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2 57 H. Matthew XXVII. 3-5.

3. 62 Hymn The Story of Judas.

In the history of the lives of eminent persons in S. S. there is none more replete with important instruction than that of Judas. He was beyond all doubt a most remarkable character; and extraordinary as it was and rarely to be met with as it is we shall find ourselves benefited by closely attending to the teachings it presents.

We consider then

1. His character.

a. He was a disciple of X^t. He had taken a public stand on the side of Jesus - ^{because it seemed his duty} open before the world.

The history gives us no reason to doubt that for a length of time he was externally consistent in his conduct. He seemed to enjoy the confidence of his fellow disciples, since he had been appointed the holder of their common stock of money.

Why was not their ointment
sold to

and did the Lord of
Glory suffer the traitors
lips
None of us

(b) He was an Apostle. For wise reasons X^t was pleased to receive Judas into the number of the 12 whom he endued with miraculous powers & to preach the gospel, altho' he knew his hypocrisy from the beginning; probably Judas intending to seek the office of money-carrier from the first applied to be rec^d - and X^t allowed him to enter the number as a part of the plan of Providence in the fulfillment of Prophecy. And we have no reason to doubt his having every qualification of knowledge, authority and miraculous influence. But

(c) He was a hypocrite. To show this we appeal (1.) To the testimony of X^t. John VI. 70. "Have not I chosen you 12 & one of you is a devil?" (2.) To the testimony of John himself. XII. 1 - L. D. And then the crowning evidence of his hypocrisy was his perverting the sacred token of friendship a kiss to the purposes of treachery - "Hail Master!" & kiss of him.

upon the whole
He seems to have had but one
ruling passion - Avarice -
This is evident from his murmuring
at Mary's wasting the ointment -
^{John 12: 5-6} and at his having bargained for
30 pieces of silver -

II Consider his crime. It was
the deepest and darkest sort of
treachery. Not an open hostility
Not an honorable desertion of
Xt. Not a repudiation of the
discipleship and Apostleship
and friendship of Xt. No he
held on to his profession and
his office and association with
Christ & his disciples - he continued
to walk with the blessed Jesus on
his errands of mercy & love
to eat with ~~him~~ ^{him} and his friends
to converse with them to worship
with them & yet with all these
tokens of friendship - he was laying
his infamous plot to betray him.

(b) It was a crime of aggravated character— Consider

(1) Whom he betrayed—

a friend—

a Holy Innocent Being

The Savior of the World

The Darling of Heaven

The Son of God!

(2) The price for which he sold

him. For base lustre-petting

gain! 30 pieces of silver! £3.15s.

about \$15.75! The amt. appointed by Law to be paid for a slave slain by accident.

(3) The manner of the betrayal—

He went deliberately and bargained with the enemies of X^t— "What will ye give me & I will betray him unto you?"

He carried out his plan coolly & calmly— without shame or fear by kissing his injured Master, as the sign of recognition

III. Consider now the nature of Judas' repentance.

I wish to show that it was not true evangelical Repentance - it had many of the characteristics of true Repentance - but it lacked some that are essential to that Heaven grace. And

(a) He had the deepest conviction

"When he saw that He (Xt) was Condemned" - this was the time when he repented. When he beheld the effects of his treachery - he was horribly alarmed & shocked. It seems obvious from this - that he did not anticipate such a result. Perhaps he thought Xt wd miraculously escape & still he wd get his money -

(b) He had sincere sorrow for his sin

He would have been glad to undo it - his conduct appeared to him base & treacherous - Oh how deeply sorrowful was he!

(c) He did all he could to repair the mischief he had wrought - He confessed his crime & testified to Xt's innocency - "I have sinned

"I have betrayed the innocent blood"

He gave up his ungodly gains -

He was met by the Priests with
the taunting question "What is that to
us?" and the cold & heartless reply

"See thou to that!" as if they had said -

We care not for your weak and
foolish qualms of Conscience - we
have gotten all we wished - our victim
is in our hands & in our power

Now go you & repent at your leisure
it is nothing to us -

This was a dreadful blow to Judas
Perhaps he supposed that if he
went and confessed to them
that X^t was an innocent man
they would take his evidence
& release him. But when he
saw how determined they
were to have his blood - all
his hopes were destroyed - he
felt that he had committed a
sin that was utterly unpardonable
and so here ended all the

traits in his repentance that
characterize it as true and gen-
-uine. It is admitted that

1. He regretted what he had done
2. He repaired it as far as he
could
3. He restored the wages of un-
righteousness. He felt he had
paid too much for such a
price — he felt it was innocent
blood — it was a thought that
drank up his own spirit
the money & millions more
would not have satisfied
him — he threw it from him
as if it had been a burning
blistering poison — all this was
well enough — but alas! he
did not go far enough — he
stopped short of the mark
His Repentance was the bitterness
of Remorse — Despair & Death
We do not learn that he lifted
to Heaven a single cry for
mercy —

...and a new - rare - bleached

It is was not True Repent^{ce}
If he had lov^d Jesus he
w^d have done more
"Wept as Peter did
He w^d ~~not~~ have loved
to serve him &
w^d have borne all
the shame of
his crime rather
than commit
murder.

