## REV. DR. TALMAGE.

The Brooklyn Divine's Sunday

Shbject: "Bricks Without Straw."

TEXT: "The Burden of Egypt," Isaiah

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 re-treating to the sides of the street. The exeitement of others becomes our own excitement. Footmen come in sight. They have a rod in the hand and tasseled cap on head, and their arms and feet are bare. Their garb is black to the waist, except as threaded with gold, and the rest is white. They are clearing the way for an official dignitary in a charict or carriage. They are swift, and sometimes run thirty or forty miles at a stretch in front of an equipage. Make way! They are the fleetest footed men on another the second of the contract of the second of t earth, but soon die, for the human frame was not made for such endurance.

I asked all around me wao the man in the carriage was, but no one seemed to know. Yet as I fell back with the rest to the wail I said, This is the old custom found all up and down the Bible, footmen running before the rulers, demanding obeisance, as in Genesis before Joseph's chariot the people were com-manded, "Bow the knee;" and as I see the swift feet of the men followed by the swift feet of the horses, how those old words of Jeremiah rushed through my mind, "If thou hast run with the footmen and they have wearied thee, how canst thou contend with

Now, my hearers, in this course of sermons Now, my hearers, in this course of sermons I am only serving you as footman, and clearing the way for your coming into the wonders of Egyptology, a subject that I would have you study far beyond anything that can be said in the brevity of pulpit utterance. Two hundred and eightynine times does the Bible refer to Egypt and the Egyptians. No wonder, for Egypt and the mother of nations. Egypt, the mother of Greece; Greece, the mother of Rome; Rome, the mother of England, the mother of our land. According to that, Egypt is

our great-great-grandmother.
On other Sabbaths 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 Horembeb, the cemeteries of Memphis, the Sphinx, which with lips of stone speaks loud enough to be heard across the centuries, Hellopolis and Zoab, the conundrum of architectures. But all that extraorders ries, Heliopolis and Zoah, the continuous of archæologists. But all that extravagance of palace and temple and monument was the cause of an oppression high as heaven and deep as hell. The weight of those blocks of stone, heavier than any modern than a company mode machinery could lift, came down upon the Hebrew slaves, and their blood mixed the

We saw again and again on and along the Nile a boss workman roughly smite a sub-ordinate who did not please him. It is no rare occurrence to see long lines of men under heavy burdens passing by taskmasters at short distances, lashing them as they go by into greater speed, and then these workmen, exhausted with the blasting heats workmen, exhausted with the blasting heats of the day, lying down upon the bare ground, suddenly chilled with the night air, crying out in prayer: "Ya, Allah?" "Ya, Allah?" which means O God! O God! But what must have been the olden times cruelty shown by the Egyptians towards their Israelitish slaves is indicated by a picture in the Beni-Hassan tombs, where a man is held down on his face by two men and another holds up the victims feet while the officials beat the bare back of the victim, every stroke, I have no doubt, fetching the

Now you see how the Pharaohs 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 drink for devils. "Bricks without aptil you know that the bricks were usually made with "crushed straw," straw crushe; by the feet of the oxen in the thrashing, and, this crushed straw denied to the workmen, they had to pick up here and there a piece of subble or gather rushes from the water-side. This story of the Bible is confirmed by the fact that many of the brick walls of Egypt have on the lower layers brick made made out of rough straw or rushes from the river bank, the truth of the Book of Exodus thus written in the brick walls discovered by

the modern explorer. That governmental outrage has always been a characteristic of Egyptian rulers. Taxation to the point of starvation was the Egyptian rule 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, the value of the yield of the field stated in plasters. 

Expenses..... 99314 Clear produce ..... 808%

Taxes..... 493 Amount cleared by the farmer ..... 3151/4

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 taxation as assassination.

You say, "Why did they stand it?" Because they had to stand it. You see along back in the world's twilight there was a femine in Careara, and old Jacob, and his

famine in Canaan, and old Jacob and his sons came to Egypt for bread. The old man's boy, Joseph, was prime minister, and Joseph — i suppose the father and the brothers called him Jon for it does not make any difference how much a boy is advanced in working success, his father and brothers and sisters always call him by the same name that he was ed by when two years old-Joseph, by Plaraon's permission gave to his family, who had just arrived, the richest part of Egypt, the Westchester farms or the Lancaster farms of the ancients. Jacob's descend-

ants rapidly multiplied.

