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## An Exalted Religion

Its Charm Illustrated and Commended By Dr. Talmage-The Crystal Cannot Equal It

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Washington, Oct. 6 .- The charm of an exalted religion is by Dr. Talmage in this discourse illustrated and com-"The mended; text, Job xxviii., 17; crystal cannot equal it."

Many of the precious stones of the Bible have come to prompt recognition. the present I take up the less valuable crystal. Job, in my text, com pares saving wisdom with a specimer of topaz. An infidel chemist or mineralogist would pronounce the latter worth more than the former, but Job makes an intelligent comparison, looks at religion, and then looks at the crystal and pronounces the former as of far superior value to the latter, ex-

claiming, in the words of my text, "The crystal cannot equal it." Now, it is not a part of my sermonic design to depreciate the crystal, whe-ther it be found in Cornish mine on Harz mountain or Mammoth cave, or inkling among the perdants of chandeliers of a palace. The crystal is the star of the mountain; it is the en of the cave; it is the eardrop the hills; it finds its heaven in the diamond. Among all the pages of natural history there is no page more interest than the page crystal ing to me lographic. But I want to show you that Job was right when, taking religion in one hand and the crystal in the other, he declared that the former is of far more value and beauty than the recommending it to all the people and to all the ages, declaring "The orystal cannot equal it."

the first place, I remark that religion is superior to the crystal in exactness. That shapeless mass of crystal against which you accidentally has dashed your foot is laid out with more exactness than any earthly city. There six styles of crystallisation and all of them divinely ordained. Every crystal has mathematical precision. God's geometry reaches through it, and it is a square, or it is a rectangle, or it is a rhomboid, or in some way it has a mathematical figure. Now, religion tal cannot equal it.' Beautiful in its symmetry. When it beats that in the simple fact that spiritual accuracy is more beautiful than material accuracy. God's attributes are exact, God's law exact, God's exact, God's management of the world exact. Never counting wrong though He counts the grass blades and the stars and the sands and the cycles. His providences never dealing with us perpendicularly when those providences ought to be oblique, nor lat erally when they ought to be verti-Everything in our life arranged possibility of mis-e a six-headed prism. t any Each life without take. Born at the right time; dying at the Born at the right time; dying at the right time. There are no "happen so's" in our theology. If I thought this was a slipshod universe, I would be in despair. God is not an anarchist. Law, order, symmetry, precision, a perfect square, a perfect anarchist. a perfect rectangle, a perfect rhomboid, a per-fect circle. The edge of God's robe of government never frays out. There are no loose screws in the world's It did not just happen machinery. that Napoleon was attacked with indigestion at Borodino so that he be came incompetent for the day. It did not just happen that John Thomas, the missionary, on a heathen island, waiting for an outfit and orders for another missionary and orders for another missionary tour, received that outfit and those in a box that floated ashore, the ship and the crew that while carried the box were never heard of I believe in a particular providence. I believe God's geometry may be seen in all our life more beautifully more beautifully Job was in crystallography. "The crystal can than right. crystal cannot it.' Again I remark that religion is superior to the crystal in transparency. We know not when or by whom glass was first discovered. Beads of it have been found in the tomb of Alexander bride? Severus. Vases of it are brought up from the ruins of Herculaneum. There were female adornments made out of it 3,000 years ago-those adornments found now attached to the mummies of Egypt. A great many commentators believe that my text means glass. What would we do without the crystal? The crystal in the window to keep out the storm and let in the day; the crystal over the watch, defending its delicate machinery, yet allowing us to see the hour; the crystal of the telescope, by which the astronomer brings distant worlds so near he can inspect on us so hear he can inspect them. Oh, the triumph of the crystals in the celebrated windows of Rouen and Salisbury! But there is nothing so transparent in a crystal as in our holy religion. It is a transparent religion. You can put it to your eye and you see man-his sin, his soul, his destiny. You look at God and you see some-thing of the grandeur of His character. It is a transparent religion. Infidels tell It is a transparent Do you know why they us it is opaque? It is because they tell us it is opaque? It is because they are blind. "The natural man received ore blind. "The natural man received the things of God because they are opiritually discerned." There is no the trouble rouble with the crystal. The trouble 1001 the eyes which try to look it. We pray for vision. Lord, that our eyes may be opened! When the eye salve cures our blindness, then we find that religion is transparent It is a transparent Bible. All the intains of the Bible. the mountain of the law; Pisgah, the mountain of prospect; Olivet, the mountain of instruction; Calvary, the mountain of sacrifice. All the fivers of the Bible come out-Hidekel, or the river of paradisaical beauty; Jordan, or Cherith, or the river of holy chrism; the river of prophetic supply; Nile, or the river of plagaces, and the pure river of life from under the throne, clear as crystal. While reading this Bible, crystal. after our eyes have been touched by grace, we find it all transparent, and the earth rocks, now with crucifixion agony and now with judgment terror, and Christ appears in some of His 256 ticulars, my titles, as far as I can count them-the Bread, the Rock, the Captain, the Comworkers seems to be their early crimes and dissipations. The number mander, the Conqueror, the Star, and on and beyond any capacity of mine to of pockets you picked and the number The providence that seemed dark be-fore becomes pellucid. Now you find prayer meeting rhetoric. Besides that, rehearse. Transparent religion!