Jesus & Judas
died same day
How awful a
thing

The Penitent Thief
& he entered glory
same day
crossed each other's
path

He pray'd not - he confessed not
to Xt. He call'd not upon
God in the day of his calamity
There was no faith - no hope
- no true Repentance!

The last act of his Life was
a crime - self murder!

Consider then

IV His End.

"He hang'd himself"

Attempts have been made to
evade this by Dr Clarke
but it is useless.

Existence became intolerable under
the tortures of a guilty conscience.
He look'd above - there the
Heavens frowned in gloomy
horror - a pall of midnight
gloom hung down over all his
prospects - a God angry with him
dreadful sounds of indignation.

Wrath echoed in his ear and
frightful images of the fearful
retributions of Eternity flashed upon
his distempered mind — there was
no joy in the prospect around
him — his friends had forsaken
him — even those wretches who
had hired him for his black
enterprise now taunted him
bitterly with cold reproaches &
fierce fiends from the world
of woe seemed to mock &
insult his unutterable woes —
all was shut up in impenetrable
darkness — "a horror of great
darkness" — so that his "soul
chose strangling & death rather
than ~~my~~ his life" and he departed
and went and ~~changed himself~~ —
an instance in point.

This is the melancholy story
of Judas. It is left on record
to instruct us in several most

important truths.

1. From the story of Judas we learn that a fair Profession of religion is no evidence of a converted heart. We see that a man may be a follower of Xt. a minister of the Gospel - a worker of miracles - and yet a Devil. And so we learn not to idolize mere men for their gifts.

You can all recall instances of bright luminaries in the Pulpit who set in darkness ere the Sun of Life went down in death - "God will not give His glory to another."

We learn 2. To be very jealous and watchful over our own hearts. We may be woefully deceived ourselves. Let him that thinketh he standeth take heed lest he fall - "Be not high minded but fear" - "Blessed is the man that feareth alway" Even Paul the inspired Apostle used this language "I keep under my body & bring it into subjection lest that by any means when I have preached

II From this narrative we also learn the dangerous influence of a single indulged habitual sin. The sin of Judas was Avarice. I repeat it we have no reason to think that Judas was anticipating any such result from his betrayal of Xt. But on the contrary we are impressed all thro' the story with the belief that the whole affair had taken a turn altogether unexpected to him. He no doubt supposed that Xt would escape by miraculous power — or that the Priests & Pharisees wd surely not kill him. When he saw the issue of the matter — his spirit died within him & he no longer wished to live. But this does not excuse Judas. He gave a loose rein to Avarice and that opened the way to other sins and overwhelmed him in eternal ruin. Some of you are doubtless living in the known habitual practice

of some darling sin and you think perhaps that you will compromise with Conscience and by avoiding all other sins get leave to keep this one. Yet you will find that sins are social - they love company - they take to them" "other spirits more wicked than themselves &c."

There is a story told of a bargain entered into between Satan & a young man to this effect: "If you will ~~only~~ get drunk ^{commit} ~~you shall~~ certain crime & Kill your Father you shall have your heart's desire of the good things of this Life" - The young man shrank with unfeigned horror from the two last but supposed that he could venture to get drunk - This was no great crime His wily adversary agreed to this - He drank - he became intoxicated - and then under the maddening influence of ardent spirits, attempted the commission of the very crime he abhorred and when his aged Father interfered he slew him! Thus one crime caused the other two.

The story however fabulous has a true moral — beware of any habitual sin. All sin is deadly — and when we forsake sin we must make no reserve. You all know what your besetting sin is — Oh I intreat you leave it off — it will introduce into your heart others and lead you into unforeseen crimes.

