DR. TALMAGE. KUV. The Brooklyn Divine's Sunday Sermon.

"Subject; The Holy Land in Winter." TEXT: "A certain man went down from Jerusalem to Jericho."-Luke x., 30.

It is the morning of December 5 in Jeru-salem, and we take stirrups for the road along which the wayfarer of old fell among thieves, who left him wounded and half dead. Job's picture of the borse in the orient as having neck "clothed with thun-der" is not true of most horses now in Pal-estine. There is no thunder on their necks der' is not true of most horses now in Pal-estine. There is no thunder on their necks, though there is some lighthing in their heels. Poorly fed and unmercifully whacked, they sometimes retort. To Ameri-cans and English, who are accustomed to guide horses by the bridle, these horses of the orient, guided only by foot and voice, make equestrianism an uncertainty, and the pull on the bridle that you intend for slow-ing up of the pace may be mistaken for a hint that you want to outgallop the wind or hint that you want to outgallop the wind or wheel in swift circles like the hawk. But they can climb steps and descend precipices with skilled foot, and the one I choose for our journey in Palestine shall have the praise of journey in Palestine shall have the praise of going for weeks without one stumbling step and amid rocky steeps, where an ordinary horse would not for an hour maintain sure-footedness. There were eighteen of our party, and twenty-two beasts of burden car-ried our camp equipment. We are led by an Arab sheik, with his black Nubian servant carrying a loaded gun in full sight, but it is the fact that this sheik represents the Turk-ish Government which assures the safety of the caravan. the caravan

cross the Jehoshaphat Valley, which, if it had not been memorable in history and were only now discovered, would excite the were only now discovered, would excite the admiration of all who look upon it. It is like the gorges of the Yosemite or the chasms of the Yellowstone Park. The sides of this Jehoshaphat Valley are tunneled with graves and overlooked by Jerusalem walls—an eter-nity of depths overshadowed by an eternity of architecture. Within sight of Mount Olivet and Gethsemane and with the heavens and the earth full of subling we start out and the earth full of sunshine, we start out on the very road mentioned in the text when it says: "A certain man went down from Jerusalem to Jericho and fell among thieves." No road that I ever saw was so well constructed for brigandage — deep milere share turns covers on either side

 architecture. Within sight of Mount Olive said to be architecture. Within sight of Mount of the very road mentioned in the very road mentioned in the very road mentioned in the very of the very very device of the very of the very very very the very very of the very very very the very very of the very very very the very very the very very ver one of the things that cannot be helped, any-how. Boside that, my business is with soula and not with bodies. Good morning! When you get well enough to sit up I will be glad to see you at the temple." And the minister curves his way out toward the overhanging sides of the road and passes. You hypocrite! One of the chief officers of religion is to heal wounds. You might have done here a kindness that would have been more acceptable to God than all the incense that will smoke up from The series and provided the surplies of the temple. This Levite, passing along this road where the mass of the surface of the temple. If I am not there there there are the series the seri you censer for the next three weeks, and you missed the chance. Go on your way—exefrom the road soon hides the hard hearted findial. The a third person is coming along this road. You cannot expect him to do any, thing by way of alloviation, because he and the wounder man belong to different na-tions which have abominated each other for centuries. The wounded man is an the scene of utions which hated each other the scene of utions which hated each other with an objurgation and malediction dia-belong to main and the other on Mount Moriah—and I guess this Samaritan, when and give you one more kick that will put will just finish the work these bandits began, and give you one more kick that will put of your coat that they did not steal, and I will take that. What I Do you dare to ap-and to me for mercy? Hush up! Why, your hey take that is and that and that?" will you take that and that and that?" will you take that and that and that?" will you take that and that and that?" will you the Samaritan rides up to the scene of say the Samaritan as he pounds the fallen Israelits. 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 and says: "This poor fellow does not belong to my nation, and our ancestors worshiped in different piaces, but he is a man, and that makes us brothers. God pity him, as I do." And he get down on his knees and begins to examine his wounds and straighten out his limbs to see if any of his bones are broken, and says: "My dear fellow, cheer up; you need have no more care about yourself, for I am going to take care of you. Let me fee of your pulse! Let me listen to your breath ing! I have in these bottles two liquid that will help you. The one is oil, and that will soothe the pain of these wounds, and that will soothe the pain of these wounds, and that you feel faint, and that will stimulate you