God is not trying to put you down God is not trying to put you lost that Now you understand why you lost that child and why you lost your property. It was to prepare you for eternal treas-ures. And why sickness came, it being the precursor of immortal juvenes-cence. And now you understand why when lied about you and tried to drive

they lied about you and tried to drive you hither and thither. It was to put you in the glorious company of such men as Ignatius, who, when he went "I am the wheat, and the teeth of the wild beasts must first grind me before I can become pure bread for Jesus Christ." Or the company of such men Christ." Or the company of such men as "that ancient Christian martyr" who, when standing in the midst of the amphitheater waiting for the lions to come out of their cave and destroy him and the people in the galleries jeering and shouting, "The lions!" replied, "Let

them come on!" and then, stooping down toward the cave where the wild beasts were roaring to get out, again cried. "Let them come on!" Ah, yes it is persecution to put you in gloriou company, and while there are man things that you will have to postpon to the future world for explanation I tell you that it is the whole tendency of your religion to unravel and explain and interpret and illumine and irradi-ate. Job was right. It is a glorious transparency. "The crystal cannot equal it." People talk too much about 'their

crosses, and not enough about their crowns. Do you know that the Bible mentions a cross but seventeen times, while it mentions a crown eighty times? Ask that old man what he thinks of eligion. He has been a close observer. been cultivating an aesthetic taste. He has seen the sunrises of hall the has been an admirer of cameos and corals and all kinds of beautiful things. Ask him what he thinks of religion and he will tell you: "It is the most eautiful thing I ever saw. The crys-