III. We see the dreadful horrors of a guilty Conscience! Poor Judas! more to be pitied than abused. ^{His crime} He was even more to be abhorred than that of Cain and the picture drawn by one of our greatest Poets of Cain's agonies and the curses that rested upon him are deep & dark enough. "Cain what hast thou done? The voice of thy slain brother's blood crieth out Even from the ground, unto the Lord! — Now art thou cursed from the Earth which opened late her mouth to drink thy brother's blood from thy rash hand. Henceforth when thou shalt till the ground it shall not yield thee

her strength; a fugitive shalt thou be
from this day and vagabond on Earth.
All the curses of Life shall be on thee
and thy agonies shall drive thee
forth o'er the wilderness - till thy
Children do by thee as thou didst
by thy brother! The swords & wings of
fiery Cherubim shall pursue thee by
day & night - snakes spring up in
thy path - Earth's fruits be ashes in
thy mouth the leaves on which thou
layest thy head to sleep be strewed
with scorpions! ~~May~~ ~~thy~~ ~~dreams~~ shall
thy victim! Thy waking a continual
dread of death. The clear rivers shall
turn to blood as thou stoop'st down to
stain them with thy raging lip -
Every element shall shun or change
to thee! Thou shalt live in pangs
that others die with, and death
itself shall wax something worse than
death - The grass shall wither from
thy feet! The woods deny their shelter
Earth a home! the dust a grave! The
Sun his light & Heaven her God!

Indas more fortunate however than
Cain - could die! Life insupportable
and Death Eternal woe! When it
comes to this what an awful di-
lemma!

How true the Bible's testimony -
"There is no peace to the Wicked" -
Conscience! The Vice-gerent of
God in the soul - maybe long
habits of sinful indulgence be
seared & smothered & stifled. By
the whirlpool roar of worldly

hunts and sinful engagements
~~its~~ warning voice may be drowned
and hushed - by the seductive charms
of some Delilah sin, it may be lulled
into a slumber, but I give my
hearers fair and solemn warning
that at last it will like a giant
when he awaketh from his slumber,
burst the pack-threads of sinful
habit and ~~its~~ voice of thunder
will be heard and its grasp of iron
will be felt by the soul and there
will be no escape! Nothing can
drown conscience then - that voice
will be heard above all that could
once drown it - he may plunge into
the crowd & haunts of vice & folly
but too late. The hour for the triumph
of conscience is come & I repeat
it there will be no escape.

What then? First beware of the
first indulgence in sin. Cut short
at once if you have begun a
career of sin! It may be in

the range of possibility to turn about
now - you may go back now -
but if you go on in ^{any} sin day
after day let it be what it
may, you will soon find your-
selves at sea and your
udderless vessel will con-
tinue to drift ^{until you shall have been driven} to a returnless
distance from the haven of
Peace & Virtue and be whelmed
in the abyss ~~of sin~~ or dashed
upon the breakers of eternal woe.

A distant Community of our
own state has been recently
overwhelmed with horror and
grief at an occurrence which
resulted in two deaths. And that
shock has been felt even here in
this remote region. The Rev Dr
Chamberlain, late President of
Oakland College has been assassi-
ated and his murder is said

to have put an end to his own
miserable existence 2 days after
the circumstances as we have rec^d
them are briefly as follows.

On Friday 5th of Sept^r an individual
a Mr Briscoe called at the gate of
Dr L. and invited him out. The Dr.
obeyed the summons unsuspectingly -
unarmed & defenceless with ^{the} snows and
burdens of 50 winters on his head - he could
not have anticipated the scene that ensued.

Some conversation ensued not overheard by
the Dr's family who remained in the house -
but angry & insulting language soon fell
from the lips of Briscoe & soon after he
leaped from his vehicle & felled the vener-
ble old man to the Earth with a loaded
whip & as he arose he prostrated him again
with the same instrument and on his
rising the second time he plunged into
his heart a Bowie-Knife of 8 inch blade,
and fled. The Dr lived a few moments &
walked into the house and died. This was
the crime. Now for the sequel.

The officers of Justice in their

Search for the murderer failed. But
on Sabbath afterwards (2 weeks, today) the
wretched man was discovered by a servant
in the deep thick forest - dying! On
his body were no wounds - his
face was almost black - his body much
swollen and from various parts of
it blood was oozing. He died in
a few hours, in spite of all that could
be done to save his life. And the
verdict of the Jury of inquest was
"Death from causes unknown"

I have introduced this as an illustra-
tion of the horrors of a guilty con-
science. It was said he committed
suicide by poison. I cannot deny it.
But in the absence of all evidence
on this subject, I am inclined to
think he died from Remorse. And
if he did commit suicide this was
no doubt the cause - Conscience
Conscience - was too keen & lacerating
her torturing accusations to let
him think of living.

From the whole we learn — that
we sh^d not give way to the
suggestions of Satan, under the
terrific lashes of a guilty conscience.
Indas perished not because there was
not power & efficacy in God's mercy
even for him — but such was the
agony of his soul that he could
not pray for that mercy. So of
all who perish ~~that~~ they have no heart
to pray!

How then avoid this end!

I can only repeat —

Get loose from sin & do it
at once — There is no
telling where you may be carried
by it & when it has carried
you from one grade of iniquity ^{into}
another, & caused you to commit such
crimes it will be too late then to look
to God — because of the horror of a
guilty conscience.
The