

REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject: "Bricks Without Straw."

TEXT: "The Burden of Egypt." Isaiah 45: 1.

What is all this excitement about in the streets of Cairo, Egypt, this December morning in 1889? Stand back! We hear loud voices and see the crowds of people...

I asked all around me for the man in the carriage, but no one seemed to know. Yet as I fell back with the rest of the...

Now, my hearers, in this course of sermons I am only serving you the same old message...

On other Sabbath's I left you studying what they must have been in their glory; the Hypostyle hall of Karnac, the architectural miracles of Luxor, the Colonnade of Thebes...

And then, one of which will put a man in wretchedness, came in clusters from the north and the south of the Nile...

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Now you see how the Pharaoh could afford to build such costly works. It cost them nothing for wages—nothing but the tears and blood of the toilers, and tears and blood are cheap drift for debris. "Bricks without straw" may not be made of any material until you know that the bricks were usually made with "crushed straw." Straw crushed by the feet of the oxen in the threshing...

That governmental outrage has always been a characteristic of Egyptian rulers. Taxation to the Egyptian farmer is not only excessive in the Bible times as well as it is in our own time. A modern traveler gives the figures concerning the cultivation of seventeen acres of the yield of the field stated in plasters:

Table with 2 columns: Item, Amount. Rows include Produce, Clear produce, Taxes, and Amount cleared by the farmer.

Or, as my authority declares, seventy per cent of what the Egyptian farmer makes is paid for taxes to the government. Now, that is not so much the Egyptian as the American. You say, "Why did they stand it?" Because they had to stand it. You see along back in the world's twilight...

After awhile Egypt took a turn at famine, and those descendants of Jacob, the Israelites, came to a great storehouse which Joseph had provided, and paid in money for corn. But after awhile the money gave out and then they paid in cattle. Then, the government had no more possession of the government, but the Hebrews bought corn from the government by surrendering themselves as slaves.

Where was help to come from? Not the Pharaoh, Pharaoh sat upon that. Not the Pharaoh's officers, commanded that. Not surrounding nations, Pharaoh's threat made them all tremble. Not the gods Amen and Osiris or the goddess Isis, for Pharaoh built his temples out of the groan of his diabolical servitude. But one hope was left. Pharaoh, while in his bathing house on the banks of the Nile, had word brought her that there is a baby about on the river in a cradle made of reeds.

Of course there is excitement all up and down the banks, for an ordinary baby in an ordinary cradle attracts attention, but an infant in a cradle that is seen on a river across not only admiration, but curiosity. Who made that boat? Who made it water tight with bitumen? Who...

And first one carries him and then another carries him, and all the way up the bank he runs a gambler of chance. Till Thonoria rushes out of the bathing house and says: "Beautiful foundling, I will adopt you as my own. You shall yet wear the Egyptian crown and sit on the Egyptian throne." No! No! No! He is to be the emancipator of the Hebrews. Tell it in all the brick kilns. Tell it among all those who are writing under the lash. Tell it among all the cities of Memphis and Heliopolis and Zoan and Thebes. Before him a sea will be on a mountain top, alone, this one will receive from the Almighty a law that is to be the foundation of all good law while the world lasts. Where he is dead, God will...

would allow the despotism against his people to go no farther. Masing bricks without straw.

In oppression still goes on. Demand of your wife appropriate wardrobe and beautiful table without providing the means necessary—bricks without straw. Cities mending in the public school faithful and successful instruction without giving the teachers competent livelihood—bricks without straw. United States government on Washington full attention to the interests of the people, but on compassion, on which we count, we do not count on when twenty times in these times not sufficient to preserve their influence and respectability—bricks without straw.

In many parts of the land churches demanding of pastors vigorous sermons and sympathetic service on starvation salary; clerics on four hundred dollars a year. Bricks without straw. That is one reason why there are so many poor bricks.

Let all oppressors whether in homes, in social life or political life, in private life or public life know that God hates oppressors, and they will all come to grief here or hereafter. Pharaoh thought to die a conqueror, a cunning thing, a decisive thing when for the complete extinction of the Hebrews in Egypt he ordered all the Hebrew boys massacred, but he did not find it so fine a thing. Some of the worst of them are on a small scale in households, as when a man, because his arm is strong and his voice loud, dominates his poor wife into a domestic slavery, where she is a lifetime serf, her opinion disregarded, her tastes insulted, and her existence a wretchedness, though the world may not know it.