presents God's character, it does not present him as having love like a great protuberance on one side of his nature. but makes that love in harmony with his justice—a love that will accept all those who come to him, and a justice als?" that will by no means clear the guilty. Heaven we must have, whatever we Beautiful religion in the centiment it implants! Beautiful religion in the hope that it kindles! Beautiful religion in the fact that it proposes to garland and enthrone and emparadise an immortal spirit. Solomon says it is a lily. Paul says it is a crown. The Apocalypse change your heart which is says it is a fountain kissed by the sun. Ezekiel says it is a foliaged cedar. than stone, for the promise is, Christ says it is a bridegroom come to fetch home a bride. While Job in the text takes up a whole vase of precious stones-the topaz and the sapphire and "Oh," says someone, "it is just the doctrine I want. God is to do every-thing, and I am to do nothing." My the chrysoprasus—he holds out of this beautiful vase just one crystal and holds it up until it gleams in the warm light of the eastern sky, and he ex claims: "The crystal cannot equal it." Oh, it is not a stale religion; it is tion; but your heart resists. not a stupid religion; it is not a toothless hag, as some seem to have repre-sented it; it is not a Meg Merrilies with coal wants to stay coal. I do not ask you to throw open the shriveled arm come to scare the world; it is the fairest daughter of God, heir ass of all his wealth; her cheek the morning sky, her volce the music of the south wind, her step the dance of the sins, and you will have Come and woo her. The Spirit and se: Come and woo her. The Spirit and the Bride say come, and whosoever wili, let him come. Do you agree with Solomon and say it is a lily? pluck it and wear it over your heart. Do you agree with Paul and say it is efouled with our Do you agree with Paul and say it is a crown? Then let this hour be your coronation. Do you agree with the Apocalypse and say it is a springing fountain? Then come and slake the thirst of your soul. Do you believe formation at all. Give sin full chance in your heart and the transformation downward instead of upward nstead of crystal it will be a cinder. with Ezekiel and say it is a foliaged In the days of Carthage a Christian cedar? Then come under its shadow. Do you believe with Christ and say it girl was condemned to die for her faith and a boat was bedaubed with tar and a bridegroom come to jetch home a pitch and filled with combustibles Then strike hands with your set on fire, and the Christian girl was Lord and King while I pronounce you everlastingly one. Or if you think with placed in the boat, and the wind was offshore, and the boat floated away Job that it is a jewel, then put it on with its precious treasure. No one can doubt that boat landed at the your hand like a ring, on your neck like a bead, on your forehead like a shore of heaven. Sin wants to put star, while looking into the mirror of God's word you acknowledge, "The crystal cannot equal it." Again, religion 'is superior to the you in a fiery boat and shove you off in an opposite direction-off from peace, off from God, off from heaven, everlastingly off, and the port toward which you would sail would be a port crystal in its transformations. The diamond is only a crystallisation. Car-bonite of lime rises until it becomes of darkness, and the guns that would greet you would be the guns of despair, calcite or aragonite. Red oxide of copand the flags that would wave at you per crystallises into cubes and octahedrons. Those crystals which adorn our persons and our homes and our muarrival would be the black flags of death. Oh, my brother, you must eums have only been resurrected from either kill sin or sin will kill you! forms that were far from lustrous. Scientists for ages have been examinis no exaggeration when I say that any man or woman that wants ing these wonderful transformations. But I tell you in the gospel of the Son saved may be saved. Tremendous choice! A thousand people are choosof God there is a more wonderful trans-formation. Over souls by reason of sin black as coal and hard as iron God. ing this moment between salvation and destruction, between light and darkness, between charred ruin and by his comforting grace, stoops and says, "They shall be mine in the day when I make up my jewels." glorious crystallisation. when I make up my jewels." "What!" say you. "Will God wear jewelry?" If he wanted it, he could make the stars of the heaven his belt and have the evening cloud for the A SOB FOR A SHILLING. Tears as a Help to Theatrical Managers. sandals of his feet, but he does not agers. "Do you see that woman in black sitting there?" said a railway de-tective. "Well, she possesses the rare gift of being able to cry naturally and at will. "If she sees a group of well dressed men in a station waiting for a train the she way and the sees a group of the state of the sees men in a state of the sees a group of the s want that adornment. He will not have that jewelry. When God wants jewelry, he comes down and digs it out of the depths and darkness of sin. of the depths and darkness of sin. These souls are all crystallisations of mercy. He puts them on, and he wears them in the presence of the whole uni-verse. He wears them on the hand that was nalled, over the heart that men in a station waiting for a train she'll sit or stand very near them and burst out crying. The story is that she has no money to buy a ticket to get to her dying daugh-ter in the next town. "Crying at will is something I don't understand. I have seen many women ery on the stage, but this that was named, over the heart that was pierced, on the temples that were stung. "They shall be mine," saith the Lord, "in the day when I make up my jewels." Wonderful transformation! Where sin abounded grace shall (much women cry on the stage, but thi more abound. The carbon becomes the women's cry is much nearer the real thing. She does not hold a handker-chief to her eyes at all. She just keeps her face well up and sobs free-ly, her tears rolling down her checks that all may see them. She can cry anywhere." solitaire. "The crystal cannot equal it." Now, I have no liking for thos people who are always enlarging in Christian meetings about their early lissipation. Do not go into the par brothers. Simply say you were sick, but make no display of your ulcers. The chief stock in trade of some ministers and Christian

