Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

(Condensed from Peloubet's Notes.)

Lesson VIII. Nov. 22. John 18: 1-13.

CHRIST BETRAYED.

GOLDEN TEXT.

"The Son of Man is betrayed into the hands of sinners."—Mark 14: 41.

EXPLANATORY.

I. THE WALK FROM JERUSALEM TO THE MOUNT OF OLIVES.—*Toward midnight of Thursday, April 6. It was the time of full moon.* 1. "When Jesus had spoken these words." The prayer recorded in the previous chapter. "He went forth." From the upper room, into the streets of Jerusalem, towards the east. "Over the brook Cedron." No stream flows here now, except during the heavy rains of winter, when the waters descend into it from the neighboring hills. The Cedron (or Kidron) is the deep ravine east of Jerusalem, between the city and the Mount of Olives. "Where was a garden," called Gethsemane, on the slope of the Mount of Olives (Matt. 26: 30). The garden was more like an orchard or park, than our flower gardens. Josephus tells us that the suburbs of Jerusalem abounded with charming gardens and paradises.

GETHSEMANE was situated just across the Kedron from Jerusalem, near the foot of the western slope of Olivet, probably not far from the present garden of the same name. The present Gethsemane is about three quarters of a mile from the wall of Jerusalem, is almost a square, 160 feet by 150 feet, and contains eight venerable olive trees. The name means *oil press*, "an emblem of trial, distress, agony," and was given to this garden because there probably was, or had been, a press there for the manufacture of olive oil.

2. "And Judas also . . . knew the place." This statement is made to show how Judas found his Master in the night. "For Jesus ofttimes resorted thither with His disciples." Perhaps, as Dr. W. M. Thomson suggests, it might, along with other suburban gardens and pleasure grounds, be thrown open on the great festival occasions to all faithful pilgrims who came from a distance It was a quiet resting place, for retirement, prayer, perhaps sleep, and a trysting-place also where not only the twelve, but others also, may have been wont to meet the Master.

II. THE PLOTTING OF JUDAS.—*Jerusalem, Thursday evening, April 6.* While Jesus was discoursing with His disciples, Judas was with the Pharisees, arranging the details of his treachery, receiving a band of men and officers to go to the usual resorts of Jesus at midnight, and take Him into custody (ver. 3. Matt. 26: 47; compare with Matt. 26: 3, 4, 5.)

III. AGONY AND PRAYER IN GETHSEMANE.—*From 12 to 1 o'clock, Friday morning, April 6* (Matt. 26: 37-46; Mark 14: 32-42; Luke 22: 41-46). Leaving eight of the disciples near the gate as guard, Jesus takes Peter, James and John farther into the garden. Then leaving them He goes alone a short distance beyond, and prays in an agony that causes Him to sweat, as it were, great drops of blood. Three times He prays that the cup may be taken from Him, and yet He says, "Not My will, but Thine, be done." Three times He returns and finds the disciples sleeping at their post from weariness and sorrow.

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. Into this one hour were crowded by prevision the combined horrors of the passion, its cruelty, its shame, its physical torment, its spiritual tortures. (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. (5) He saw the ruin and scattering of His own nation, in punishment for their sin in rejecting and crucifying Him.

IV. JUDAS BETRAYS HIS MASTER.—*Near Gethsemane. About one o'clock, Friday morning.* 3. "Judas then, having received a band." Properly, *the band; i. e.*, the Roman cohort, which consisted of from 300 to 600 men, was quartered in the tower of Antonia, and guarded the peace of the city. The Sanhedrin could procure its services to effect an arrest. Probably only part of the band was now present. "And officers." The officers, who came with the band were members of the temple police, who were under the orders of the Sanhedrin. "With lanterns and torches." Although the party had the light of the Paschal full moon, they prepared themselves also against the possibility of concealment on the part of Him whom they sought.

4. "Jesus therefore knowing." In full consciousness of all that was to follow. He was not taken unawares, but voluntarily delivered Himself up. "Went forth." From the shady retreats of the garden and from the company of disciples, and faced the Romish soldiers, and asked them, "Whom seek ye?"

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, and six feet of earth in the potter's field. That was what he gained by being successful, —$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.

