

REV. DR. TALMAGE

The Brooklyn Divine's Sunday Sermon.

Subject: The Holy Land in Winter.

Text: "A certain man went down from Jerusalem to Jericho..."

It is the morning of December 5 in Jerusalem, and we take stairs for the road along which the blind man fell among thieves...

We cross the Jehoshaphat Valley, which, if it had not been so memorable in history and now, would be a mere valley...

With the fresh memory of some recent violence in their minds Christ tells the people of the good Samaritan who came along that way and took care of a poor fellow that had been set upon...

Soon afterward a Levite came upon the scene. The Levites looked after the priest of the temple and waited upon the priests...

But a third person is coming along this road. You can see him to do anything by way of alleviation, because he and the wounded man belong to different nations...

But God compelled them, as He always has compelled and always will compel black and white, and over-riding providence...

No; the Samaritan rides up to the scene of suffering, gets off his beast and steps down and looks into the face of the wounded man...

Now I must get you to the nearest tavern. "Oh, no," says the man, "I can't walk; let me stay here and die."

Now the Samaritan has got the wounded man on his feet, and with much tugging and lifting puts him on the beast...

Take good care of this man, and I will be along here soon again and pay you for all you do for him. Meanwhile here is something to meet present expenses...

As on that December noon we sat under the shadow of the tavern which this scene of mercy had occurred, and just having passed along the road where the tragedy had happened...

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No; the Samaritan rides up to the scene of suffering, gets off his beast and steps down and looks into the face of the wounded man...

The horses not so much walk as slide up on their haunches, and we all dismount, for the steep descent is simply terrific, though a Samaritan, who fell here and was dangerously injured, after recovery spent a large amount of money in trying to make the road passable...

On the evening of December 6 we walked amid the brick and mortar of that shattered city, and I said to myself: All this done by poor music-bled God, for the sake of a few notes, or a cymbal, or a drum, or an organ played, at the sound of which the city surrendered to destruction...

Seated by the warmth of our campfires that evening of December 6, amid the brick and mortar of that shattered city, I said to myself: Music has done and what mightier things could be accomplished by the blessings of God on good music...

Now on this plain of Jericho the sun is setting, making the mountains look like balustrades and battlements of amber and maroon...

And there was white marble amid green groves of palm and balsam; cold stone warmed with sculptured foliage; hard pillars cut into soft lace; Iliads and Odysseys and the Iliad of the gods...

The region round about the city walls of Jericho vanished, and gloom was added to gloom, and desolation to desolation, and was so, until, perhaps the rippling waters of the fountain of Ghezi suggested to us...

Then in my dream all the pomp of Jericho vanished, and gloom was added to gloom, and desolation to desolation, and was so, until, perhaps the rippling waters of the fountain of Ghezi suggested to us...

There never was a woman who didn't long to tell some other woman just how she ought to do up her hair.

CONFIDENCES.

Most of us have been conscious at one time or another of a burning desire to confide something to somebody, to pour our secret joys and sorrows, hopes and fears, into some friendly ear...

It is not wise to indulge too freely in such confidences under any circumstances; it is not wise to indulge in such confidences at all, unless we have some previous knowledge of the character of the person in whom we confide...

Some persons seem to have a mania for imparting confidences; they are never happy unless confiding something to somebody, anybody, for it doesn't in the least matter what or to whom...

Persons of this class have no power, apparently, of distinguishing between what is trivial and what has some pretensions to importance; they pour all out together in one overwhelming torrent of words...

Some persons, again, have a passionate craving to receive confidences from others have to impart them. They are always looking out for mysteries and longings for secrets. It is their ambition to be in everybody's confidence...

But one thing they do not tell you, and that is the unwearied efforts by which they won—or rather entreated—the confidences they are so proud of. They breathe no hint of the long hours they have lain in wait, listening for the faintest clue that they can catch up from the conversation around them...

But sometimes it will happen that they fail to effect their object; try as they may, they cannot break through the reserve in which the secret they wish to learn is enveloped. In vain they pretend to know much, in order that they may be told more...

Or else they indulge in peevish complaints, and dwell much on ancient friendships, and the frank intercourse of bygone years; asking, with long-drawn sighs and reproachful tears, if this is how it is all to end, and if this is gratitude and good-fellowing...

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others, whom they concern, if possible, even less than themselves. Or—if they do not actually impart our secrets to the world—they at least give the world to understand that we have secrets, and that they could impart them if they would.

It is an annoying thing to have our confidences claimed as a matter of right. We do not always feel that our most intimate friends are those to whom we would most willingly confide our anxieties or troubles; they may have many admirable qualities, and yet be deficient in that tact and discretion which are the most indispensable qualifications for a confidant.

SUNDAY SCHOOL LESSON.

SUNDAY, NOVEMBER 2, 1890. Jesus Accused.

LESSON TEXT. (Luke 22:54-71. Memory verses: 66-70)

TOPIC OF THE QUARTER: Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTER: Though he were a Son, yet learned he obedience by the things which he suffered.—Heb. 5:8.

LESSON TOPIC: The Son's Sorrows Multiplied.

LESSON OUTLINE: 1. Abused by His Poes, vs. 54-65. 2. Denied by His Friend, vs. 66-70. 3. Condemned by the Elders, vs. 66-71.

GOLDEN TEXT: He was wounded for our transgressions, he was bruised for our iniquities.—Isa. 53:5.

DAILY HOME READINGS: M.—Luke 22:54-71. The Son's sorrows multiplied.