it discourages other Christian people it discourages other Christian people who never got drunk or stole auy-thing. But it is pleasant to know that those who were farthest down have been brought highest up. Out of infernal serfdom into eternal Ho-

or internal services into light, From coal to the solitaire. "The crystal cannot equal it." But, my friends, the chief transforming power of the gospel will not be seen in this world, and not until heaven breaks upon the soul, then you will see the crystals. What a magnificent setting for these jewels of eternity! I sometimes hear people representing heaven in a way that is far from atractive to me. It seems almost a vul tractive to me. It seems almost a vul-gar heaven as they represent it, with great blotches of color and bands of music making a deafening racket. John represents heaven as exquisitely beautiful. Three crystals! In ans place he says, "Her light was like a precious stone, clear as crystal." In another place he says, "I saw a pure time from under the throne. clear as

river from under the throne, clear'as crystal." In another place he says, "Before the throne there was a sea of glass clear as crystal." Three crystals! John says crystal atmosphere. That means health. Balm of eternal June. What weather after the world's wind! No rack of storm clouds One breath of that air will cure the worst tubercle. Crystal light on al the leaves. Crystal light shimmering on the topaz of the temples. Crysta light tossing in the plumes of the equestrians of heaven on white horses But "the crystal cannot equal it. John says crystal river. That means joy. Deep and ever rolling. Not one drop of the Potomac or the Hudson of the Rhine to soil it. Not one ear of human sorrow to embitter it. Crystal the rain out of which it was made Crystal, the bed over which shal roll and ripple. Crystal, its infinite rface. But "the crystal cannot equal That it." John says crystal sea. That means multitudinously vast. Vast in rapture. Rapture vast as the sea, deep as the sea, ever changing as the sea Billows of light. Billows of beauty, lue with skies that were never clouded and green with depths that were fathomed. Arctics and Antartics and Mediterraneans and Atlantic and Pacifics in crystalline magnifience. Three crystals! Crystal light

falling on a crystal river. Crystal iver rolling into a crystal sea. But the crystal cannot equal it." "Oh," says someone, putting his hand over his eyes, "can it be that I who have been in so much sin and trouble will ever come to those crys-Yes, it may be-it will, be.

have or have not, and we come here to get it. "How much must I pay for it?" you say. You will pay for it jus as much as the coal pays to becom the diamond. In other words, nothing. The same Almighty power that makes the crystal in the mountain will harder "I wil take away your stony heart, and I will give you a heart of flesh."

brother, it is not the doctrine you want. The coal makes no resistance. It hears the resurrection voice in the ountain and it comes to crystallisa-The trouble with you, my brother, is the

oor and let Christ in. I only ask that you stop bolting and barring it. My friends, we will have to get rid of our sins. I will have to get rid of my to get rid of your sins. What will we do with our sins among the three crystals? The crystal atmosphere would display our ollution. The crystal river would be touch. Transformation must take place now or no trans-

Sunday School. INTERNATIONAL LESSON NO. IV. OCTOBER 27, 1901. eph and His Brethren.-Gen. 45: 1-15.