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It was so intensely hot at San Miguel, Cal., recently that some chemicals in the principal drug store exploded from the high temperature and set fire to the building.

A Philadelphia firm is making great success in tinning articles made of cast iron. The articles so treated are far more durable than galvanized or japanned ware, and are equally cheap.

Jupiter is larger than all the other planets and satellites of the solar system. The sun is a little more than 100 times larger than Jupiter. But Arcturus is 550,000 times larger than the sun.

An elevated electric railway between Chicago and Milwaukee, a distance of eighty-five miles, on which trains are to make the run in "an hour at most," is an enterprise recently incorporated.

A philological statistician calculates that in the year 2000 there will be 1,700,000 people who speak English, and that the other European languages will be spoken by only 500,000,000 people.

The distance of the horizon is governed by the height of the eye above the earth or sea. On the sea with the eye at a height of five feet, the distance would be three miles; at sixty feet in height, ten miles.

Scientists claim that the first appearance of the North American Continent above the waters was in a small angular section, extending from the Great Lakes northeast to Labrador, and northwest to the Arctic Ocean.

Professor Tacchini, at Rome, has found that the marching of a regiment of soldiers 150 yards away was registered by the earthquake apparatus located in the tower of the college at a height of 125 feet above the city.

The demand for American screws is so great in England and Germany that a screw company of Providence has established a branch factory in Leeds, England, and will put up another on the Continent.

There are 1930 foreign students at German universities: 331 of them are from Russia, 257 from Austria, 225 are Swiss, 197 English and 436 Americans, mostly from the United States.

A scientific observer publishes a pamphlet to show that the European jaw is narrower through the lesser severity of its labors than that of the later English are smaller than those of ancient Britons or even of Australians.

Red stockings are generally colored from matters of aniline, which contain large quantities of antimony products. When perspiring, this matter becomes soluble, enters the pores of the skin, and produces a violent rash.

The Mexican Government has been experimenting with a new machine for manufacturing rami. The machine made one and a quarter tons per day and the expense of cleaning the fibre was only 4 7-10 cents per pound.

The Smithsonian Institute at Washington has received from China a pair of stockings manufactured from human hair. They are worn by fishermen over cotton stockings (being too rough for the naked skin), and under straw shoes, as a protection against moisture.

To the inhabitants of the moon, if there be any such beings, the earth appears sixteen times larger than the sun and of a blue color. That the astral boreals is the tall to the earth like the tall to comets, as seen from the moon's craters, and our globe is a bright and beautiful trail.

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SCIENTIFIC.

Mercrocidine is a new antiseptic.

Doctors say that the left leg is usually stronger than the right.

There is no way to end wood better or cheaper than by steaming.

Scientific men insist upon it that Nitrates falls are receding every year.

Recent experiments show that with proper appliances ordinary light can be used in making photographs.

The average of the pulse in infancy is one hundred and twenty beats per minute; in manhood, eighty; at sixty years, sixty.

A new mineral has been discovered in Texas which is said to be seven times stronger than any other when made into wire.

Fahrenheit at first used alcohol in making his thermometers. He was led to use mercury after experimenting with boiling water.

By a recent appliance to kitchen ranges the refuse from the kitchen is thoroughly dried, converted into charcoal, and used as fuel.

Electric pleasure boats are now in use in many places. Storage batteries are used in them, although the novelty is somewhat expensive.

It has been found after elaborate experiments that sewage can be more efficiently filtered through open sand than through sand covered with soil.

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SUNDAY SCHOOL LESSON.

SUNDAY, NOVEMBER 27, 1891. Christ Betrayed.

LESSON TEXT. (John 18: 1-13. Memory verses, 4-6.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Son of God.

GOLDEN TEXT FOR THE QUARTER: These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20: 31.

LESSON TOPIC: The Son Enduring Betrayal.

LESSON OUTLINE: 1. The Place of Betrayal, vs. 1, 2. 2. The Act of Betrayal, vs. 3, 4. 3. The Results of Betrayal, vs. 5, 6.

