

in addition to these was the Temple watch (Luke xxii. 52), and besides priests and elders. He gave them a sign, but the kiss was a sign of homage and affection, hence our Lord's question (Luke xxii. 48). Of all signs this was the most hypocritical and false. But Judas thought perhaps that in some miraculous way Jesus might elude them, and hence he said—*Hold Him fast* (ver. 48). The words of our Lord in ver. 50 were an appeal to the conscience, but some understand them as an exclamation, meaning *do what thou wilt*. Peter (John xviii. 10) now drew his sword, and cut off, or nearly so, the right ear of Malchus, the servant of the High Priest. Jesus rebuked him, and, according to Luke, healed the man by a touch. The words of ver. 52 express a universal principle. All that *take* the sword in the spirit of revenge shall perish by the sword. Jesus needed not that His servants should fight. If He required help, twelve legions were at His command (ver. 53). A legion was about 6,000. How numerous must the angels be! The number twelve had reference perhaps to Himself and the eleven disciples. But He must suffer all, that the Scriptures might be fulfilled, such as Ps. xxii., Isaiah liii., Dan. ix. 26, Zech. xiii. 7. Jesus now appeared to the multitudes (ver. 55, 56), but not until He had been bound, for He would not indicate that He was unwilling to be taken. He was often in the fore-court of the Temple, yet they did not then lay hold on him. Why? Jesus, not Matthew, replies, "that the Scripture might be fulfilled" (ver. 56), for these words were doubtless *His* (of Mark xiv. 49). This last word settled the matter, and the courage of the eleven failed them, and they fled (ver. 56). Peter, however, as they led Jesus to Caiaphas, followed the multitude, but afar off—the first step towards his fall (ver. 57, 58). Ps. xli. 9 is the text for repetition. It was prophetic of the traitor's deed.

Afternoon. JONAH AT NINEVEH. (Jonah iii.) Nineveh was the capital of the Assyrian Empire, and an exceeding great city, or lit. "a great city to God." Its remains have been discovered in our times hidden under vast mounds of rubbish. It stood on the banks of the Tigris, and is said to have been 150 stadia, or furlongs, in diameter, and 480 in circumference. By winding about from street to street it occupied Jonah three days to go from one end of it to the other (ver. 3). He began to preach as soon as he entered the city, and he cried, "Yet forty days and Nineveh shall be destroyed." The king heard of him, and probably sent for him to the palace, which was a magnificent building, with large stone figures at the entrance, representing human-headed bulls and lions. The monarch now on the throne was, in all probability, Pul, who was at one time the enemy of Menahem, king of Israel, B.C. 770 (2 Kings xv. 19). Others, however, think that the king was Adrammelech II., B.C. 840. He believed Jonah's message, and proclaimed a fast. The kings of Nineveh wore very splendid robes; these were now laid aside, and he and his people covered themselves with sackcloth and sat in ashes, indicative of their humility, penitence, and grief. Even the beasts—oxen, sheep, and goats—were covered with mourning cloths and kept from food, that their cry also might go up to heaven, and that God's anger might be appeased. The people also turned away from their sins, for they said, "Who can tell if God will return and repent?" etc. And He did repent—that is, He changed His mind when the people changed; but the punishment was only deferred, for Nineveh returned to its former sins, and when, as Nahab predicted, the cup of its iniquities was full, it was swept away 200 years after the preaching of Jonah. The golden text is Matt. xii. 41—and a very solemn one it is. The greater our privileges, the greater are our obligations.

May 27. *Morning.* JESUS ACCUSED AND DENIED. (Matt. xxvi. 59–75.) According to John xviii. 13–28, Jesus was first led before Annas, who had been high priest, but was deposed by the Roman Governor. Annas sent him to Caiaphas, who occupied apartments in the same palace. Peter, after leaving the garden, followed afar off, ashamed to be seen near, yet anxious to know the end. Another stop to his fall (ver. 58). The whole Sanhedrim were present, and now false witnesses were sought to prove Him worthy of death. Two came with the assertion of ver. 61; but this was a false representation of what He had said (see John ii. 19). Such evidence was insufficient, and Jesus was silent to it all, nor would He defend Himself. Caiaphas was troubled, and now put to Him a question in the form of an oath (ver. 63). He asked, "Art Thou the Messiah?" and further, "Art Thou the Son of God?" meaning the Son of God in the highest sense of the phrase. Jesus, being adjured, now replies (ver. 65), "Thou