Now the Samaritan has got the wounded man on his feet, and with much tugging and lifting puts him on the beast, for it is aston-ishing how strong the spirit of kindness will make one, as you have seen a mother after three weeks of sleepless watching of her boy, down with scarlet fever, lift that half grown boy, heavier than herself, from couch to lounge. And so this sympathetic Samaritan has unaided put the wounded man in the saddle, and at slow pace the extemporized ambulance is moving toward the tavern. "You feel better now, I think," says the Sa-maritan to the Hebrew. "Yes," he says, "I do feel better." "Halloo, you landlord! help me carry this man in and make him com-fortable." That night the Samaritan sat up with the Jew, giving him water whenever Now the Samaritan has got the wounde

better." "Halloo, you landlord height is pillow when earry this man in and make him comfortable." That hight the Samaritan started on his journey he said. "Landlord, now I am orbliged to go. Take good care of this man, and I will be samaritan started on his journey he said. "Landlord, now I am obliged to go. Take good care of this man, and I will be you do for him. Meanwhile here is something to meet present expenses." The "two hight, bat of a centre in differences." The two here is something to meet present expenses." The "two pance" he gave the landlord sounds small but it was as much as ten dollars here and now, considering what it would there and the bried the Alimighty. And I said if : fl lis was by the blessing of God on poor music blessing of God on poor music, blessing of God on poor music, and unsit, see that Bible story re-enacted, and I said alond to our group, under the text: "One drop of pusce that has already been done by music were than that minister and that heaving had the sourd there would have by the blessing of God on good music, still his vorke the same there done by music were already been done by music were already been done by music were and tribe and people droe go of the tow across bas vios, the same forty years that will never let Handel or Haydn resentand the lawyer fling at Christ, and where in trouble, 'and the arwering molded hor is the seem doing a grand work, and the answer, 'My neighbor' is bringing fort the answer, 'My neighbor' is bringing the de allow of the tow are on base done and what mightier things of bod on good music, is ald to myself: Minster than the brief the answer, 'My neighbor' is bringing and inclus to or the sould be accourble be well for us to put more empales or music head word is the streem and inder the groes flow and the brief things of bod on good music, a add the more and the same the area and the answer the soure and the and period to the good flow and the streem and the lawyer flow the same that the provise of the bow across bas vios, the bleasing

Now I must get you to the nearest tavern.^{*} "Oh, no," says the man, "I can't walk; let me stay here and die." "Nonsense!" says the Samaritan. "You are not going to die. I am going to put you on this beast, and I will hold you on thil I get you to a place where you can have a soft mattress and ar easy pillow."

steep descent is simply terrific, though a Frincess of Wallachia who fell here and was dangerously injured, after recovery spent a large amount money in trying to make the road passable. Down and down! till we saw the white tents pitched for us by our mule-teers amid the ruins of ancient Jericho, which fell at the sound of poor music played on a "ram's horn," that ancient instrument which, taken from the head of the leader of the flock of sheep, is perforated and pre-pared to be fingered by the musical per-former, and blown upon when pressed to the lips. As in another sermon I have fully deformer, and blown upon when pressed to the lips. As in another sermon I have fully de-scribed that scene, I will only say that every day for seven days the ministers of religion went round the city of Jericho blowing upon those rams horns, and on the seventh day, without the roll of a war chariot, or the stroke of a satapult, or the swing of a bal-lists graph graph went the wells of lista, crash! crash! crash! went the walls of that magnificent capital!

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, and to receive, in exchange for the precious gift, that tender sympathy which is so dear to the heart of man. Not a few of us have yielded to the irresistible impulse, and have told, in the haste of warmly-excited feeling, much that we have afterwards repented at leisure in the cooler moments of retrospection and calm common-sense.

It is not wise to indulge too freely in such confidences under any circum-stances; 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, and can place some reliance on his discretion, for, however anxious we may be to confide in some genial soul, we are rarely willing to take the whole world into our confidence, and yet, unless we are pretty sure of our congenial soul, this is the result that too often follows.

It is usually easy to receive confidences, but it is not always so easy to retain them; like murder, they "will out," whether we wish it or not, and we find ourselves betraying our friend's trust in us before we know what we are doing. This is inconvenient and humiliating; we had no intention of saying more than we ought to say; but something slipped out somehow, and lo! the secret confided to us is no longer in our keeping-our friend's confidence is betrayed. 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, Such persons are apt to be terrible bores. You meet them, it may be for the first time, in society. and they at once take you into their confidence, and tell you all about their most private af- fered.-Heb. 5 : 8. fairs. These do not interest you in the least, and you do not make the slightest pretence that they do, but this does not weigh with them at all. They still go on pouring their little stream of undesired confidences into your restlessly LESSON inattentive ear, and no lack of sympathy on your part will discourage them for a moment.

