

VOL. II.

BRICKS WITHOUT STRAW SERMON PREACHED BY THE REV. T. DE WITT TALMAGE.

Although the Popular Divine Has Preached Twenty-Seven Years in Brooklyn, His Audiences Were Never Larger. "The Harden of Egypt" His Text.

BROOKLYN, Nov. 1.—The Tabernacle was thronged as usual this morning. The vast edifice filled to its utmost capacity with eager listeners shows how the popular preacher retains his power over the people. Although he has been preaching in Brooklyn for more than twenty-four years, his audiences were never so large as now, and although the largest Protestant church in America has been built here, there has never been a time when so many persons were turned away for lack of room. The subject of this morning's sermon was "Bricks without Straw," a continuation of the series on the confirmation of Holy Scripture which Dr. Talmage found in "his journey from the Pyramid to the Sphinx."

What is all this excitement about in the streets of Cairo, Egypt, this morning morning in 1891? Is it the Jews? We hear loud voices and see the crowds of people retreating to the sides of the street. The excitement of a Jew is not a Jew's excitement. Footmen come in sight. They have a rod in the hand and tassel on the end, and their arms and feet are bare. Their garb is black, with a red sash, except the thread of gold, and the rest is white. They are clearing the way for an official dignity in a chariot or carriage. They are swift and somewhat of an officious sort. They move at a stretch in front of an equipage. Make way! they are the feet of a man on earth, but soon die, for the human frame was not made for such endurance.

I asked all around me who the man in the carriage was, but no one seemed to know. Not as I fell back with the rest to the wall. I said, "This is the old custom found all up and down the Bible, footmen running before the rulers, demanding obedience, as in Genesis before Joseph's chariot the people were commanded, 'Bow the knee;' and as I see the swift feet of the men follow 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 hurried thee, how canst thou contend with horses?'"

Now, my hearers, in this course of sermons I am only serving you as footman, and clearing the way for your coming into the kingdom of God. You are to be ruled by the law which you study far beyond any thing that can be read in the breviary of pulpits. Two hundred and eighty-nine times does the Bible refer to Egypt and the Egyptians. No wonder, for Egypt was the mother of nations. Egypt, the mother of Greece, Greece, the mother of Rome; Rome, the mother of England, England, the mother of our own land. According to that, Egypt is our great-grandmother.

On other Sabbaths I left you studying what they have made in their glory; the Hypostyle hall of Karnak, the architectural wonders of Luxor, the Colonnade of Horembab, the counterweights of the Sphinx, which with its nose speaks aloud enough the story of the centuries; Heliopolis and Zen, the centers of archeologists. All that extravagance of palace and temple and monument was the center of an oppression which has been and is still, but it was not the center of a nation.

Now they are again and again along the Nile a slow workman roughly smite a subordinate 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, flogging them as they go by into the dust of the road. These workmen, exhausted with the beating heat of the day, lying down upon the bare ground, suddenly chilled with the night air, crying in prayer, "Ya, Allah! Ya, Allah!" "Ya, Allah! what means O God! O God! But what must have been the olden times cruelty shown by the Egyptians toward their Israelite slaves is indicated by a picture in the Beni Hasan tomb, where a man is held down on his face by two men and another holds up the victim's feet. "Bricks without straw" may not suggest so much hardship until you know that the bricks were usually made with "crushed straw," straw crushed by the feet of the slaves in the thrashing, and this crushed straw denied to the workmen, they had to pick up here and there a piece of stubble or gather rushes from the ditch of the river, and the Bible is confirmed by the fact that many of the brick walls of Egypt have on the lower layers brick made with straw, but the higher layers were made of mud and straw, or rushes from the river bank, the truth of the Book of Exodus thus written in the brick walls discovered by the modern excavators.

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 field of the field state in dollars.

Produce..... \$120
Expenses..... 60
Clear produce..... 60
Taxes..... 40
Amount cleared by the farmer..... \$20

Or, as the Egyptian farmer makes as paid for taxes to the government. Now, that is not so much taxation as the ancient times, when the Egyptian farmer made as paid for taxes to the government. Now, that is not so much taxation as the ancient times, when the Egyptian farmer made as paid for taxes to the government. Now, that is not so much taxation as the ancient times, when the Egyptian farmer made as paid for taxes to the government.