6. "They went backward," not fell backward, "and fell to the ground." His unexpected boldness may have led them to fear that He was about to exert His power. Two reasons, at least, can be alleged for this exhibition of power. (1) It took place that He might show that He surrendered Himself to death willingly. Not only was it impossible to take His life from Him, but even to seize His person, till He willed that men might do so. (2) It took place also that He might send His disciples away in safety. (3) It convinced those who came to apprehend Him, that even in the extremity of weakness and submission, in which He suffered Himself to be bound, He had power to protect His own. If they had not thus felt His power, the whole company of the disciples would have been apprehended. (4) It would show His disciples His power, and awaken courage and faith in them.

7. "Then (therefore) asked He them again." Perhaps to lead them to repentance, or to draw attention to Himself, and away from the disciples. His object was to have them go free.

8. "If therefore ye seek Me, let these go their way." Jesus the good shepherd seeth the wolf coming, and fleeth not, because He careth for the sheep. He would save the disciples; for they were needed to carry on His work. He also tested them as to how closely they would, of their own accord, cling to Him in His hour of trouble.

9. "That the saying might be fulfilled." The saying is quoted from Christ's prayer (John 17: 11). This was not the complete fulfilment of these words, but one instance of their fulfilment, and showing that they still refer to our bodily safety as well as our spiritual salvation.

V. PETER'S COURAGE AND RASH ZEAL. 10. "Then Simon Peter having a sword drew it." Peter wished by this blow to prove his readiness to risk his life for his Lord, and to fulfil his vow (13: 37). In all probability it was also his design to give a signal to the friends and the Lord Himself to rise in arms against the foe. "And smote the high priest's servant." The servant is not one of the officers formerly mentioned, but the high priest's own attendant. "And cut off his right ear." The (external) ear, though severed, was apparently still hanging on the cheek; for our Lord is said in Luke 22: 51, to have touched *his ear* in performing the healing.

11. "Then said Jesus unto Peter, Put up thy sword into the sheath." Jesus' kingdom is to neither conquer nor to defend itself by carnal weapons. The answer of Jesus lays down for the church its line of conduct under persecution; viz, that passive resistance called (Rev. 13: 10) *the patience of the saints.* "The cup which My Father hath given Me." What God had arranged for Him to suffer in making atonement for sin is represented as a bitter medicine put in a cup for Him to drink. Exactly the amount designed to be drunk was placed in the cup. "Shall I not drink it?" Shall I rebel against God's known will, and refuse to carry out the divine plans for the redemption of the world? The fact that the cup was given Him by God was sufficient.

VI. THE ARREST.—Ver. 12. "Then the band . . . took Jesus." Some of the more eager ones had taken hold of Jesus before the attempt of Peter (Matt. 26: 50); now the guard took possession of Him, pinioned Him, and led Him away.

VII. THE DISCIPLES ALL FORSAKE THEIR LORD. (Matt. 26: 56; Mark 14: 50.) At this time not only Peter, but all the disciples forsook their Master and fled. They were forbidden to defend Him; they could only quietly yield themselves up with Him, or escape in the darkness, so far as they could see. They were encouraged to do this by Jesus' request to the officers to let them go (ver. 8).

VIII. THE PRELIMINARY EXAMINATION BEFORE ANNAS. *Palace of Annas. Between one and two o'clock Friday morning.* 13. "And led Him away to Annas first." 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 (Num. 20: 28; 35: 25), and may have been so regarded by the Jews. Annas appears to have possessed vast influence, and as father-in-law to Caiaphas doubtless exerted a very controlling influence over him.

A Poet of Ancient Greece.