Commentary.-Connecting Links. The fertility of the land of Egypt

a dependent upon the annual overflow of the river Nile. The water deposit on the land a rich loam which is brought down from the mountains; and it is this deposit which may be considered as stituting the wealth of Egypt. This will explain the causes of the seven years of plenty, and it was be-cause the Nile did not overflow that the land suffered from famine. The cause the whe dat suffered from famine. The famine soon reached Hebron and Jacob's family were on the borders of stayvation. Jacob had heard that there was corn in Egypt, and he accordingly sent ten of his sons thither to buy grain. When Joseph's bretharen came they bowed down be-fore him and he knew them. But he appeared strange unto them and denounced them as spies and shut them up in prison for three days. In their trouble they remembered their past sins and whiat they had done to Joseph. Rcuben told his brothers how he had tried to save Joseph, and Joseph understood it all, for they supposed they were falking in a tongue unknown to him. He finally scat all his brethren home but Simeon, whom he kept in prizon. They again needed corn but could not return without Ben-jamin. Jacob at first refused, but finally consented to send him. They took for the Egyptian a many presents and double When Joseph saw his own Benjamin he was greatly a benjamin he was greatly a for the Egyptian governor presents and double money brothe affected a feast was made for his brethren a feast was made for his brethren; their sacks were filled with corn; the money they had brought was put in them, and in Benjamin's sack was put a silver cup. After they were outside the city, Joseph ordered his steward to bring them back and Benjamin was charged with and Benjamin was charged with stealing the cup. Judah made a no-ble and fouching plea which re-vealed his character to Joseph Willed to cup comparing supplica-

vealed his character to Joseph. This last soul-sorrowing supplica-tion was more than Joseph could bear and he took immediate steps to reveal himself to his brethren. . 1. Joseph-Joséph is now 39 years old; he had been in Egypt 22 years and had been Governor of Egypt nine years. Could not refrain. "The Hebrow wood is year emphatic and Hebrew word is very emphatic and signifies to force one's self, to do something against nature. Joseph could no longer constrain himself. 2. Wept aloud—From the fulness 2. Wept aloud—From the fulness of highly excited emotions. "This is the usual way in which Orientals express excited feelings."—Pulpit Com. Heard—This may mean the words may only signify that the report was brought to Pharaoh's house," V. 16.

3. I am Joseph-The natural voice, the na the native tongue, the long remema-bered features, would all at once strike the apprehension of the bro--They thers .- Murphy. Troubled trayed their terror by shrinking as is they could from his presence. The memory of the sins they had committed against Joseph came

The memory of the sins they had committed against Joseph came upop them with great force. 4. Come near to me—"He invites them to His free favor. So our Joseph in the gospel bids us come to Him." The gospel 'message is, "Come to Me." It is the entreaty of love. Sold into Evernt-It was immossible to impossible to into Egypt-It was impossible to evade allusion to their early wicked-

evade allowing to their early where ness, but this Joseph'does in a spirit not of angry upbraiding, but of elevated piety and tender char-ity.-Pupit Com. 5. Be not grieved—"He spoke of the being where the wood their having sold him-not to wound their feelings, but to convince them of his identity; and then to reas-sure their minds, he traced the agency of an overruling Providence in his exile and present honor." Did send me-"God used their evil to accomplish His purpose."

20. 30. 30. 30 . 00. 30. 30. 30. 30

"God hath made me ford of all Egypt." Thoughts. — "Joseph's method of treatment marks his wisdom. We see in his actions a type of the Spirit's work upon the hearts of the con-victed. Their ingratitude, their wickedness and long continued harred were all forgiven, forgotten, cast be-hind his back. There is only one scone that transcends this, in my mind, and that is Calvary, where we near that volce crying out, 'Father, forgive them."

WHAT HEAT CAN MAN STAND?

How much heat can a human being stand ?