You may, perhaps, experience a trans-itory thrill of gratification for the first five minutes, for human nature is prone to vanity, and it seems more natural to believe ourselves singled out for some special reason, than to realize that there is nothing personal in all this, and that Jack, Tom, or Harry would— any, or all, of them—do just as well. When you once realize this, your last lingering shadow of interest dies out into helpless indifference, and you feel. and small blame to you, that there is nothing sacred in such confidences as these

Persons of this class have no power, apparently, of distinguishing between what is trivial and what has some pretens ons to importance; they pour all out together in one overwhelming torwords, and well it is for them if their hastily appropriated confidant has discrimination enough to keep silence as to some rash admission that slips out with the rest, some foolish repetition of things spoken in confidence. For there (54). is no more fruitful source of mischief He ... , was numbered with the transthan the reckless repetition to the world than the reckless repetition to the world of words spoken in confidence, nor is it They that had taken Jesus led him any excuse to say that the harm was done unwittingly. Want of thought is often the occasion of more evil in this (Mark 14 : 46). respect than deliberate intention, and it is far more difficult to combat. The officers. ...seized Jesus and bound details narrated by the other evangel-is far more difficult to combat. Mark tells of a young man (possi-Some persons, again, have as passion- II. Cruelly Beaten: ate a craving to receive confidences as The men that held Jesus.... beat others have to impart them. They are him (63). always looking out for mysteries, and With his stripes we are healed (Isa. longing for secrets. It is their ambition to be in everybody's confidence, and their glory to say: "Oh, yes; 1 knew about it long ago. Of course he told me." Such people will assure you their hands (Mark 14 : 65). that it is very strange that everybody Pilate therefore took Jesus, and always will tell them their private afscourged him (John 19:1). fairs-a conclusion at which you have III, Bitterly Reviled. already arrived youself; and really they Many other things spake they against don't at all like the responsibilityhim, reviling him (65). which you may believe or not, as you Prophesy unto us, thou Christ: who is please; but what can they do? If peohe that struck thee? (Matt. 26: 68). ple will confide in you, you can't help it, you know. And, after all, people They that passed by railed on him, wagging their heads (Mark 15: 29). must choose their own confidants; and They that were crucified with him reyou can't help it if other people resent proached him (Mark 15: 32). your knowing more than they do: and Who, when he was reviled, reviled not so on, in a strain of inane self-satisfacagain (1 Pet. 2: 23). tion, till you are most heartily weary of the whole subject. But one thing they do not tell you. and that is the unwearied efforts by which they won-or rather entrappedthe confidences they are so proud of. Led to his death. They breathe no hint of the long hours 2. "The men that held Jesus mocked him, and beat him." (1) The un-resisting Jesus; (2) The abusive they have lain in wait, listening for the faintest clue that they can catch up from the conversation around them, which will aid them in their unprincipled attempt to gratify their own idle 3. "Many other things spake they curiosity and self-love by forcing a confidence which would never have been against him, reviling him." voluntarily bestowed upon them. They The revilers; (2) The revilings; (3) keep the ignominious cause to them-The reviled.-(1) Speaking against Jesus; (2) Speaking for Jesus. selves, while they boast loudly of the gratifying result. But sometimes it will happen that I. Evil Surroundings: they fail to effect their object; try as Peter sat in the midst of them (55). they may, they cannot break through the reserve in which the secret they (Psa. 1:1). wish to learn is enveloped. In vain | Walk not in the way of evil men (Prov. they pretend to know much, in order 4: 14). that they may be told more; the un- Peter ... sat with the officers, to see principled stratagem fails to conthe end (Matt. 26: 58). vince; and they at length desist, angry and humiliated, full of bitter wrath against the "absurdity of some II. Cruel Denial: Evil company doth corrupt good man-ners (1 Cor. 15: 33). people, who make a mystery about He denied, saying, Woman, I know every little thing; and make as much him not (57). fuss about their ridiculous private af-Before the cock crow, thou shalt deny me thrice (Matt. 26: 34). fairs as though they were state secrets! Such miserable affectation, you know; as if anybody cared to hear about them, or would be at the bother of ask-Even if I must die with thee, yet will I not deny thee (Matt. 26: 35). He began to curse, and to swear, I know not this man (Mark 14: 71). ing." Or else they indulge in peevish com-If we shall deny him, he also will deplaints, and dwell much on ancient friendship, and the frank intercourse ny us (2 Tim. 2: 12). III. Bitter Repentance: of bygone years; asking, with long-drawn sighs and reproachful tears, if this is how it is all to end, and if this is My bones waxed old through my roar-He went out, and wept bitterly (62). holloon. "Glory be to the Father, and to he Son, and to the Holy Ghost, as it was at the beginning, is now and ever shall be, world without end. Amen." —There never was a woman who did-n't long to tell some other woman just how she ought to do up her hair." It is now it is all to end, and if this is gratitude and good-felling. It is most unwise to confide in persons of this de-scription. It is the love of meddling that moves them to interest themselves in our affairs, and this same love of meddling will ultimately lead them to confide these hard-won confidences to (Heb. 12: 17).