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 by the control of t after awhile the money gave out and they paid in cattle. After awhile the then they paid in cattle. cattle were all in possession of the govern-ment, and then the Hebrews bought corn from the government by surrendering them-

where was help to come from? Not the Where was help to come from? Not the throne, Pharaoh sat upon that. Not the army, Pharaoh's officers commanded that. Not surrounding nations, Pharaoh's threat male them all tremble. Not the gods Ammon and Osiris or the goddess Isis, for Pharaoh built their temples out of the groan of this diabolical servitude. But one hot day the Princess Thonoris, the daughter of Pharaoh, while in her bathing house on the backs of the Nile, has word brought her that there is a baby affoat on the river in a crathere is a baby affoat on the river in a cradle made out of big leaves.

Of course there is excitement all up and down the banks, for an ordinary baby in an ordinary cradle attracts smiling attention, but an infant in a cradle of papyrus rocking on a river arouses not only admiration, but eurissity. Who made that boat? Who made it water tight with bitumen? Who Dickless of the crocodiles, who isy basking themselves in the sun, the maid-ens wade in and snatch up the child, and first one carries him and then another car-

ries him, and all the way up the bank he runs a gantlet of careses, till Thonoris rushes out of the bathing house and says: "Beautiful foundling, I will a opt 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 kilos. Tell it among all those who are writhing under the lash, tell it among all the cast es of Memphis and Heliopolis and Don and Thebes. Before him a sea will part. 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. When he is dead. God will

come down on Nebo and alone pury men or woman or angel worthy to attend

The child grows up and goes out and studies the horrors of Egy tian oppression and sup resses his indignation, for the right time has not come, although once for a minute he let fiv, and when he saw a tas cmas ute he let fiv, and when he saw a tasking of put the whip on the back of a workman wao was doing his best, and hear! the poor fellow cry and saw the blood spurt, Moses doubled up his fist and struck him on the temple till the cruel vallain rolled over in the sand examinate and never swung the lash each. Served him right!

sand examinate and never swung the lash again. Served him right!

But, Moses, are you going to undertake the impossibilities? You feel that you are going to free the Hebrews from bondage. But where is your army? Where is your navy? Not a sword, have you, not a spear, not a chariot, no a horse. Ah! God was on his side, and He has an army of His own. The snowstorms are on God's side; witness the snowbanks in which the French army of invasion was buried on their way back from Moscow. The rain is on His side; witness Moscow. The rain is on His side; witness the 18th of June at Waterloo, when the tempests so saturated the road that the attack could not be made on Wellington's forces l eleven o'clock, and he was stronz ugh to hold out until re-inforcements ar-

Had that battle been opened at five o'clock in the morning instead of at eleven the des-tiny of Europe would have been turned the wrong way. The heavy rain decided everywrong way. The heavy rain decided every-thing. So also are the winds and the waves thing. So also are the winds and the waves on God's side. Witness the Armada with one hundred and fifty sulps and twenty-six

one hundred and fifty suips and twenty-six hundred and fifty guns and eight thousand sailors and twenty thousand soldiers sent out by Philip II. of Spain to conquer England.

What became of those men and that shipping? Ask the wind and the waves all along the English and Irish coasts. The men and ships all wrecked or drowned or scattered. So I expect that Moses will be helped in rescuing the Israelites by a special weaponry. To the Egyptians the Nile was a deity. Its waters were then as now every delicious. It was the finest natural beverage of all the earth. We have no such love for the Hudson, and Germans have no such love for the Rhine, and Russians have no such love for the Volga as the Egyptians have love for the Nile.

tians have love for the Nile.