As a merey as compared to what the Hebrew slaves suffered there in Babel. They were getting no food hardly for a dog, and their clothing was a rag, and their roof a burning sky by day and the stars of heaven by night. You say, "Why did they stand in?'" Because they had no choice. You see a dog back in the world's twilight there was a 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—suppose the father and the brothers called him "Joe," for it does not make a difference how much a boy's name is in worldly success, his father and brothers and sisters always call him by the same name and Joseph by Pharaoh's name gave to his family, who had just arrived, the highest seats of Egypt. The West-

gather together at a signal. Alexander's armies and all the armies of olden times were led by torches on high poles, and the great crosses of fire and the Lord's army kindles a torch not held by human hands but by omnipotent hand.

Not made out of straw or oil, but knitted out of the atmosphere, such a torch as never saw before and never will see again. It reached from the earth unto the heaven, a pillar of fire, that pillar practically as bright as the sun.

That supernatural flambeau more than a million leagues set their eyes. Moses and Aaron led on. Then came the families of Israel, the herds and flocks moving on across the sands to what is the beach of waters now called Bah-el-Kulzum, but called in the Bible the Red Sea. And when I step my hands in its blue waters, the heroes of the Mosaic passage rolled over me.

After three days' march the Israelites refused to be led on to the Red Sea. As the shadows began to fall, in the distance is seen the boat of Pharaoh in pursuit. Three hundred horses, war chariots, followed in common chariots, rolling at full speed. And the glittering of the wheels and the rattle of the chariots were heard by the darkness. But the Lord opened the crystal gates of Bah-el-Kulzum, and the enslaved Israelites passed into liberty, and then the crystal gates were rolled shut against the Egyptian pursuers.

It was about two o'clock in the morning when the interlocked axle trees of the Egyptian chariot first met the other side way. But the Red Sea unrolled the horses and unhelmets the warriors, and left the proud host a wreck on the sand. The two hundred and thirty horses and Moslems led the men in one, and Miriam led the women in the other, and the women beat time with their feet. The record says, "The women went out after her with timbrels and with dances, and the Lord answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

The greatest triumph of Handel's genius was shown in his immortal dramatic oratorio, "Israel in Egypt." He has caught the world's thought in "Israel in Egypt." He has caught the world's thought in "Israel in Egypt." He has caught the world's thought in "Israel in Egypt."

The human race is so multiplied that it must have more cultivated land, and the world must abolish its deserts. Eight hundred millions of the human race are now dependent on irrigation, and we want irrigation to make roads, and the irrigation is not to be stopped by the Red Sea. Irrigation is the key to the desert, and the desert will blossom as the rose. So from Egypt the banner of irrigation will be lifted.

Another banner of Egypt to be lifted is the banner of Mohammedanism, although there are good things which it has religion. Its disciples must always wash before they pray, and that is five times a day. A commendable grace is cleanliness. Mohammedanism, and though some may have seen a drunken Mohammedan, I never saw one. It is a religion of sobriety. They are not ashamed of their women, and when the call for prayers is sounded from the minarets the Mohammedan immediately falls on his knees and prays, and is to him an embarrassment—proof that many a Christian who omits his prayers if people are looking.

But Mohammedanism, with its polygamy, blights everything it touches. Mohammed, his founder, had four wives, and his followers are the enemies of good womanhood. Mohammedanism puts a higher value on the immediate Christ, is an overwhelming blasphemy. May God help the laws and conscience of this country, and send the Mohammedans to their graves, and spend their lives in exiling it.

But before I forget it I must put more emphasis upon the fact that the last outrage that resulted in the liberation of Hebrews was their being compelled to make bricks without straw. That is the straw that broke the camel's back. They would allow the Israelites to do no work, but it was their duty to make bricks without straw.

That oppression still goes on. Demand of their property appropriate wardrobe and beautiful table without providing the means necessary—bricks without straw. Cities depending on the price of wheat, and successful instruction without giving the teachers competent livelihood—bricks without straw. United States government demanding of soldiers and congressmen at Washington full attendance to the interests of the people, but on compensation which may have done well enough when twenty-five dollars a month was a dollar now, but in these times not sufficient to preserve their influence and respectability—bricks without straw.