GOLDEN TEXT: The Son of man is betrayed into the hands of sinners.—Mark 14: 41.

DAILY HOME READINGS:

M.—John 18: 1-13. The Son enduring betrayal. T.—Matt. 26: 26-56. Matthew's parallel narrative. W.—Mark 14: 32-52. Mark's parallel narrative. T.—Luke 22: 39-53. Luke's parallel narrative. F.—Psa. 55: 1-23. Betrayal foreshadowed. S.—Matt. 26: 1-16. Betrayal planned. S.—Matt. 27: 1-10. The remorse of Judas.

LESSON ANALYSIS.

I. THE PLACE OF BETRAYAL. I. A Neighboring Garden: Kidor, where was a garden (1). Then cometh Jesus with them unto... Gethsemane (Matt. 26: 35). A place which was named Gethsemane (Mark 14: 32). Did not I see thee in the garden with him? (John 18: 26).

II. THE ACT OF BETRAYAL. I. The Base Leader: Judas then... cometh thither (3). Judas Iscariot, who also betrayed him (Matt. 10: 4). Satan entered into Judas who was called Iscariot (Luke 22: 3). Judas fell away, that he might go to his own place (Acts 1: 25). II. The Sublime Discourse: Jesus saith unto him, I am he (5). Jesus saith unto him, Thou hast said (Matt. 26: 64). And Jesus said, I am (Mark 14: 62). I that speak unto thee am he (John 4: 26). III. The Overwhelming Glory: They went backward, and fell to the ground (6). We beheld his glory, glory... as from the Father (John 1: 14). There shone... a light out of heaven; and he fell upon the earth (Acts 9: 3, 4). When I saw him, I fell at his feet as one dead (Rev. 1: 17).

IV. The Meek Surrender: If therefore ye seek me, let these go their way (8). I gave my back to the smiters (Isa. 50: 6). He humbled himself, and opened not his mouth (Isa. 53: 7). He humbled himself, becoming obedient unto death (Phil. 2: 8). V. The Loving Care: Of those whom thou hast given me, I lost not one (9). Of all that which he hath given me I should lose nothing (John 6: 39). No one shall snatch them out of my hand (John 10: 28). I guarded them, and not one of them perished (John 17: 12).

III. THE RESULTS OF BETRAYAL. I. Indignation: Peter... having a sword drew it, and struck the high priest's servant (10). They were moved with indignation concerning the two brethren (Matt. 20: 24). When the disciples saw it, they had indignation (Matt. 26: 8). Moved with indignation because Jesus had healed (Luke 13: 14). II. Reproof: Put up the sword into the sheath (11). All they that take the sword shall perish with the sword (Matt. 26: 52). Then would my servants fight (John 18: 36). He touched his ear, and healed him (Luke 22: 51). III. Submission: The cup which the Father hath given me, shall I not drink? (11). Are ye able to drink the cup that I am about to drink? (Matt. 20: 22). Not as I will, but as thou wilt (Matt. 26: 39). Thy will be done (Matt. 26: 42). IV. Arrest: So the band... seized Jesus and bound him (12). As a lamb that is led to the slaughter (Isa. 53: 7). He... was numbered with the transgressors (Isa. 53: 12). They seized him, and led him away (Luke 22: 54).

Verse 1.—"He went forth with his disciples over the brook Kidron." (1) The journey; (2) The company; (3) The destination; (4) The purpose. Verse 2.—"Jesus oft times resorted thither with his disciples." (1) The sacred resort; (2) The favored company; (3) The established custom; (4) The holy aim. Verse 4.—"Whom seek ye?" (1) The ungodly intruders; (2) The majestic Lord; (3) The searching question. Verse 5.—"I am he." (1) He whom they sought; (2) He whom they hated; (3) He whom they would kill. Verse 6.—"They went backward, and fell to the ground." (1) An awe-inspiring presence; (2) A conscience-stricken crowd. Verse 8.—"Let these go their way." (1) Self-surrendered; (2) Others saved. Verse 9.—"I lost not one." (1) The Lord's power; (2) The saint's safety. Verse 10.—"Peter... struck the high priest's servant." (1) The impetuous Peter; (2) The wounded servant; (3) The helping Lord. Verse 11.—"The cup which the Father hath given me, shall I not drink?" (1) The cup appointed by the Father; (2) The cup accepted by the Son.—(1) The cup given; (2) The cup drunk. Verse 12.—"The band... seized Jesus and bound him." (1) The wicked Jews; (2) The Holy Captive.—(1) The captors; (2) The captive; (3) The captive.