But one day, when Pharaoh comes down to this river, Moses takes a stick and whips the waters, and they turn into the gore of a slaughter house, and through the sluices and flshponds the incarnadined liquid backs up into the land and the maledor whelms every-thing, from mud hovel to throne room. Then came the frogs, with horrible croak, all over everything. Then this people, cleanly al-most to fastidiousness, were infested with insects that belong to the filthy and un-kempt, and the air buzzed and buzzed with flies, and then the distemper started cows to bellowing and horses to neighing, and camels to groaning, as they rolled over and ex-

And then boils, one of which will put a man in wretchedness, came in clusters from the top of the head to the sole of the foot. the top of the head to the sole of the foot. And then the clouds dropped hail and lightning. And then locusts came in, swarms of them, worse than the grasshoppers even were in Kansas, and then darkness dropped for three days so that the people could not see their hand before their face, great surges of midnight covering them. And last of all, on the night of the 18th of April, about eighteen hundred years before Christ, the Destroying Angel sweeps past; and hear it Destroying Angel sweeps past; and hear it all nightions, the flap! flap! flap! of his wings until Egypt rolled on a great hearse, the eldest child dead in every Egyptian home. The eldest son of Pharaoh expired that night in the palace and all along the streets of Memphis and Heliopolis, and all up and down the Nile there was a funeral wail that would have rent the fold of the unnatural darkness if it had not en impenetrable.

The Israelitish homes, however, were un-

touched. But these homes were full of preparation, for now is your chance, O ye wronged Hebrews! Snatch up what pieces of food you can and to the desert! Its simoons are better than the bondage you have suffered. Its scorpions will not sting so sharply as the wrongs that have stung you all your lives. Away! The man who was cradled in the basket of papyrus on the Nile will lead you. Up! Up! This is the night of your rescue. They gather together at a signal. Alexander's armies and all the They gather together armies of olden time were led by torches on high poles, great crests of fire; and the Lord Almighty kindles a torch not held by

human hands but by omnipotent hand. Not made out of straw or oil, but kindled out of the atmosphere, such a torch as the world never saw before and never will see again. It reached from the earth unto the heaven, a pillar of fire, that pillar practi-cally saying, "This way! March this way!" On that supernatural flambeau more than a million refugees set their eyes. Moses and Aaron lead on. Then come the families of Israel. Then come the herds and flocks moving on across the sands to what is the beach of waters now called Bahr-el-Kuizum, but called in the B bie the Red Sea. And when I dipped my hands in its blue waters, the heroics of the Mosaic passage rolled over

After three days' march the Israelitish After three days' march the Israelitish refugees encamped for the night on the banks of the Red Sea. As the shadows begin to fall, in the distance is seen the host of Pharaoh in pursuit. There were six hundred finest war chariots, followed by common chariots, ollir z at full speed. And the glittering of the wheels and the curses of infuriated Egyptains came down with the darkness. But the Lord opened the crystal darkness. But the Lord opened the crystal gates of Bahr-el-Kulzum and the ensiaved Israelites passed into liberty, and then the crystal gates of the sea rolled shut against

the Egyptian pursuers.
It was about two o'clock in the morning when the interlocked axle trees of Egyptian chariots could not move an inchesither way. But the Red sea unhitched the horses and unhelmeted the warriors, and left the proud host a wreck on the Arabian sands. Then two choruses arose, and Moses led the men in one, and Miriam led the men in the other and the women heat women in the other, and the women beat time with their feet. The record says: "All time with their feet. The record says: "All the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea." What a thrilling story of endurance and victory.

erts. Indeed, Africa is a great continent for deserts, Libyan, desert, Sanara desert, deserts here and there and yonder, condemn ing vast regions of Africa to barrenness, on e of the deserts three thousand miles

a thousand miles wide. But all those deserts will yet be flooded, and so made fertile. De Lesseps says it can be done, and he who plan-ned the Suez canal, which marries the Red Sea and the Mediterranean, knows what he

is taking about.

Another burden of Egypt to be lifted is the burden of Mohammedanism, although there are some good things about that religion. Its disciples must always wash before they pray, and that is five times a day. A commendable grace is cleanliness. Strong drink is positively forbidden by Mohammedanism, and though some may have seen a danism, and though some may have seen a drunken Mohammedan, I never saw one. It is a religion of sobriety. Then they are not ashamed of their devotions. When the call for prayers is sounded from the minarets the Mohammedan immediately unrolls the rug on the ground and falls on his knees, and crowls of spectators are to him no embarated the state of the sta ment-reproof to many a Christian who

rassment—reproof to many a Christian who omits his prayers if people are looking.

