

REV. DR. TALMAGE'S SERMON

The Brooklyn Divine's Sunday Sermon.

Subject: "The Wonderful Distance Traversed by Christ."

TEXT: "So lifted up mine eyes the way toward the north."—Ezekiel viii, 5.

At one o'clock on a December afternoon through Damascus gate, we are passing out of Jerusalem for a journey northward. Ho!

In traveling along the roads of Palestine I am impressed with the fact that Christ for the most part went alone. We find Him occasionally on a boat, and once riding in a triumphal procession, as when He came to Jerusalem.

We are accustomed to read that Bethany is two miles from Jerusalem. Well, any man in ordinary health can walk two miles without fatigue. But not more than one man out of a thousand can walk from Bethany to Jerusalem without exhaustion.

It is like walking a small thing that Christ walked from Jerusalem to Nazareth. But it will take us four days of hard horseback riding, sometimes on a trot and sometimes on a gallop, to do it this week.

We tried to get a new horse other than that on which we had ridden on the journey to the east. But we had failed, and our close acquaintance with the horse world is that this is the best horse to get.

On and around this hill the armies of the crusaders at the siege of the city threw themselves on their faces in worship. Here most of the besieging armies encamped the night before opening their volleys of death arrows.

Now we pass on to where seven youths were put to death by being crucified, hanged or hung in chains for anything they had themselves done, and a reparation for what their father and grandfather had done.

Perhaps not, nevertheless I think you will find him in the temple, the heavenly temple. There has not been an hour in heaven the last one hundred years when parents in glory had not announced to their children the salvation of children whom they left in this world prodigal. We often have to say "I forgot," but God has never yet once said "I forgot."

That night at Bethel I stood in front of my tent and looked up, and the heavens were full of ladders, first ladders of clouds, then ladders of stars, laid out upon the heavens were angels of beauty, angelic consolation, angels of God, ascending and descending. "Surely, God is in this place," said Jacob, "and I know it."

More or less successful attempts have been made to graft nearly all the different tissues of the body, including skin, bone, teeth, muscle, nerves, gland, eyes, mucous membrane, etc. Dr. W. G. Thompson now reports a successful experiment in brain grafting, a small piece of the brain of a cat being made to grow on the brain of a dog.

It is proposed to put the newspaper reporters of Brussels, Belgium, in uniform, and a semi-military costume, with a handsome frogged tunic, suggested as the proper thing. The desirability of the uniform was first made apparent at the Stanley reception, when they were hustled about like ordinary mortals because their dignity was not known.

er. I am not tired. You might as well expect God to get tired as for a mother to get tired. I cared for those boys when they lay on my breast in infancy, and I will not forsake them now that they are dead.

Do you know what that scene by our roadside in Palestine makes me think of? It is no annual scene. Right here in these three cities by the American seaboard some one thousand cases this moment worse than that of mothers watching boys that the rum alone, that annex of hell, has gibbeted in a living death.

Do you say that young man is yet alive? No; he is dead. Deal to his father's entries. Dead to his mother's prayers. Dead to the family altar where he was reared. Dead to all the noble ambitions that once inspired him.

I think God there is now coming forth a magnificent crop of your ministers, and taking the pulpits in all parts of the land. I shall their coming, and tell these young mothers to shake out the solemnities of centuries, and get the old-fashioned shelves of theological discussions which have no practical bearing on this age, which needs to get rid of its sins and have its sorrows comforted.

Years ago I went up to the door of a factory in New England. On the outside door I saw the words, "No admittance." I went in and came to another door over which were the words, "No admittance." I went in, and came to the third door inscribed with the words, "No admittance."

I must spur on our Arab steed, and here we come in sight of Beeroth, said to be the place where Joseph and Mary missed the child Jesus on the way from Jerusalem to Nazareth, going home now from a great national festival. "Where is my child, Jesus?" says Mary. "Where is my child, Jesus?" says Joseph.

After a while a man brought on the platform a beautiful little tot that looked like a piece of heaven dropped down, and said, "Here is that child." And I forgot all that I was preaching about, and lifted the child to my shoulder and said, "Here is the lost child, and the mother will come and get her right away, or I will take her home and bring her to my own brood."

I bear down on you to-day with a mighty comfort. Mary and Joseph said: "Where is John?" "Where is Henry?" or where is George? Well, I should not wonder if you found him after a while. Where in the same place where Joseph and Mary found their boy—in the temple. What do I mean by that? I mean you do your duty toward God, and toward your child and you will find him after a while in the kingdom of Christ.

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There is great need in the present day for moderation and self respect in the saying and doing of smart things, as applied to kindness or unkindness; the aspect of present events enforces these measures. It is a noble duty to lessen fatigue by rendering help, and there are so many and various ingenious ways by which all the world can share in this work cordially, either by individual right or combined effort.

But we must hurry on, for the multitudes and gaggle men have been ordered to pitch our tents for the night at Bethel. It is already getting so dark that we have to give up all idea of going on to the west, and have to rely on our sagacity. We ride down amid mud cabins and into ravines, where the horses leap from depth by deeper rocks below.