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. An intimate acquaintance with some people-and these sometimes most amiable and attractive members of society-will by no means predispose us to confide in them.

Quite the contrary; and we naturally feel it a little unreasonable that they should resent our reserve, and reproach us for our want of confidence. After all, they have only themselves to thank for it; their own peculiarities or deficiencies are the true reasons of our silence; but it would scarcely help matters were we to tell them so; for the most garrulous persons are usually those who most bitterly resent the imputation of garrulity, and those who most eagerly claim our confidences, are usually those who will most readily impart them to others.

SUNDAY SCHOOL LESSON. SUNDAY, NOVEMBER 2, 1890.

Jesus Accused. LESSON TEXT.

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

LESSON PLAN.

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 suf-

LESSON TOPIC: The Son's Sorrows Multiplied. c 1 A bread by His R.

OUTLINE:	1 **	54, 63-65.	1000, 10,	
	2.	Denied by His ys, 55-62	Friend,	
	3.	Condemned by ders, vs. 66-71,	the El-	

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

DAILY HOME READINGS :

- M.-Luke 22 : 54-71. The Son's sorrows muliplied.
- T.-Matt. 26 : 57-75. Matthew's parallel narrative. W.-Matt. 14 : 53-72.

Mark's parallel narrative. T.-John 18: 12-27. John's paral-

lel narrative. F.-Acts 2: 22-36. Peter on Christ's

sufferings. S.-Heb. 5: 1-14. Christ's sym-

pathy with sufferers. S.-1 Pet. 4 : 1-19. Christ a pattern for sufferers.

- 1. "Peter sat in the midst of them, (1) Peter's seat; (2) Peter's sin. roundings; (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; (8) The denied Lord.

3. "He went out, and wept bitterly." (1) Peter's sin; (2) Peter's sorrow, -(1) Base denial; (2) Bitter tears.

III. CONDEMNED BY THE ELDERS.

The Council. The assembly of the elders was

gathered together (66). The rulers take counsel.... against the

Lord (Psa. 2: 2). Took counsel against Jesus to put him

to death (Matt. 27:1). The whole council, held a consultation

Mark: 15: 1).

The whole company brought him be-fore Pilate (Luke 23: 1).

II. The Question: If thou art the Christ, tell us (67).

Who do men say that the Son of man

is? (Mast. 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 histeaching (John (18: 19).

III. The Conclusion:

We ourselves have heard from his own mouth (71).

Behold, now ye have heard the blas-phemy (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 handof God." (1) The Son's posi-tion; (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 as-suring 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 18:40; Acts 3:13, 14). Denying his doctrines (Mark 8:38;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).

Denters will be denied (Matt. 10 : 33 ;

mission that she was dying in a haunt of iniquity near by. Who would go to tell her of the Christ of Mary Magdalen? This one of the Christ of Mary Magdalen? This one refused and that one refused, saying. "I dare not go there." A Christian woman, her white locks typical of her purity of soul, said, "I will go, and I will go now." She went and satdown by the dying girl and told of Christ who came to seek and save that which was lost. First to the forlorn one came the tears of repentance, and begun to hope for the pardon of Him just before she breathed her last she said to the angel of mercy bending over her pillow.

feathered descendants of Elijah's ravens still wing their way across this ravine, but are not like the crows we supposed them to be. They are as large as eagles, and one of them could carry in its beak and clinched claw at once enough food for a half dozen Elijahs. No thanks to the ravens; they are carniv-erous, and would rather have picked out the eyes of Elijah, whom they found at the mouth of the cave on the side of Cherith waiting for his breakfast, having drunk his norning beverage from the rushing stream beneath, than have been his butters and purveyors. purveyors.