hast said," or "I am," adding with great majesty the prediction of His second coming (Dan. vii. 13). It was enough. "He hath spoken blasphemy," said Caiaphas (ver. 65). In what did they say His blasphemy consisted? In claiming to be Divine (see John xix. 7). He was then condemned to die, and at once insulted in the most shameful manner (ver. 67, 68). Peter was there, and first a damsel came to Him, and then followed His first denial (ver. 69). Next another maid saw Him, and his second denial of His Lord followed (ver. 71, 72). After awhile He was accosted by others, who, on the ground of His Galilean dialect, charged Him with being one of Christ's disciples, and a third time He denied it. According to Luke xxi. 61, Jesus, who was near enough to see him, cast a look at Peter, and hearing the cock crow, he remembered the warning his Lord had given him, and he went out, perhaps to the garden, and wept bitterly. Well he might, for his sin was great, and but for those penitential tears and God's great mercy, would have been followed with consequences almost as sad as those which befell Judas. Heb. xii. 3 gives us a practical lesson.

Evening. THE DEATH OF ELISHA. (2 Kings xiii. 10–25). Joash was now king of Israel; and he came to Elisha, who was sick unto death, and mourned over him, just as he had mourned over Elijah (chapter ii. 12). By a symbolic action, the prophet taught him that he might yet be saved from the Syrians. He was to take bow and arrows, and to put his hand upon the bow, and the prophet then put his hand upon the king's, to indicate that the power was to come from God. The shooting of the arrows to the earth was intended to symbolise the overthrow of the Syrians. Hence each arrow was called, "the arrow of the Lord's deliverance." The king shot thrice, and then gave over (verse 18). Elisha was angry at this, and told him that he should have gone on shooting, and then he would have gained a complete victory. But Joash wanted zeal, or faith in the Divine promise, and thus failed. Elisha died at the age of eighty, having occupied the prophetic office fifty years. They buried him, according to Josephus, with a splendid funeral, just as a marauding party of Moabites entered the land at the coming of their yearly return (ver. 28). The Israelites were about to bury a dead man, and seeing these marauders, hastily threw him into Elisha's open grave. Instantly that the dead man touched the bones of the prophet, he came to life again, a miracle which some think was intended as a seal of the Divine declaration given through the dying prophet concerning the victory over the Syrians; but was also intended to increase the reverence of the Israelites for the memory of the prophet. The Jews did not bury in coffins, but only in graveclothes (see John xi. 44). Verses 22–25 refer to the death of Hazael, king of Syria, and to the conquests gained by Jehoash over his son, Ben-hadad. Psalm cxii. 6 declares how the righteous are had in everlasting remembrance. Such men as Elisha are never forgotten.

A REVIVAL MEETING.

REVIVAL Meetings, so called, have now almost become fashionable, and we sometimes fear they are wanting in that plain, straightforward thoroughness which our fathers were wont to inculcate. We were much interested the other day in reading a manuscript letter, dated March 18, 1837, from the revered Joseph Harbottle, of Acerrington, to his church, on the occasion of their holding revival services during his absence, enforced by illness. It is full of Christian zeal and common-sense, and we have much pleasure in reproducing it almost *verbatim* :—

"I have for some time entertained the opinion that when a church of Christ is in a proper state to enjoy revival, and seeks it by proper means, nothing can hinder that church from receiving the blessing. But, brethren, it will be in vain for you to seek your increase in numbers unless you first seek increase of the power and life of godliness in your own souls. Revival of your own graces is the way towards the revival and increase of the church. If every one of you begin in earnest to seek a large portion of the spirit of Christ, and to manifest the same in your whole deportment, then you will soon behold a glorious spring-time—the wilderness shall blossom as the rose. Sometimes one may have seen a professor of religion, regular in attendance on public worship, moral and orderly in conduct, advanced far in knowledge of religious doctrines, but withal worldly in his disposition, trifling and light in his conversation, strong in his temper, haughty in his spirit, selfish in his deportment, censorious in