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young merchants, old lawyers, playing the Paraph on young lawyers, old doctors, playing the Paraph on young doctors, old artists playing the Paraph on young artists, old ministers playing the Paraph on young ministers.

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ODDS AND ENDS.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. California's forty-five savings banks have \$14,000,000 deposits.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. A single woman runs a Hearst. (Pa.) Ivery and boarding stable.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. Wounded vanity is generally by far the largest factor in the agonies of disappointed love.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. Bread cast upon the water purely as a business speculation is liable to sink before reaching port.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. The youngest traveling salesman in Illinois is in the employ of a drug house at Quincy. He is thirteen.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. Dutch and American oysters are transported to the English waters to be fed six or twelve months and then marketed.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. The Nebraska business men are soor to start an exhibition car through the eastern states to advertise the product of the state.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. The 46,000 oil wells in this country produce 130,000 barrels of oil a day. The capital invested in this interest amounts to \$120,000,000.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. Mr. O. D. Walsman, of Deposit, N. Y., owns a serviceable dog. It late by found and walked home with a pocketbook containing \$400 in green bills.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. Damages for Flirting. The courts of St. Paul will soon have an opportunity to pass upon a very important question.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. For many years close students of social problems have been mystified by the discrepancies shown by various legal tribunals in fixing a money valuation upon the female heart.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. At Grand Rapids the other day a jury awarded for breach of promise to marry, last year a wealthy man was nuptial in the sum of \$55,000 for his recklessness in fracturing the cardiac apparatus of a trusting spinster.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. Now comes a St. Paul young man, who uses his sweetheart for \$5,000 damages for flirting.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. "This is not a breach of promise suit," says the plaintiff, cheerfully, "but a case for damages. I don't like flirting, and I am going to show people that this country is a very unhealthy one for that kind of business. I have been fair with the girl. I told her that I do not intend to marry her, and she has kept company with me. I told her that I did it with the intention of marrying her, and I had every reason to believe that she intended to marry me. Now she has gone to flirting with other people, and I intend to punish her for it."—San Francisco Argonaut.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. Beecher's Engagement Ring. One day Mr. Beecher walked from Amherst to Bartlettville, Vt., to give a temperance lecture—his first public address. After speaking, he walked back the entire journey, using the money spent to take him there and back for books—only reserving enough to buy a pair of shoes. The ring, worn on a hard labor while at the west, and mended time and time again, the mending paid for by sewing at night while others slept, when we came to Brooklyn, so thin it could only be mended by lining, was worn long after that until after a quarter of a century's use, it could be no longer repaired. Today it reads close to me as I write—sincerely kept as the result of Henry Ward Beecher's first earnings by public speaking at the age of seventeen.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. Cures for Sleeplessness. Cures for sleeplessness are very numerous, and before any man could try them all he would be "asleep for ever." There are not a few, however, which have stood the test of time, and are therefore worthy of consideration.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. A recommendation for putting young children to sleep is of Spanish origin. It will be found particularly suitable for afflicted fathers, who may sometimes be at their wife's end "getting baby asleep." It requires that the baby from the neck to the waist, be gently rubbed.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. There is much in the Chinese theory that sleeplessness will be dispelled when one rids the mind of every thought whatsoever. A musician during a severe illness made his wife play the scale up and down on a small organ. Often after he was asleep he would start slightly and then sing what had put him to sleep.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. Horace in his "Satires" recommends swimming the "Tiber three times." Sir Thomas Browne was accustomed to repeat the Lord's Prayer in a certain form Franklin took his air bath. Sir John Sinclair counted, while Sir John Ruskin when engaged upon any public works never went to sleep until his head had been couched and gently rubbed by some soft hand.—London Tit-Bits.

Molasses is fuel in Louisiana. Discontent is the want of self reliance it is inability of will. War Bathons at Helgoland. Helgolandians have been a little puz zled during the past few weeks owing to some balloon experiments which Captain von Forster, of the German marine service, has been making on and about the island. Ascents have taken place by day and night with the object of looking down upon the sea. The appearance of the balloons amazed the adult population, and gave infinite delight to the juveniles. For a balloon is a rare sight in Helgoland. Many improvements have been made on the island, and the services of some skilled German artisans have been requisitioned for the purpose of well sinking in the upper part of the place.—London News.