But God compelled them, as He always has

i saw the city as it was when Mark Antony fave it to Cleopatra and Herod bought it from her. And I heard the hoofs of its swift deeds and the rumbling of its chariots and the shouts of excited spectators in its amphi-theate

arbuncle flaming as the might mounted by arbuncle flaming as the morning; upholstery lyed as though dipped in the blood of battle lelds; robes encrusted with diamond; mo-maics white as sea foam flashed on by auroras;

Noom, and desolution to desolution, and woe to woe, until, perhaps the rippling waters of the fountain of Elisha suggesting it—as bounds will sometimes give direction to a fream—I thought that the waters of Christ's alvation and the fountains "open for sin ind uncleanness" were rolling through that plain and across the continent, and rolling yound the earth, until on either side of their yound the earth, until on either side of their panks all the thorns became flowers, and all the deserts gardens, and all the lovels mansions, and all the fu-ierals bridal processions, and all the blood of war was turned into dahlias, and all the proans became anthems, and Dante's "In-terno" became Dante's "Divina Commedia," and "Paradise Lost" was submerged by "Paradise Regained," and tears became rrystals, cruel swords came out of foundries flistening plowshares, and in my dream at flistening plowshares, and in my dream at the blast of a trumpet the prostrated walls

histening plowshares, and in my dream at the blast of a trumpet the prostrated walls of Jericho rose again. And some one told me that as these walls in Joshua's time at the sounding trumpets if doom went down, now at the sounding rumpet of the gospel they come up ugain. And I thought a man appeared at the door of my tent, and I said. "Who are you and from whence have you come?" and he said, "I am the Samaritan you heard of at the tavern on the road from Jerusalem to Jericho, as taking care of the man who fell among thieves, and I have ust come from healing the last wound of the ast unfortunate in all the earth." And I to se from my pillow in the tout to greet him, and my dream broke and I realized it was puly a dream, but a dream which shall be-tome a glorious reality as surely as God is rue and Christ's gospel is the world's Ca-tholicon. "Giory be to the Father, and to the Son, and to the Holy Ghost, as it was at the boginning, is now and ever shall be, world without end. Amen."

LESSON ANALYSIS. I. ABUSED BY HIS FORS. I. Rudely Arrested:

IL DENIED BY HIS FRIEND.

They seized him, and led him away LESSON SURBOUNDINGS.

> 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 bly 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 denual; the trial before Caiaphas; 1. "They seized him, and led him Peter's third denial; the mocking by away." (1) The holy victim: (2) the officers; the morning trial, narrated away." (1) The holy victim: (2) the officers; the morning trial, narrated in the lesson.

The main difficulty is regarding the pose .-- Jesus (1) Seized by the rabble; (2) Torn from his friends; (3) hearing before Annas. The Author-ized Version translates John 18:24, "had sent" (which is not literal), to imply that the previous verses refer to Caiaphas. On the other had, if John throng.-(1) Held; (2) Mocked; (3) 18: 19-24 refers to a hearing before Beaten. John calls him "the highpriest.

PLACE. - The palace of the highpriest was the scene of Peter's denials, 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 meet-ing, "the room Gazith, at the east corner of the court of the temple." TIME.-Between midnight and early

morning of Friday, the 15th of Nisan, 783 A. U. C.; that is, April 7, A. D. 30. PERSONS .- Peter, the crowd in the high-priest's palace, a certain maid, two men who successively recognized Peter, the Lord Jesus and those who maltreated him, the Sanhedrin. INCIDENTS.-The capture of Jesus,

who is taken to the high-priest's house; Peter follows afar off, goes in to warm himself at the fire kindled in the court, is three times recognized, and denies his Lord three times; the Lord looks on him, Peter remembers the predic-tion, and goes out and weeps bitterly. The attendants mock Jesus, ask him to prophesy, and maltreat him with hand and tongue. The Sanhedrin assemblys in the early morning; Jesus is asked whether he is the Christ; he declines to answer, because they would not be-lieve; he is then asked whether he is the Son of God; an affirmative reply is on him, Peter remembers the predicthe Son of God; an affirmative reply is followed by formal condemnation. PARALLEL PASSAGES.—Matthew 26:

57 to 27 :1; Mark 14:53 to 15:1; John 18:12-97.

2 Tim. 2 : 12). Destruction follows (2 Pet. 2 : 1 ; Jude

15).