But Mohammedanism, with its polygamy, blights everything it touches. Mohammed, its founder, had four wives, and his followers are the enemies of good womanhood. Mohammedanism puts its curse on all Egypt, and by setting up a sinful Arab higher than the immaculate Christ, is an overwhelming blasphemy. May God help the brave and consecrated missionaries who are spending their lives in combating it.

But before I forget it I must put more emphasis upon the fact that the last outrage that resulted in the liberation of the hebrews was their being compelled to make bricks without straw. That was the last straw that broke the camer's back. God

would allow the despotism against his people to go no farther. Making oricks without

That oppression still goes on. Demand of your wife appropriate wardrobe and bountiful table without providing the means necessary—pricks without straw. Cities acmanding in the public school faithful and successful instruction without giving the teachers competent livelihood—bricks witn-out straw. United States government deout straw. United States government de-manding of senator, and congressmen at Washington full attentance to the interests of the people, but on compensa. In which may have done well enough when twenty-five cents went as far as a dollar now, out in these times not sufficient to preserve their influence and respectability—bricks without

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

In all departments, bricks not even or bricks that crumble or bricks that are not bricks at all. Work adequately paid for is worth more than work not paid for. More straw and then better bricks.

But in all departments there are Pharaohs; sometimes Capital a Paaraoh and sometimes Laor a Pharaoh. When Capital prospers, and makes a large percentage on its invest-ment, and decimes to consider the needs of toe operatives, and treats them as so many human machines—their nerves no more than the bands on the factory wheel—then Capi-tal is a Pharaon. On the other hand, when workmen, not regarding the auxieties and business struggles of the nrm employing them, and at the time when the firm are doing their best to meet an important contract and need all hands busy to accomplish it, at such a time to have his employes make a strike and put their employers into extreme perplexity and severe loss—then Labor besomes a Pharaoh of the worst oppression, and must look for the judgments of God. Let all oppressors whether in homes, in churches, in stores, in offices, in factories, in

churches, in stores, in offices, in factories, 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 he did a fine thing, 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 when his own first born that night of the destroying angel dropped dead on the mosaic floor at the foot of the porphyry pillar of the palace. Let all the Pharaohs take warning. Some of the worst of them are on a small 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, dom-inates his poor wife into a domestic slavery.

There are thousands of such cases where the wife is a lifetime serf. her opinion disragarded, her tastes insulted, and her existence a wretchedness, though the world may not know it. It is a Pharaoh that sits at the head of that table, and a Pharaoh that tyrannizes that home. There is no more abhorrent Pharaoh than a domestic Pharaoh. But it rolls over on me with great power the thought that we have all been slaves down in Egypt, and sin has been our tass, master, and again and again we have felt it lash. But Christ has been our Moses to lead us out of bondage, and we are forever free The Red sea of a Saviour's sacrifice rolls deet and wide between us and our aforetims bondage, and though there may be deserts yet for us to cross, we are on the way to the Promised Land. Thanks be unto God for

this emancipating Gospe.

Come up out of Egypt all ye who are yet ensaved. What Christ did for us He will do for you. "Exodus!" is the word. Exodus! Instead of the brick kilns of Egypt come into the empurpled vineyards of God, where one cluster of grapes is bigger than the one that the spies throught to the Israel-tee by the Brook Eshcol, though that cluster was so large that it was there "between two

Welcome all by sin oppressed, Welcome to His seared rest; Nothing prought little from above, Nothing but redeeming love.

NAVAJO BLANKET-MAKING.

The process of blanket-construction by an Indian, while in no wise complex, is arduous. However, as the erned by the height of the eveabove the work always falls to the squaw, labor is earth or sea. On the sea with the eve blankets goes steadily on. The Navajoes are more or less pas-

toral and have large flocks of a longhaired species of goat, and wool can be had on occasions from these. But, aside from the goats, they pos

sess a wild-eyed, antelopish sheep, known to the Americans as Mexicans, and as this animal yields a sparse fleece, which may weigh two pounds, it is, or rather was, the woolly dependence of the nation.

"The word "was" is used because reliance now turns generally to the Great Father in Washington and the elegant gray blankets in which he enveloper

his red children. These Indians, so soon as they get a government blanket, proceed to unravel it and wind the yarn on a native shuttle. It is dyed to suit the garish taste of the Indian-red usually-and when the yarn from five to fifteen Uncle Sam blankets is accumulated, he is ready to make a blanket.