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KINDNESSES.

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SUNDAY SCHOOL LESSON.

SUNDAY, NOVEMBER 23, 1930. Jesus Crucified.

LESSON TEXT. (Luke 23: 33-47. Memory verses: 33-34.)

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 suffered.—Heb. 5: 8.

LESSON TOPIC: The Son's Life Surrendered.

LESSON OUTLINE: 1. The Lord Crucified, vs. 33-34. 2. The Malefactor Saved, vs. 39-43. 3. The Life Surrendered, vs. 44-47.

GOLDEN TEXT: The Lord hath laid on him the iniquity of us all.—Isa. 53: 6.

DAILY HOME READINGS: M.—Luke 23: 33-47. The Son's life surrendered. T.—Matt. 27: 33-56. Matthew's parallel narrative. W.—Mark 15: 22-41. Mark's parallel narrative. F.—John 19: 16-30. John's parallel narrative. F.—Ps. 22: 1-8. The will of the distressed. S.—Gal. 3: 1-14. Made a curse for us. S.—1 John 1: 1-10. Cleaned by the blood.

LESSON ANALYSIS. I. THE LORD CRUCIFIED.

1. The Place: The place which is called the skull (33). A place called Golgotha, the place of a skull (Matt. 27: 33). The place of a skull, called Golgotha (Mark 15: 22). The place of a skull, called in Hebrew Golgotha (John 19: 17). Jesus... suffered without the gate (Heb. 13: 12).

2. The Crucifixion: There they crucified him (33). They crucified him, and part his garments among them (Mark 15: 24). They crucified him, and with him two others (John 19: 18). I shall see in his hands the print of the nails (John 20: 25). Whom ye slew, hanging him on a tree (Acts 5: 30).

3. The Superscription: A superscription over him, This is the King of the Jews (38). His accusation written, This is Jesus the King of the Jews (Matt. 27: 37). The superscription, "The King of the Jews" (Mark 15: 26). A title, "... Jesus of Nazareth, the King of the Jews" (John 19: 19). It was written in Hebrew, and in Latin, and in Greek (John 19: 20).

4. "There they crucified him." (1) The place,—"there;" (2) The executors,—"they;" (3) The deed,—"crucified;" (4) The victim,—"him."

2. "Father, forgive them; for they know not what they do." (1) The address; (2) The plea; (3) The argument.—The Son's appeal: (1) To the Father; (2) For forgiveness; (3) On behalf of murderers.

3. "This is the King of the Jews." The superscription on the cross (1) As placed by Pilate; (2) As repudiated by the Jews; (3) As decreed of God.

II. THE MALEFACTOR SAVED. We receive the due reward of our deeds (41). I will confess my transgressions:... thou forgiveest (Ps. 32: 5). Whoso confesseth... them shall obtain mercy (Prov. 28: 13). With the mouth confession is made unto salvation (Rom. 10: 10). If we confess, "... he is faithful and righteous to forgive" (1 John 1: 9).

III. Prayer: Jesus, remember me when thou comest in thy kingdom (42). Remember me, O my God, for good (Neh. 13: 31). According to thy loving kindness remember thou me (Ps. 25: 7). Call upon me in the day of trouble; I will deliver thee (Ps. 50: 15). Whosoever shall call upon... the Lord shall be saved (Rom. 10: 13).

IV. Salvation: To-day shalt thou be with me in Paradise (43). Where I am, there shall also my servant be (John 12: 26). I... will receive you unto myself (John 14: 3). I will that, where I am, they also may be with me (John 17: 24). Willing rather... to be at home with the Lord (2 Cor. 5: 8).

1. "Save thyself and us." (1) In form, a plea; (2) In fact, a reproach.

2. "Jesus, remember me when thou comest in thy kingdom." (1) A broad outlook; (2) An humble petition; (3) A sublime trust.

3. "To-day shalt thou be with me in Paradise." To-day (1) Begun in the dungeon; (2) Spent on the cross; (3) Ended in Paradise.—(2) Unspeaking blessedness; (2) Assured blessedness; (3) Immediate blessedness.

V. THE LIFE SURRENDERED. I. The Rent Veil: The veil of the temple was rent in the midst (45). The veil shall divide... the holy place and the most holy (Exod. 26: 35). The veil... was rent in twain from the top to the bottom (Matt. 27: 51). Entering into that which is within the veil (Heb. 6: 19). Having... boldness to enter into the holy places... through the veil (Heb. 10: 19, 20).

II. The Surrendered Life:

He gave up the ghost (46). He poured out his soul unto death (Isa. 53: 12). I lay down my life for the sheep (John 10: 15). No one taketh it away from me, but I lay it down (John 10: 18). Who loved me, and gave himself up for me (Gal. 2: 20).