Sometime ago there was unearthed in Egypt a roll of papyrus, the hieroglyphics on which, having been deciphered, were found to give an account of a strike which took place among the workmen on a temple in the days of the Ptolemies, which in many respects bears a strong resemblance to the labor troubles of to-day. As further proof, says the Philadelphia *Record*, that there is nothing new under the sun, the British Museum has just published a volume containing the text of a number of manuscripts of classical authors which have been unearthed in Egypt. One of these is a collection of poems written by Herodes, a native of Cos, in the Eastern Ægean, who lived two hundred and fifty years before the Christian era; and after reading the verses the conclusion will be arrived at that there was a great deal of human nature in ancient Greece, and that the people did not differ very much from those of the nineteenth century. The discovered poems of Herodes are of a humorous character, and are chiefly in the form of dialogues. In one of them we have a mother leading her unwilling boy to the schoolmaster, and explaining to that functionary how, in spite of all that she could do, he would persist in going off swimming, tying melodious cans to dog's tails and throwing Greek firetalls into the tub occupied by the philosopher Diogenes. In another poem there is a dialogue between two fashionable Athenian ladies living on Mars Hill, which bears a strong resemblance to the feminine gossip heard in parlors and drawing-rooms to-day. The servant-girl question was evidently as burning an issue two thousand years ago as it now is, for the two Grecian dames began to compare notes, and to tell how the housemaid would persist in going off to the Olympian games, and how the cook burned the roasts and got drunk just on the eve of a grand dinner to be given to the famous painter, Apelles. Then, forgetting their troubles, they take to discussing the fashions and the bargains to be had on the Athenian Eighth Street, and how they intend to trim their fall dresses and bonnets. In the next poem we find them in a shoe store, turning over and trying on the goods, and endeavoring to get a number four foot into a number two shoe. How they succeed can only be conjectured, a convocation of worms having eaten up the rest of the manuscript. As pictures of ancient life, and of an age which has generally been considered one of ideal culture and philosophy, these poems afford a closer insight into every day Greek life than even the recently discovered treatise of Aristotle on the Athenian Constitution.

Courtesy to Subordinates.

The correspondent of the London *Times*, who lately reported the French autumn manœuvres, declared that the discipline of the French army is excellent, that he never witnessed "a single instance of insubordination or the slightest approach to it," and that "orders were always obeyed willingly and as a matter of course," but, he added, the officers used "an unnecessary amount of courtesy in speaking to the men." He was puzzled that discipline and courtesy could go together. The English journals are using this as a text to preach a sermon against the brusqueness and incivility that are common on the part of officers toward subordinates, and in general on the part of those in authority towards their inferiors. It is a very stupid notion that politeness toward those who serve us in any way indicates that we are incapable of command. There is no incompatibility between courtesy and authority. Indeed, we imagine that the women who always get along with their servants are those who treat them with punctilious civility. Habitual courtesy does not encourage "liberties," and does not prevent the use of direct and forcible language on occasion. It has been justly said, that because you treat a man with courtesy, you are not deprived of the power to point out to him, when necessary, that he is idle, a coward, or a fool. The effect of courtesy, indeed, is to enhance, not diminish, the significance of direct expressions of opinion. The "wiggings" of the courteous man are twice as formidable as those of the boor.

Yaller Nankin Trousers.

Whittier's poem of the "Water Fall," in the *Atlantic Monthly* requiring so much search for the waterfall, reminds me of an anecdote related by Judge——, of Maine. He was once on a circuit at Portland, and having a few days to spare before the term of the court closed, occupied the time in looking up objects of interest in the vicinity. He had heard of a romantic cascade in the neighborhood and was inquiring its locality of the hotel clerk, when a green-looking countryman standing by, volunteered the information in this wise:

"Say, I can tell the Judge all about this 'ere cascade, for I live close by it."

The Judge turned to him and expressing his thanks, desired to be informed how he might reach the place.

"Easiest thing in the world, Judge," replied the man; "it ain't a great way out on the Saco turnpike. You go out —wa'll I guess about four miles till you come to a cross road, and then you turn off to the left; you keep along, say half a mile, till you come to a pastur' lane, where there's a pair o' bars. If you let 'em down, mind you put 'em up, 'cause the owner's mighty particular about his cattle. You keep along say forty rods till you come to another pair o' bars—mind you put them up, too,—then foller up that road till you comes to a hill; you kinder circle round that till you come to another sort o' crooked path that crosses a road; take the right turn and go down the holler; follow up the hill till you come to a by-path that leads you round the mountain; that brings you into the main road that leads you right to old Ilsley's barn."

"How shall I know Ilsley's barn if I ever arrive there?" asked the judge.

"How'll you know Ilsley's barn? Why it's right opposite his house."

"But how will I know Ilsley's house?"

"His house? Of course you'll see Ilsley round there."

"But how shall I know it's Ilsley?"

"Sure, judge, you can't make a mistake about Ilsley; you'll know him by his yaller nankin trousers!"

"Nankin trousers! Does he always wear nankin trousers?"

"In course he does judge. Why, you see the way on't was this. There was a man down to Portland that owed Ilsley considerable, and couldn't pay. So Ilsley levied on him, and attached six cases o' yaller nankin he had in the store, and them he took for the debt, and carried home. Well, Miss Ilsley she was so mad that she told the old man that he'd got to wear out the stuff in trousers—that was about seven years ago—an' Ilsley he's been wearing nankin trousers ever since, one pair in summer, two pairs in fall and spring, and about half a dozen pairs in winter. Judge, you'll laugh till you split if you only see old Ilsley in them trousers. Miss Ilsley, she ain't much of a tailoress and she makes 'em narrar at the bottom, and puckered up where they go round him, as he looks jist like a demijohn bottom up. Seems to me as if I should bust every time I see him."

