

le-son is one of dreadful interest. Its picture of depraved humanity is black and horrible. One recoils from it with a shudder. Come, O teacher, with shrinking and sorrow to the study and teaching of it. See Judas' baseness; the disciples' weakness; Jesus' majesty. Trust no more in man. Look to Jesus for strength.

## II. NOTES AND ILLUSTRATIONS.

I. THE BETRAYAL. 1. Anticipated, ver. 42; 2. The leader, ver. 43; Luke xxii. 47; 3. The crowd: (a) Roman "band," John xviii. 3; (b) Jewish "officers," John xviii. 3; (c) Jewish "multitude," ver. 43.

The crowd easily swayed. Never be eager to go with majorities.

(d) Armed because they expected resistance— mobs not always to be depended upon; (e) Lanterns. Moonlight without, but dark in the grove and hall and courts. They may have expected to search for him; 4. The salutation, Matt. xxvi. 49; Mark xiv. 45; 5. The kiss; 6. The betrayer's commands: "Take him," ver. 44; "Hold him fast," Matt. xxvi. 48; "Lead him away safely," ver. 44; 7. The question, Luke xxii. 47, 48; Matthew xxvi. 50; 8. The conversation, John xviii. 4, 5; 9. The stricken crowd, John xviii. 6; 10. Care for his disciples, John xviii. 8; 11. The disciples' defense, ver. 47; Luke xxii. 49; 12. The reproof, John xviii. 11; 13. The smitten man restored, Luke xxii. 51; 14. The remonstrance, ver. 48, 49; 15. The surrender, Matt. xxvi 56; 16. The disciples' desertion, ver. 50.

O Lord Jesus, have we, thy servants, ever betrayed thee through our selfishness and sin? Or have we deserted thee in hours of peril? Grant us both thy pardon and thy strength for the days to come! Amen.

II. THE BETRAYER. (1) *His name.* Judas. Son of Simon, John vi 71. Iscariot, Matt. x. 4. Several interpretations given to his name. He is called Iscariot from Kerieth, a town in Judah, (Josh xv. 25,) or with the Hebrew *Ish*, (a man,) the man of Kerieth. The term is derived by Ligtfoot from a Hebrew word signifying "apron." Judas carried the bag, which was in or part of the apron. *Origen* derives it from another word signifying "strangling." (2) *One of the Twelve.* Called Israel but not of Israel. Black sheep in the flock. Wolf in sheep's clothing. "Traitor," Luke vi. 16; "Son of perdition," John xvii 12; "A devil," John vi. 64-70; subject to Satan, Luke xxii 3. "A thief," John xii. 6. Avaricious, vindictive, deceitful, shameless, bold. Full of remorse, Matt. xxvii. 3-5; Acts i. 18. Went to his own

place, Acts i. 25. Good if he had not been born, Matt. xxvi. 24.

*Why did he follow Jesus at all?* 1. Probably expected a temporal kingdom, full of financial opportunities; 2. Followed the "multitudes," hoping in some way to make gain of a movement so popular; 3. There may have been some aspirations in him after a nobler life, and these may have impelled him at first to follow Jesus.

*Why did Jesus accept him as a disciple?* He wanted to come to Jesus, and the day of the Gospel is not the day of judgment. When the net is cast the fisherman makes no distinction.

*Why did Jesus make him an apostle?* 1. We cannot certainly know. It is a fact that he did. He must have had a good reason; 2. Perhaps to use him as a "vessel of dishonor," he having corrupted him self by the abuse of his freedom and having lost all possibility of gracious aid; 3. Perhaps to show the tremendous power and hopelessness of a master-passion. The terrible power of sin! The fellowship of Jesus did not conquer it. The wonderful teaching Judas had heard from Jesus did not conquer it.

III. THE DESERTERS, ver. 50. Alas for the little faith of the disciples! Especially notice Peter—the soldier. Peter brave enough at first, Matt. xxvi. 33, 35; on guard, asleep, ver. 40; in peril, a deserter, ver. 56; in temptation, a traitor and perjurer. Yet he was sincere at the outset, and not altogether cowardly, Luke xxii. 50; John xviii. 10. He expected a divine demonstration; looked for the "twelve legions," perhaps, Matt. xxvi 53. Could fight for a miracle-worker, but could not endure with a sufferer. Here was his trouble—he slept instead of praying before the danger came. Christ prayed, watched, agonized, conquered.

IV. LEARN: 1. Beware of sins that may lead to such a doom as that of Judas. 2. Do we not hear the solemn truths that Judas heard, and yet remain as unmoved as he? 3. Covetousness and its consequences not limited to persons of great wealth. 4. Use the sword of the Spirit rather than Peter's sword. "When our carnal zeal smites wrongly, the injury is done to the ear which should hear the word of God."—*Oswander*. 5. "Christ's Kingdom needs no sword: suffering and praying are the best weapons." 6. "There is so much hypocrisy in many and so much corruption in all, that we must not be too confident."—*Burkitt*.

## English Teacher's Notes.

In picturing out a narrative a good deal depends upon the *stand-point* selected for the supposed looker-on. In the lesson on "Power over Demons" I suggested a change from the stand-