 52-54, shows to them that he, of his own free will, gives himself up to his enemies; that he lays down his life to himself; and also that his kingdom is not of this world, and not to be upheld or advanced by "carnal weapons."

Verses 48-49.—*Are ye come out as against a thief [robber], etc.* The original makes emphatic the last clause. How absurd this display of force toward such a character as Jesus. The men doubtless saw and felt the absurdity.

Verses 49-50.—*The Scriptures must be fulfilled.* That with Jesus was a final law of action—for he came to do his Father's will. He gives to the men arresting him the real reason why he is now taken.

Verses 50-51.—*They all, etc.* All the eleven, though Peter and John kept in sight of "the multitude," and followed them into the city, and into the house of Caiaphas. The flight was through fear, and on Christ's hint. John xviii. 8, 9.

QUESTIONS.—Compare Matt. xxvi. 46-56; Luke xxii. 47-53; John xviii. 2-11.

Where was the scene of the last lesson? Vs. 3. Where that of this lesson? Vs. 32. What can you tell of this place? John xviii. 1, 2.

What occurred at the feast in Bethany to make Judas angry with Christ? Vs. 6. What did this in part incite him to do? Vs. 10, 11. What before this had the Sanhedrim resolved on? Vs. 1, 2. What did Judas afterward continually watch for? Vs. 11. What was to be his pay? Matt. xxvi. 15.

What festival of seven days' continuance commenced on the evening of Thursday of Christ's last week? Vs. 1. What meal was taken on that evening? Describe its origin and design? Ex. xii; Lev. xxiii. 14. Where did Christ and the twelve take that meal? Vs. 13-21. What occurred there with reference to Judas? Vs. 18-21; John xiii. 21-30. Where think you did he go on leaving the room?

Vs. 42. What ordinance was instituted in the chamber after Judas left it? Vs. 22-25. What had occurred in the garden before Christ spoke the words of this verse? Vs. 32-41. To whom were the words spoken? Vs. 33. How did Christ know that his betrayer was at hand?

Vs. 43. Who came with Judas? John xviii. 3. By whom sent?

Vs. 44. What signal had been agreed upon? What do the words of Judas, as here recorded, show as to his spirit?

Vs. 45. What did he do on his arrival? What did Christ say to him? Luke xxii. 48. What to the others? John xviii. 4-9. The effect? Why that effect?

Vs. 46-50. What next occurred? Who used the sword? John xviii. 10. The servant's name? Christ's words to his arresters? Who forsook him? Why? The end of Judas? Matt. xxvii. 3-10; Acts i. 16-20, 25.

Abridged from the Baptist Teacher.

SUNDAY, December 6th, 1874. — The Denial.—Mark xiv. 66-72.

Youths' Department.

MY THOUGHTS.

BY MARIE OLIVER.

I've sometimes known a little boy
To smoke and drink and chew;
And when he has such filthy ways
I think it's sad—don't you?

I've sometimes heard of boys who tell
A thing which is untrue,
And laugh at their success; but that
I think is sad—don't you?

And I've seen children who have learned
To covet garments new,
And pout because they have them not—
I think that's sad—don't you?

And then again, I know of some,
(In fact they are not few.)
Who very soon forget old friends—
I think that's sad—don't you?

And there are some who sharpen thorns
For flowers sweet will strew,
And smile because they pierce our hearts—
I think that's hard—don't you?

And when a human soul rejects
The love of Jesus true,
And lives on in its sin and woe—
I know 'tis sad—don't you?

HUMOROUS.

There is no class of men, as a class, as witty and as humorous as the clergy. They are genial company when they take it upon themselves to unbend.

Dr. Hawes used to say that his style of preaching was moulded by the criticism of Dr. Emmons on a single sermon. Dr. Hawes read a paper to his tutor exuberant with rhetoric. "Joel," said the Sage, "I kept school once. When I whipped the boys I always stripped the leaves off the rod"—drawing an imaginary rod through his fingers.

A man called on the Doctor and wanted to preach. "Where are your credentials?" "I have none." "Where were you educated?" "I have no book learning. The Lord opens my mouth when I speak." "Yes; a similar miracle was performed in the time of Balaam. But we don't want any braying here."

Dr. Emmons preached a sermon against Universalism. A Universalist minister was sent for to reply to the sermon in the school-house. "I did not mean to do so," said the Doctor for his sermon, that both might be printed together. "It is forbidden by the Bible," said the Doctor; "you must not yoke an ox and an ass together."

Dr. Howe, of Northboro', answered a knock at the door. "Father has sent you a quarter of meat," said a lad. "Hum! I will go out and look at it. Hum! It is only a fore-quarter, but you may bring it in, boy."

Mr. Moore prayed at the meeting of a secret society. He said: "O Lord, we are here for I know not what. If it is a good thing wilt thou bless it. If it is a bad thing wilt thou curse it." The society complained. The preacher replied: "You will find me like one of my barrels of cider. When I tap it, I have to take what runs."

A minister's wife had an impediment in her speech. At a ministerial dinner a young sprig offered the lady some tongue, saying: "Every part helps a part, you know." "Indeed, then let me help you to some brains"—holding out a dish that stood near a calf's head.

POPOCATEPETL.

BY THE REV. THOMAS CARTER, D. D.

There is, every clear day, a fine view of Popocatepetl from one of the windows of our late mission house in the city of Mexico. There it lies, its summit above the clouds, in a region where snow never appears in the lowlands, crowned with undisturbed snow and ice forever. When the last rays of the setting sun shine upon its peak, illuminating the white and brilliant crest, and spectator is between the sun and the mountain, the view is gorgeous; and its apparent nearness leads to the supposition that its ascent is a much more easy task than what it is in reality. It bears every evidence of having been once a volcano. The translation of its name is, "The mountain with the smoking top," but the fire which once blazed from its crater, and scattered the lava lying in every direction throughout the valley of Mexico, has long since been quenched, and there is no recollection now of the era when its glory departed.