Thousands of Hamiltonians asked

Thousands of Hamiltonians asked themselves this question when ther-mometers registered 98 degrees. The system of a normal person can en-dure twice that much. It is quite possible to tone it up to withstand 600 degrees of heat. Nowhere in the world does the solar heat begin to approach man's capacity for resistance. In Death Valley, Cal., the thermometer has registered 140 degrees Fahrenheit. The ordinary man can and does ad-The ordinary man can and does ad-just himself to the climate in safety. Stokers in big steamships work in an average temperature of from 160

to 180 degrees. In the boiler room of a dozen build-In the boller room of a dozen build-ings in the skyscraper district the heat from the bollers is intense enough to cook an egg hard in ten minutes if it is laid on the floor six feet away from the furnace. Firemen work in this atmosphere year after year without, visible harm. Women walk in the ovens of the La Roche-foucauld bakeries of France when the ovens are heated to 301 degrees. Colored races can endure more heat than white races.

than white races can endure more heat The educated freak. Chabert, the Fire King, used to enter an oven which ranged from 400 to 600 de-grees Fahrenheit. A common modern remedy for rheumatism is in the baking of the body in an asbestos tub heated at 225 degrees.

body in an aspectos tub nexter us 225 degrees. Nobody knows what takes place in the human system under the stress of sunstroke. Dr. Sambon, of Lon-don, the greatest authority upon the question, progounces sunstroke an infectious disease. He says it is due infectious disease. He says it is un-to a micro-organism. True sun-stroke, says Dr. Sambon, is unknnown in Europe. It does not occur in Central America or in the high table lands of the United States.

nands of the United States. The limit of what one may endure in the way of solar heat is, of course, however, far from that at which normal health is more or less in dan-

ger. The doctors declare that anything above 85 degrees in a temperate cli-mate, such as that which Hamilton is supposed to enjoy, constitutes a

The chief reason for this is, naturally, that the human system in the temperate zones is not acclimatized to so fierce a temperature and o owing to

THE MARKE N

15-75-75-75-75-75-76-76-76-76 Toronto Farmers' Market.

Turonto Farmers' Market. Oct. 19.—Trade was brisk on the prepts were heavier. 5,900 bushels offering. Wheat was steady, 100 bushels of white selling at 63% to 700 per bushel, 200 bushels of red at 63c per bushel, and 500 bushels of goose at 63% to 66c per bushel. Barley was a shado firmer, malt selling at 54 to 50c, and feed at 49% to 54c per bushel. Three thou-tand bushels o.fered. Date were steady, 2,000 bushels elling at 39% to 44c per bushel. Rye was steady, 100 bushels selling at 54c per bushel. Dressed hogs were easier, and are now selling at \$8 to \$8.10 per . Hey was stead 95 bushes celling at

Hay was easier, 25 loads selling at \$10.50 to \$12. ewt.

Straw-Two loads of loose straw sold at \$8.50.

Toronto Fruit Markets. Toronco Fruit Markets. Oct. 19.—There was a fair demand to-day for Iruit of all kinds, and trade was fairly brisk. Prices were steady. We 'quote: Peaches, per basket, Crawfords, 75c to \$1.10; white, 20 to 50c; yellow medium 50 to 65c; pears, per basket, 25 to 50c, per barrel \$2 to \$2.50; plums, per basket, 65c; apples, per basket, 15 to 25c, per barrel \$2 to \$3; grapes, small basket 20 to 25c, large basket 27% to 40c; hananas, per bunch, \$1.25 to \$2; lemons.per box, \$3 to \$3.50; California lemonsl, per box, \$4.50 to \$5; oranges, per box, \$4.50 to \$5; oranges, per per box, \$4.50 to \$5; orangeries, per box, \$4 to \$5; cranberries, per ket \$1. per barrel \$8; quinces, per basket, 30 to 403, per barrel \$2.75 to \$3.

General Cheese Markets. London, Ont., Oct. 19.-At to-day's market seven factories offered 1.735 boxes September cheese, 745 white and 990 colored. Sales, 175 at 9 1-4c,

Canton, N. Y., Oct. 20.-Large cheese 91-4c; twins 95-8c. Butter

cheese 91-4c; twins 95-8c. Butter 21c. Belleville, Oct. 19.—At our cheese board to-day 23 factories offered 100 colored and 2,150 white cheese. Sales, 835 at 91-8. Ogdensburg, N. Y., Oct. 19.—To-day 451 boxes of cheese were boarded; 9c offered for large and 91-4c for twins, no sales. On curb 1,300 boxes sold at board nrices