T.—Matt. 26:57-75. Matthew's parallel narrative. W.—Matt. 26:57-75. Mark's parallel narrative. T.—John 18:12-27. John's parallel narrative.

S.—Heb. 5:1-14. Christ's sympathy with sufferers. S.—1 Pet. 4:1-19. Christ a veteran for sufferers.

LESSON ANALYSIS.

I. RUDELY ARRESTED: They seized him, and led him away (54). He... was numbered with the transgressors (Isa. 53:12). They that had taken Jesus led him away (Matt. 26:57). They laid hands on him, and took him (Mark 14:46). The officers... seized Jesus and bound him (John 18:12).

II. CRUELTY BEATEN: The men that held Jesus... beat him (63). With his stripes we are healed (Isa. 53:5). Then did they spit in his face and buffet him (Matt. 26:67). The officers received him with blows of their hands (Mark 14:65). Pilate therefore took Jesus, and scourged him (John 19:1).

III. BITTER DENIAL: Many other things spake they against him, reviling him (65). Prophecy unto us, thou Christ: who is he that struck thee? (Matt. 26:68). They that passed by rallied on him, wagging their heads (Mark 15:29). They that were crucified with him reviled him (Mark 15:32). Who, when he was reviled, reviled not again (1 Pet. 2:23).

IV. EVIL SURROUNDINGS: Peter sat in the midst of them (55). Nor sitteth in the seat of the scornful (Ps. 1:1). Walk not in the way of evil men (Prov. 4:14). Peter... sat with the officers, to see the end (Matt. 26:58). Evil company doth corrupt good manners (1 Cor. 15:33).

- 1. "Peter sat in the midst of them." (1) Peter's seat; (2) Peter's surroundings; (3) Peter's sin. (1) In the midst of sinners; (2) On the verge of sin. 2. "He denied, saying, Woman, I know him not." (1) Peter's accuser; (2) Peter's accusation; (3) Peter's denial. (1) The accusing woman; (2) The denying man; (3) The denied Lord.

III. CONDEMNED BY THE ELDERS. I. THE COUNCIL. The assembly of the elders... was gathered together (66). The rulers take counsel... against the Lord (Ps. 2:2). Took counsel against Jesus to put him to death (Matt. 27:1). The whole council, held a consultation (Mark 15:1).

II. THE QUESTION: If thou art the Christ, tell us (67). Who do men say that the Son of man is? (Matt. 16:13). Tell us whether thou be the Christ, the Son of God (Matt. 26:63). Art thou the Christ, the Son of the Blessed? (Mark 14:61). The high priest... asked Jesus of his teaching (John 18:19).

III. THE CONCLUSION: We ourselves have heard from his own mouth (71). Behold, now we have heard the blasphemy (Matt. 26:65). They all condemned him to be worthy of death (Mark 14:64). The chief priests accused him of many things (Mark 15:3). Ye by the hand of lawless men did crucify and slay (Acts 2:23).

- 1. "They led him away into their council." (1) The captive; (2) The council; (3) The conclusion. 2. "From henceforth shall the Son of man be seated at the right hand of God." (1) The Son's position; (2) The Son's prospect.—The Son (1) At the tribunal of men; (2) At the throne of God. 3. "Art thou then the Son of God?" (1) The vital question; (2) The assuring answer.—Son of God: (1) Import of the title; (2) Acceptance of the title.

LESSON BIBLE READING.

DENYING CHRIST. Denying him in person (Luke 22:54-62; John 18:4-6; Acts 3:13, 14). Denying his doctrines (Mark 8:28; 2 Tim. 1:8). Denying his followers (Matt. 25:45; 2 Tim. 4:16). Denying by works (Titus 1:16). A work of evil men (2 Pet. 2:1; Jude 4). A mark of Antichrist (1 John 2:22; 4:3).

INDICATES VITAL DEFECT (1 John 2:23). Deniers will be denied (Matt. 10:33; 2 Tim. 2:12). Destruction follows (2 Pet. 2:1; Jude 15).

LESSON SURROUNDINGS. INTERVENING EVENTS.—Strictly speaking, there are no intervening events, since verse 54 is directly connected with what precedes. But parallel with the account of Luke there are many details narrated by the other evangelists. Mark tells of a young man (possibly himself) who was seized by the multitude, and fled away naked. The main question at this point, however, is in reference to the number of hearings before the Jewish authorities. Some think all the accounts refer to one hearing; others accept two; while those who regard John 18:13-24 as a distinct hearing before Annas, accept three examinations: one before Annas (John); a second, informal one, at night, before Caiaphas and members of the Sanhedrin (Matthew, Mark); and a third and formal one in the morning (Luke).

Matthew and Mark seem to imply a morning meeting of the Sanhedrin. On this theory, the order of events would be: Jesus is led to Annas; Peter follows afar off, then enters the court (first denial); Jesus is led to Caiaphas, probably in the same house; Peter's second denial; the trial before Caiaphas; Peter's third denial; the mocking by the officers; the morning trial, narrated in the lesson.

The main difficulty is regarding the hearing before Annas. The Authorized Version translates John 18:24, "had sent" (which is not literal), to imply that the previous verses refer to Caiaphas. On the other hand, if John 18:19-24 refers to a hearing before Annas, John calls him "the high priest." PLACE.—The palace of the high priest was the scene of Peter's denial, also of the night trial, and in all probability of the morning trial. The site of this palace is unknown. Others think the formal trial in the morning was held in the regular place of meeting, "the room Gazith, at the east corner of the court of the temple."