The most easy way to the top from the city of Mexico, though not the most direct, is to go by rail to Puebla and from Puebla to Atlixco, which is situated nearly at the foot of the mountain. There is an interesting tradition connected with the latter town illustrating the power of the Inquisition in the time of the vice-kings. A rich old hidalgo, who had two daughters lived in its immediate neighborhood. It happened that one of the daughters was insulted by a strolling monk, and the indignant father, regardless of the sacred character of the offender, inflicted upon him a severe and well-deserved flogging. He well knew the danger of the act, and that the only way to save himself from the dungeons of the Inquisition, and all the fatal consequences of having touched a holy friar, was by flight. But where could he fly? No one would dare to conceal, harbor, or supply with food a person who had been denounced by the holy office, and in obedience to the Inquisition the whole country would rise in his pursuit. He adopted a singular expedient. He caused it to be announced that he had suddenly died—not a remarkable event, the people thought, when it became known that he had laid hands upon a priest; and not having yet been accused, his neighbors venture to come to the burial, and beheld a coffin, with his name and age marked upon it, decently interred. In due time the Inquisition passed judgment upon the impious act committed by the hidalgo, and declared all his property confiscated for the benefit of the holy office. The daughters put on the deepest mourning and hid themselves from the public gaze; for they had not only to endure the loss of home and estates, but where to be shunned as the accused of God—the children of one dying while under the accusation of sacrilege.

In a short time there were strange appearances and noises in the neighborhood of a cave which is said to be at the top of a hill near Atlixco, and sometimes a ghost had been seen wandering about by certain benighted villagers. On one occasion the offending and accusing monk was returning rather later than usual from a drunken revel, and the ghost chanced to fall in with him, giving him such a drubbing as few living men could inflict. Years were long until the new and liberal Viceroy Ravillegado came into office. Shortly after there appeared at his palace in the

city of Mexico the old man, who related his griefs in a private audience, insisting that in striking the Lord's anointed he had no intention of committing an act of impiety but had been overcome in an unguarded moment by the feelings of a father on witnessing the insult to his daughter. The Viceroy, who was not as others had been, the tool of the priests, advised him to return and hide himself until he could find an opportunity to bring his daughter to Mexico that she might accuse the friar.

On a set day the Viceroy was found arrayed in state surrounded by a council of inquisitors, before whom the daughter presented herself as the accuser of the profligate monk. She stated with artless simplicity her story, which was corroborated by her sister, and the inquisitors could not do otherwise than declare that the monk and not the hidalgo was worthy of the censure of the church.

"Then let us wipe away the stain that rests upon the fair fame of these ladies, as daughters of one dying suspected, by decreeing their father's innocence," said the Viceroy.

As they had no doubt of the death of the hidalgo, and the confiscation of his estate had already taken place, the inquisitors had not the least objection, and made up a duly attested record to that effect, which was handed to the daughters on the spot. Thereupon, a side door being opened, a gray headed man entered the august presence to whom the record was presented. It was the hidalgo who thus received the testimony of his innocence, and being alive, had the right to claim, and did claim and receive, his property. Its restoration was such a bitter pill for the holy office to swallow that it has not been forgotten to this day.

This occurred in the immediate neighborhood of Popocatepetl. The ascent of the mountain is a hazardous and serious undertaking. We condense an account of such an expedition which took place some years ago. A party of gentlemen proceeded from Atlixco in making the ascent on horseback to the rancho of Zacopalco, one of the highest inhabited points on the globe; thence to a hut intended for the shelter of herdmen who were caught out at night. The pine timber grew more stunted as they proceeded, until at the height of 12,544 feet it entirely disappeared. A little further on, at an elevation of 12,692 feet, they were at the limit of vegetation. Having gone a league or so beyond this point the horses gave out and they proceeded on foot. It was a painful effort, for the icicles were now as much in the way as the sand and stones. They were like spikes projecting upward from the rocks, between which they were obliged to place their feet and pick the way without falling on them. As they ascended these icicles became more and more formidable, and iron-pointed sticks were used to prevent the feet and body from being wounded by their sharpness.

At an elevation of 16,805 feet they reached the basaltic rock and with great labor traveled upon it until it was nearly night, when they came to the great yawning abyss, the crater. Its mouth is about three miles in circumference, and having entered it, they found themselves at a hut, inside which was to be their lodging for the night. Here they were at an elevation of 17,125 feet, and such was the rarity of the atmosphere that they had no appetite for any kind of food except chocolate, and that was the very thing they had left behind.

Morning came, but they could taste neither coffee nor more solid food. They prepared to descend into the crater. Following a narrow foot-path they were lowered by a windlass five hundred feet to a landing place, from which they clambered to a second windlass, by which, being let down, they dangled and whirled and whirled round and round another five hundred feet, reaching a spot from which they picked their way until they came to the workmen, who, at certain seasons of the year, are always there digging up the cinders from which brimstone is extracted. Everything was on a scale so vast that old Pluto might here have forged new thunderbolts, and Milton's Satan might have here found the materials for his sulphureous bed. All was strange, wild and frightful. We give the language of one of the travelers:

"We crowded into several of the breathing holes, but nothing was there except darkness visible. The sides and bottom were, for the most part, polished by the molten mass which had cooled in passing through them, and if it had not been for the ropes around our waist we should have