Cowansville, Que., Oct. 19.-At the Cowansville, Que., Oct. 19.—At the Eastern Township Board of Trade here to-day, 36 factories offered 1.970 boxes cheese, four creameries offered 123 boxes butter. A. J. Brice bought 745 boxes cheese at 9 1-46 and 784 boxes at 91-8c; also 101 boxes butter at 211-2c. J. Odell boxes butter at 211-2c. J. Odell also 101 J. Odell at 91-80 and 784 boxes at 9 1-86, J. Odell bought 395 boxes cheese at 9 1-80, and 85 boxes at 9 3-16c. P. F. Fer-guson bought 25 boxes butter at 21 1-4c. Usual buyers were present.

Toronto Live Stock Market.

4 6<sup>3</sup> 3 50 3 50 3 50 3 00 3 00 3 30 4 00 3 75 3 25 4 00 3 25 Bulls, export, heavy, per ewt... Bulls, export, light, per cwt... Feeders, short-keep.... Stockers, 1,000 to 1,100 lbs. off-colors and bulls.... Milch cows, etch...... Sheep, ewes, per cwt.... do bucks.... do culls..... ambs, per cwt... alves, per head. oz\*, choice, per Hoze, choice, per cwt... Hogs, corn fed...... Hogs, light, per cwt..... Hogs, fat, per cwt.....

Leading Wheat Markets.

Following are closing quotations at important wheat centres to-day: Cash. Dec. 707-8

77 1-4

75 1-8

Chicago ..... . 74 1-4 .....

checks that all may see them. She can cry anywhere." The idea of sending sobbing wo-men into audiences at theatres has recently been found by London man-agers of small theatres to be a pay-ing speculation, and at the present time dozens of women earn at least tone shullng mer avaning by Sobbing one shilling per evening by sobbing at stated intervals in the play -

6. Neither be earing—"Shall be neither plowing nor harvest."—R. V. "Ear" is an old English word meanto plow. Great deliverance - That is

that you, who are now but a hand-ful. escaping this danger, might grow into a vast multitude.-Benson. 8. Father to Pharaoh-"His prin-

8. Father to Pharaoh—"His principal counsellor of state, and to have the authority, respect and power of a father with him."
9. Go up to my Father—"He desires that his father might speedly be made glad with the tidings of his life and honor."
10. Land of Goshen — Probably this district had been allotted to Joseph by the king of Egypt, else we can scarcely think he could have promised it so positively, without promised it so positively, without first obtaining Pharaoh's consent.-

Clarke 11. 11. Nourish thee.—It is the duty of children, if the necessity of their parents does at any time require it, to support and supply them to the utmost of their ability.-Henry the utmost of their ability.--Henry, And thy household-in verse 18 Jos-eph speaks of "their household," showing that each of the patriarchs had now his own family, besides the still larger family belonging to Ja-

cob. 12. My mouth-Up to this time he had spoken to them through an in-terpreter, but now he speak: in the

Hebrew tongue. 13. All my glory—He enjoins this not out of pride, but from love to his aged father, knowing what pleasure it would give him. 14. His brother—Benjamili was the only one who was full brother to loseph.

to Joseph. 15.—Kissed all his brethren— As

token of love and forgiveness. Talke token of love and lorgiveness. Talked with him-They were now at rest, the past forgiven, the present full of hope, and they could now tell the thousand things Joseph wished to know about them, and learn his his tory from him so as to repeat the marvellous tale to their father.

PRACTICAL SURVEY. The time had come for Joseph t make himself known; he could wait n te

Joseph forgave his brethren. Thei

Joseph forgave his brethren. Their sins were great, but the grace of God in Joseph's heart enabled him to for-give great sins. Joseph loved his brethren. He wept upon them and kissed them all. How sublime the scene. There is no spirit of revenge. Small scouls alone hold grudges. He desired his brethren to come near to him in order that he might lavish his love upon them. Joseph provided for his brethren.

the comparatively short duration of the heated periods. "Be condescending always to a Duluth, No. 1, Nor. ... 70: Duluth, No. 1, hard. 73

wife: she likes it.