He builds a large upright wooden frame, like the frame of a slate. This is perhaps ten feet in height by six wide. To this he fastens the warp, stretching it perpendicularly like the strings of a harp. This warp is set very close, and when all is ready the old squaw, armed with a long, narrow So the burden of oppression was lifted, but rod of wood or steel, and her store of another burden of Egypt is made up of dessingular shuttles, begins.

Sheruns the rod dexterously through the warp from one side to the other, and, by a sort of sewing motion, accurately separates the strings, sending every alternate one to the left of the

rod and others to the right. When the rod is clear through, she sends the shuttle along the same line of march, leaving a trail of wooden varn behind to be seized on by the warp as soon as the rod is withdrawn. The rod insertion is then repeated,

taking care, however, to give the warp the reverse side this time of the rod. The shuttle of wood then makes auother trip. This is gone through, first rod, then shuttle, several times; when the old squaw pauses with the rod, still sep-

arating the warp, and uses it to beat the threads of yarn firmly down. This goes on from day to day, at such intervals as the old lady can spare, from the fire-tending and cooking, which makes up an Indian squaw's dowestic life, until after several months

a blacket is turned out. The wool from fifteen government blankets has been known to be woven and whipped and thrashed by the Navajo process into one of the blankets

of that name. They are astonishingly heavy, course, and woven so tightly they will hold water, like the skin of some

SCIENTIFIC.

Microcidine is a new antiseptic.

Dectors 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 up n it that Nier ra Falls are receding every

Recent experiments show that with

proper appliances ordinary galight can be used in making photographs. The average of the pulse in infancy is one hundred and twenty beats per min-

ute; in manhood, eighty; at sixty years.

Sixty. A new mineral has been discovered in "exas which is said to be seven times stronger than any other when made in-

Fahrenheit at fi s used alcohol in making his therms meters. He was led to use mercury after experimenting with | Mark 14: 41, 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 noveity is somewhat expensive. It has been found after elaborate ex-

periments that sewage can be more ef-

ficiently filtered through open sand than

through sand covered with soil. At the naval exhibition in London there is a colossal electric lamp, constructed by the Admiralty, which gives

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

a light equal to 5 000,000 candles.

A Philadelphia firm is making great success in tinning articles made of cast | II. A Familiar esort: rop. The articles so treat-d are far more durable than galvanized or japanned ware, and are equally cheap.

Jupiter is larger than all the othe. planets and satellites of the solar sys'em. 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 phil-logical statistician calculates The Navajoes may at one time have that in the year 2000 there will be 1, been renowned as warriors, but now 70 ,000,000 per-pie who speak English, they are exceeding y peaceful, and base and that the other European languages their fame on the blankets they make | will be spoken by only 500,000,000 peo-

a cheap commodity in the aboriginal at a height of five feet, the distance III. The Overwhelming Glory: market, the business of turning out would be three miles; at sixty feet in They went backward, and fell to the height, ten miles. Scientists claim that the first appear-

The distance of the horizon is gov-

ance 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, 293 from Austria, 225 are Swiss, 117 English and 435 Americans, mostly from the United

A scientific observer publishes a pamphlet to show that the European jaw is narrowing through the lesser severity of its labors that accompanies civilized food. The lower jaws 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 quantitles of antimoniac products, When perspiring, this matter becomes soluble, enters the pores of the skin, and produces a violent rash.

The Mexican Government has been manufacturing ramie. The machine 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 | Are ye able to drink the cup that I am hair. They are worn by fishermen over cotton stockings (being too rough fo: Not as I will, but as thou wilt (Matt. the naked skin), and under straw shoe as a protection against moisture.

To the inhabitants of the moon, 'f there be any such beings, the earth aptail to comets, and as seen from the gressors (Isa. 53:12).

They seized him, and led him away boreals is the tail to the earth like the bright and beautifus trail,

SUNDAY SCHOOL LESSON. SUNDAY, NOVEMBER 22, 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 crowd. 20:31.

LESSON TOPIC: The Son Enduring Betrayal.