"Well, well," exclaimed the judge with some impatience, "if ever I find Ilsley, what then? How about the cascade?"

"Cascade, judge?" replied his informant. "You are the particularist man I ever see. I should think old Ilsley was curiosity enough for one day, anyway, and arter you've seen him you'll forget all about the cascade."—*Harper's Magazine.*

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— "Would you like to leave?" said the wood cropper to the young tree. "I don't know but I wood," answered the young tree. "Can you take me down with a hack?" "I guess so," said the chopper, "seeing you're only got one small trunk."

— Dr. Kendrick's White Liniment for swellings, contraction of the chords and muscles.

— Mrs. Briskie: "Johnny, did the doctor call while I was out?" Little Johnny (stopping his play): "Yes. He felt my pulse, an' looked at my tongue, and shook his head, and said it was a serious case, and he left this prescription and said he would call again before night." Mrs. Briskie: "Gracious me! It wasn't you I sent him to see. It was the baby."

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Education and Matrimony.

The English journals are debating whether the Higher Education of women lessens their opportunity for marriage. The *Spectator*, reviewing the discussion, says: Attractions for attractions, educated girls are courted just as much as their foolish sisters. They are flirted with less, partly because very young men demand in those they flirt with a certain amount of silliness. The men who can marry, and who, nowadays, are usually thirty-three—are men of a certain experience, and by no means fools. They are attracted by good looks, whether in the foolish or the wise virgins, and are carried away by unusual beauty, as they were in the days of Helen, and will be when the world cools; but they are quite conscious of the advantage possessed by the sensible and the cultivated. They know what terrible bores ignorant girls can be—we do not mean by "ignorance" mere want of familiarity with learning—how utterly unreasonable they often are, and how much more liable they are in middle life to grow acrid, snappish, or positively ill tempered. There is no one so perverse as the woman without intellectual interests, whose situation happens to be at variance with her ideas of comfort. Women are perfectly well aware when men listen from politeness alone, and those among them to whom that lot falls grow as bitter as some disappointed spinsters. The men of thirty-three know perfectly well how great a part friendship plays in married life, how it deepens affection, and how difficult it is to feel friendship for a woman whose early charm has passed, who does not understand one word in six you say, and who can neither sympathize with failure, nor understand why you have succeeded. Comradship, one of the most delightful of all the bonds of union, is impossible between the able and the silly. The men, too, are aware that it is the clever girls, not the simpletons, who are free from the senseless extravagance which is, perhaps, of all the foibles which are not exactly vices, the most permanently irritating in wives. That thing, at least, culture has done for the majority of cultured women, it has taught them how to count. A considerable majority of cultivated girls are economical. Frugality is their road to independence. They could not live their lives if they cost their fathers too much, and they learn to know the value of dollars, to avoid debt with horror and to see that discount is allowed them if they pay ready money. They are not, perhaps, devoted to housekeeping as some of the unlettered are, meaning, three times out of five, endless and harassing interference with their servants; but they can keep house, when they know their income, at an outlay well within them. We should add that the men we are speaking of are aware, also, that, of the two, the educated are the most affectionate, but that we know this might be a subject of endless argument. Thousands of men, otherwise heartily with us, would deny it, remembering that a strain of stupidity in sisters or mothers had been compatible with deep affection, and forgetting that, as between husband and wife, comprehension is almost essential, we will not say quite essential, to a self-sacrificing regard, more especially when the man is, as so many men are, of the rather "trying" sort.

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— Mr. George Kennan, the traveller, celebrated, also, in connection with his writings on Siberia and Siberian prison life, is reported as saying concerning the Russian Emperor: The Czar is a well-meaning man, but his judgment is bad, having been narrowed by his advisors. He believes he is divinely appointed to persecute the Hebrews for having crucified the Saviour, and that he is only fulfilling the commandments in the Scriptures by so doing. The Czar's chief minister, Mr. Kennan says, is a good representation of the inquisition of the middle ages, and the Czar's line of conduct toward the Hebrews is mainly inspired by this cruel man.

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