III. The Just Declaration: Certainly this was a righteous man (47). Truly this was the Son of God (Matt. 27: 54). Truly this man was the Son of God (Mark 15: 39). I... found no fault in this man... nor yet Herod (Luke 23: 14; 15). Holy, guileless, undefiled, separated from sinners (Heb. 7: 26).

1. "A darkness came over the whole land." (1) Jesus in agony; (2) Nature in gloom; (3) Humanity in awe.

2. "The veil of the temple was rent in the midst." (1) The rent veil; (2) The opened way; (3) The welcomed world.

3. "He gave up the ghost." (1) Prophecy fulfilled; (2) Duty done; (3) Life ended. (1) The Lord's life surrendered; (2) The world's life secured.

LESSON BIBLE READING. THE SEVEN SAYINGS ON THE CROSS. Prayer for his murderers (Luke 23: 34). To the dying malefactor (Luke 23: 43). Caring for his mother (John 19: 26, 27). Calling upon God (Matt. 27: 46; Mark 15: 34).

Expressing his thirst (John 19: 28). His finished work (John 19: 30). His last words (Luke 23: 46).

LESSON SCHEDULES. INTERVENING EVENTS.—After Pilate yielded, Jesus was led within the praetorium by the soldiers, and scourged. The soldiers mocked him, putting a purple robe on him, crowning him with thorns, and placing a reed in his hand. To these mock insults of royalty they do mock reverence, accompanied by maltreatment. Pilate then leads Jesus forth, probably to excite compassion, but the Jews cry out "Crucify him!" Pilate remonstrates, but they assert that Jesus had made himself the Son of God. Pilate, in alarm, enters into the praetorium, and questions Jesus again. Again seeking to release him, Pilate is told by the Jews that Jesus is the enemy of Caesar. He now yields, and publicly washes his hands (though this act is placed earlier by many). Jesus is brought forth again, and presented to the Jews as their king. They call for his crucifixion, and reply to the faint plea of Pilate, "We have no king but Caesar."

Jesus is then led to the place of crucifixion, together with two robbers. On the way, Simon of Cyrene is seized, compelled to bear the cross after Jesus. Many women follow, expressing sympathy, to whom Jesus utters a warning about the fall of Jerusalem.

"PLACE.—The site of 'The skull' ('Calvary,' from the Latin form) is still disputed.

TIME.—From late morning until three in the afternoon of Friday, the 15th of Nisan, 783 A. U. C.; that is, April 7, A. D. 30.

PERSONS.—Jesus and two robbers; the Roman soldiers, with a centurion in command; the multitude, with hostile rulers among them.

INCIDENTS.—The crucifixion takes place; as the cross is set up, Jesus prays for the soldiers; they part his garments by lot; the rulers mock him; the soldiers also deride him, referring to the superscription. One of the robbers begins to rail; the other rebukes him, and shows his penitence and his faith in Jesus, who promises, "To-day shalt thou be with me in Paradise." About noon, darkness sets in, lasting for three hours. The veil of the temple is rent in twain. The last saying of our Lord is, "Father, into thy hands I commend my spirit." He expires, and the centurion, astonished, glorifies God, declaring that this is a righteous man.

PARALLEL PASSAGES.—Matthew 27: 33-54; Mark 15: 22-39; John 19: 17-30.

A STRANGE discovery was made at one of the towns on the upper Niger by Commander Davoust and his comrades. They found a piece of evidently very old European pottery. It was fixed upon the summit of a mosque, and the Moham-medan natives told the travelers that it had been given to them near the beginning of this century by a white man who was going down the river. From all the information the travelers collected they could reach no other conclusion than that the donor of this little vase was Mungo Park, the pioneer of African exploration in the last hundred years.

AN OLD STORY WELL TOLD. In Palestine, long years ago—so runs the legend—where Kedron's sparkling waters flow across their sands of gold. And Mount Moriah lifts his head above the sunny peaks of gold. Two brothers owned—"tis said, A field of golden grain. And when the sun 'n' days had come, And all the rocks and sheaves stood waiting for the 'harvest home,' Among the withering leaves, The elder brother said one night: "I'm stronger far than Saul, My younger brother, 'tis but right I should give him all These sheaves upon the plain We've won together; so I'll give him my stack of grain. And he will never know!" Scarce had he left the sheaves of wheat, When quietly there came Across the field a stealthy feet, On errand just the same as he. The younger lad, who said: "I see My brother Simon's need is greater far than mine, for he Hath wife and child to feed; And to his wife I'll give my sheaves— 'Tis but right, I know; And he will never think who leaves These wheat stacks on his row!" Next morning, when the brothers twain began to count their store, Behold each found his stacks of grain 'Tis tumbled as before! "Why 'twill be mine!" in great surprise Each to himself then said, "I'll watch to-night to see who cries 'Those tricks when I'm a-bed!' And so, half way across the plain They met—each one bent o'er With sheaves and stacks of golden grain To swell his brother's lot; He thought Saul and Simon! Would to-day More brothers might be found Who seek each other's good away, And in kind deeds abound. Christian Union.