"Be condescending always to a "Marry much," he says. "Do not take it seriously." But he hastens to add: "It is hard to be the widower of a good wife. No man ever was widower to a good widow," which is more comforting. Many mon are puzzled how women should be treated to get, the best that is in them out. Obendaga has his own ideas. He says: "Some women must be won in the sun; others in the shade. Judge them by their eyes and not by their

them by their eyes and not by their skin, as some burn quicker in the shade than others in the sun.

Varied Methods to Use.

"Slap some, pinch others, never pat them unless to save a word." "Talk little to women; listen much. They talk for many and listen for

They talk for many and noten for few. "Better to have a woman fear you than to think she can wave a toga to a love behind your back. A woman admires a lion that will eat her more than a monkey that will chatter for her peanuts. "The wink is not known in Sene-gal; we do not blink at the sun or at each other. What we see we see. What is we see; what is not other conntries can wink at. "Fifty-five wives are like a long journey. When the traveller wear-ies he can rest by the wayside in the moonlight.

ies he can rest by the wayside in the moonlight. "The less clothes a wife wears the more she has to hide in her head if she would keep it from you. Clothes are foolish; tattoing is far more ornamental, and does not chafe. Tailors are like monkeys' tails, good only for hanging. "What is art? I never saw it be-fore I came here. In Senegal art as I see it in this country would be for a Monkey to hang by its tall in a cocoanut tree and make all tribes believe it was a man in high suspense."

high suspense." But when it comes to profundity of observation, the following bit of wisdom appears to us to

supreme wisdom appears to us to take the cake: "Many women would rather be one of fifty-five wives than one of

In that brief sentence Obendaga sums up his knowledge of the gent-ler sex.

Who'd care to be a bee and sip Sweet honey from a flower's llp, When he might be a fly, and steer Head first into a can of beer?

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Toronto Dairy Markets.

Oct 21-Butter-The receipts are fair, and the tone of the market steady. Poor qualities plentiful. We quote: Selected dairies, 16 to 17c; choice 1-Mb. rolls, 18 to ond grades, in large rolls or tubs, second grades, in large role of tabs, 13 to 14c, and bakers', 12c. Cream-ery solids, 19 to 20c, and prints, 21

Eggs-The market is firm. We quote: Strictly new-laid, 19 to 19c; fresh candled, 15 to 16c; seconds, 12c. Cheese-The market is unchanged, with sales of jobbing lots at 9% to 9 3-4c.

Bradstreet's on Trade

Bradstreet's on Trade. The conditions of wholesale trade at Montreal this week have been sat-isfactory. The wholesalers report a good distributive demand to sort re-tall stocks for the fall and winter trade. At Quebec the open weather of the last fortnight has been bene-f.clal. In trade eirclés activity is still noticed. and with the first touch of cold weather a big demand for heavy goods is expected. There has been some activity in wholesale trade at Toronto this week. The cooler wea-ther has stimulated the demand for heavy fall and winter goods. Business at Hamilton this week has been fairly active. Travellers are sending in numerous and large or-ders for the sorting trade, and the present activity promises to consid-erably increase with the first touch of winter weather. Trade at Win-nipeg, according to advices to Brad-street's, is showing much activity. There are encouraging signs of the improvement of trade at some of the coast centres. The jobbing trade is very fair in some departments, the restailers being now anxious to sort coast centres. The jobbing trade is very fair in some departments, the retailers being now anxious to sort stocks for the present season. Busi-ness at London has been moderately active this week. Business at Otta-wa has been good.

King Victor Emmanuel has inform-ed the Ministers that there is a probability of an heir being born next May.

A story is circulated to the effect that a rich strike of gold has been made on the new Canadian Northern line near Fort Frances.

The Toronto grand jury at the re sent sessions urged the systemations of the lash for offences against women.