LESSON BIBLE READING. JUDAS ISCARIOT. The son of Simon (John 6: 71; 13: 2, 26). Called to the apostleship (Matt. 10: 4; Mark 3: 19). Foreknown as the betrayer (John 6: 64; 13: 11, 18). Steward for the apostles (John 12: 6; 13: 29). Bargained to betray Jesus (Matt. 26: 14-16). Gave access to Satan (Luke 22: 3; John 6: 70; 13: 27). Led the arresting party (John 18: 3; Acts 1: 16). Kissed the Lord as a signal (Luke 22: 47, 48).

Was filled with remorse (Matt. 27: 3-10; Acts 1: 18, 19). Branded as betrayer (Matt. 10: 4; Luke 6: 15). LESSON SURROUNDINGS. INTERESTING EVENTS.—The prayer of our Lord, in the closing part, extends to petition for the whole of his people, especially for their unity. The final words indicate that the true knowledge of God can come only through Christ, and that God's love for Christ's people is akin to his love of Christ himself. If the entire discourse of John 14-17 is spoken in the upper room, the Hall was probably sung after the discourse. Before verse 3 of the lesson there occurred: The taking of three disciples to watch with Jesus; the withdrawal of Jesus to pray alone; the agony in Gethsemane; the angel strengthening Jesus; three returns to the three disciples, who were sleeping; the third time our Lord announces the coming of his betrayer.

PLACE.—Beyond the brook Kidron, at or near the foot of the Mount of Olives. The traditional site of Gethsemane is probably near the place, though some think it too near the public road. Tradition has marked out the various places, where the agony, the betrayal, and the arrest, occurred; but such an identification is scarcely possible. Jesus was led to Annas, who, according to Mark, occupied part of the same palace with Caiaphas. This was the scene of the night trial and Peter's denial. But others object to this. On the latter view there is nothing to indicate the scene of verse 13.

TIME.—Late at night on Thursday, the 14th of Nisan, April 6, A. U. C. 783.—A. D. 30. According to Jewish reckoning, the fifteenth day of Nisan had begun. PERSONS.—Jesus and the eleven; Judas, a band of Roman soldiers, and officers of the Jews (with a mixed crowd following, according to the other accounts); Simon Peter and Malchus, a servant of the high-priest; Annas. INCIDENTS.—The departure over Kidron to the garden (Gethsemane), a frequent resort of Jesus, known to Judas, was with the band of Roman soldiers and some of the temple watch and others, comes to seek Jesus: He goes forth to meet them, and asks whom they seek; they answer, "Jesus of Nazareth;" when he answers, they fall to the ground. He repeats his question, and, receiving the same answer, asks that his disciples be spared. At this point, Judas probably kisses Jesus,—the preconcerted signal for the officers. Simon Peter smites off the ear of Malchus, apparently when the attempt is made to seize Jesus; he is rebuked by our Lord, who (according to Luke) heals Malchus. The capture then occurs, and Jesus is led to Annas. Other details are given in the parallel accounts. PARALLEL PASSAGES.—Matthew 26: 47-66; Mark 14: 43-65; Luke 22: 47-63.

To Obtain Oil from Flaxseed. There are two processes used in making linseed oil from flax, the cold process and that in which heat is used. By the first the seed is ground in its raw state, and the meal obtained is subjected to powerful hydraulic pressure, which extracts the oil that it contains. In the second process the seed is first roasted and then ground in a mill in the same manner, and is pressed at a steam heat of 200 degrees. The resulting oils from these two processes have very different qualities. The cold-pressed oil is of a golden yellow color, almost tasteless, and quite sticky. It does not keep very well, but turns dark colored, and becomes rancid, even if exposed to the air. The roasting process destroys the gummy matter in the inner coating of the seeds, and the oil obtained is less mucilaginous, and it is darker colored and has a more acid taste than the fresh cold-pressed oil. The heat-process oil is the kind most generally used.—Boston Cultivator.