1. The Place of Betrayal. 2. The Act of Betrayal, vs. LESSON OUTLINE: 3-9. 3. The Results of Betrayal vs. 10-13.

Golden Text: The Son of man is betrayed into the hands of sinners .-

DAILY HOME READINGS:

M.- John 18 . 1-13. The Son enduring betrayal. T.-Matt. 26 : 36-56. Matthew's parallel narrative. W .- Mark 14: 32-52. Mark's parallel narrative. T.-Luke 22: 39-53. Luke's paral. lel narrative. F.-Psa. 55: 1-23. Betrayal foreshadowed.

S .- Matt. 26: 1-16. Betrayal plan-S .- Matt. 27: 1-10. The remorse of Judas.

LESSON ANALYSIS.

I. THE PLACE OF BETRAYAL.

I. A Neighboring Garden: He went forth....over the brook Kidron, where was a garden (1). Then cometh Jesus with them unto . . . Gethsemane (Matt. 26:36). A place which was named bethsemane Mark 14; 32).

Did not I see thee in the garden with him? (John 18:26).

Jesus oft-times resorted thither with his disciples (2). They went out unto the mount of Olives (Matt. 26:30). He....went, as his custom was, unto the mount of Olives (Luke 22: 39).

Now Judas al-o, which betrayed him, knew the place (John 18:2). 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 at or near the foot of the Mount of his own place (Acts 1:25).

II. The Sublime Disclosure: Jesus saith unto them, I am he (5). Jesus sa th unto him, Thou hast said (Matt. 26: 64). And Jesus said, I am (Mark 14: 62). I that speak unto tuee am he John 4

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,

When I saw him, I fell at his feet as Judas, a band of Roman soldiers, and 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

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: 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 accounts. 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 All they that take the sword shall perish with the sword (Matt. 26:52).

18: 36). made one and a quarter tons per day 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). about to drink? (Matt. 20 ; 22). Thy will be done (Matt. 26: 42).

IV. Arrest: So the band....seized Jesus and bound him (12). and of a blue color. That the aurora As a lamb that is led to the slaughter (Isa. 53:7). Luke 22 : 54).

Verse 1 .- "He went forth with his disciples over the brook Kidron." The journey; (2) The company; (3) The

destination; (4) The purpose. Verse 2.—"Jesus off times resorted thither with his diciples." (1) The sacred resort: (2 The favored company; (3) The established custom; (4) The holy aim.

Verse 4.-Whom seek ye?' (1) The ungody intruders; (2 The majestic Lord; (3) The searching question. Verse 5 .- "I am he." (1) He whom they sought; (2) He whom they ha!e1; (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

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 Pater; (2) The wounded servant; (3)

The helping Lord. Verse 11.—"The cup which the Father hath given me, shall I not drink?" (1) The cap appointed by the Father; (2) The cup accepted by the Son.-(1) The cup given; (2) The cup drank.

Verse 12.—"The band...seized Jesus and bound him." (1) The wicked band; (2) The holy Captive.—(1) The captors; (2) The captive; (3) The capture.

LESSON BIBLE READING. JUDAS ISCARIOT. The son of Simon (John 6:71; 13:2, 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-

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 a betrayer (Matt. 10:4; Luke 6: 15). LESSON SURROUNDINGS. INTERVENING 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 14-47 was spoken in the upper room, the Hallel 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;

who were sleeping; the third time our Lord announces the coming of his bendes fell away, that he might go to Olives. The traditional site of Gethnane is probably near the place, though some think it too near the publie road. Tradi ion 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 palice with Caiaphas. This was the scene of the night trial and Peter's denial. But others object to this. On

three returns to the three disciples,

dicate 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 fitteenth day of Nisan had begun.

Persons. - Jesus and the eleveu;

the latter view, there is nothing to in-

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. Judas, 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 Of those whom thou hast given me, 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 preconserted signal for the so diers. Simon Peter smites off the ear of Malchus, apparently when the attempt is made to seize Jesus; he is

> Other details are given in the parallel PARALLEL PASSAGES -- Matthew 26: 47-56; Mark 14: 43-49; Luke 22:

rebuked by our Lord, wao (according

to Luke) heals Malchus. The capture

then occurs, and Jesus is led to Annas.

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 Pt experimenting with a new machine for Then would my servants fight (John | 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 Leat 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, but it is darker colored and has a more acrid taste than the fresh cold-pressed oil. The heatprocess oil is the kind most generally used .- | Boston Cultivator.