

GREAT GOODNESS OF GOD

Rev. Dr. Talmage Dwells on God's Care for Man.

A despatch from Washington says:—Rev. Dr. Talmage preached from the following text: "The earth is full of the goodness of the Lord."—Psalm xxxiii. 5.

The season of harvest has come. Nothing could stop it. It pressed on down through the weeks and months, its way lighted by burning cities, or cleft by cavernous graves; now strewn with orange-blossoms, and then with funeral weeds; amid instruments that piped "the quickstep" and drummed "the dead march."

On a summer day, when the air and the grass are most populous with life, you will not hear a sound of distress, unless, perchance, a heartless school-boy has robbed a bird's nest, or a hunter has broken a bird's wing, or a pasture has been robbed of a lamb, and there goes up a bleating from the flock.

God's hand feeds all these broods, and shepherds all these flocks, and tends all these herds. He sweetens the clover top for the oxen's taste; and pours out crystalline waters, in mossed cups of rock, for the hind to drink out of on his way down the crags; and pours nectar into the cup of the honey-suckle to refresh the humming-bird; and spreads a banquet of a hundred fields of buck-wheat, and lets the honey-bee put his mouth to any cup of all the banquet; and tells the grasshopper to go any where he likes, and gives the flocks of heaven the choice of all the grain-fields.

Yes, God in the Bible announces his care for those orders of creation. He says that he has heaved up fortifications for their defence—Psalm cv. 18: "The high hills are a refuge for the wild goats, and the rocks for the conies." He watches the bird's nest—Psalm cv. 17: "As for the stork, the fir-trees are her houses." He sees that the cattle have enough grass—Psalm cv. 14: "He causeth the grass to grow for the cattle." He sees it that the cows, and sheep, and horses have enough to drink—Psalm cv. 10, 11: "He sendeth the springs into the valleys, which run among the hills; they give drink to every beast of the field; the wild asses quench their thirst."

Why did God make all these, and why make them so happy? How account for all this singing and dancing, and frisking amid the irrational creation? Why the perpetual chanting of so many voices from the irrational creation in earth, and air, and ocean—beasts, and all cattle, creeping things and flying fowl, permitted to join in the praise that goes up from seraph and archangel? Only one solution, one explanation, one answer—God is good. "The earth is full of the goodness of the Lord."

I take a step higher, and notice the adaptation of the world to the comfort and happiness of man. The sixth day of creation has arrived. The palace of the world was made, but there was no king to live in it. Leviathan ruled the deep; the eagle the air; the lion the field, but there was the sceptre which should rule all? A new style of being was created. Heaven and earth were represented in his nature. His body from the earth beneath; his soul from the heaven above;

than its original felicity; faculties that may blossom and bear fruit inexhaustibly. Immortality written upon every capacity; a soul destined to range in unlimited sphere of activity long after the world has put on ashes, and the solar system shall have snapped its axle, and the stars that, in their courses, fought against Sisyra, shall have been slain, and buried amid the tolling thunders of the last day.

You see that God has adapted everything to our comfort and advantage. Pleasant things for the palate; music for the ear; beauty for the eye; aroma for the nostril; kindness for our affections; poetry for our taste; religion for our soul. We are put in a garden, and told that from all the trees we may eat except here and there one. To feed and refresh our intellect, ten thousand wonders in nature and providence—wonders of mind and body, wonders of earth, and air, and deep, analogies and antitheses; all colours and sounds; lyrics in the air; jays in the field; conflagrations in the sunset; robes of mist on the mountains; and the "Grand March" of God in the storm.

But for the soul still higher adaptation, a fountain in which it may wash; a ladder by which it may climb; a song of endless triumph that it may sing; a crown of unending light that it may wear. Christ came to save it—came with a cross on his back; came with spikes in his feet; came when no one else would come, to do a work which no one else would do. See how suited a man's condition is what God has done for him! Man is a sinner; here his pardon. He has lost God's image; Christ retraces it. He is helpless; Almighty grace is proffered. He is a lost wanderer; Jesus brings him home. He is blind; and at one touch of Him who cured Bartimeus, eternal glories stream into his soul. Jesus, I sing thy grace! Care of worst disease! Hammer to smite off heaviest chain! Light for thickest darkness! Grace divine! Devils scoff at it, and men reject it, but heaven celebrates it!

I wish you good cheer for the national health. Pestilence, that in other years has come to drive out its thousands, hears has not visited our nation. It is a glorious thing to be well. How strange that we should keep our health when one breath from a marsh, or the sting of an insect, or the slipping of a foot, or the falling of a tree-branch might fatally assault our life! Regularly the lungs work, and their motion seems to be a spirit within us panting after its immortality. Our sight fails not, though the air is so full of objects which by one touch could break out the soul's window. What could come in with so little damage as ourselves, though we arrive after a year's voyage to-day!

I wish you good cheer for the harvest. Reaping machines never swathed thicker rye, and corn-busker's peg never bent down under sweeter hay, and windmill's hopper never shook out larger wheat. The garners are full, the store houses are overcrowded, the canals are blocked with freights pressing down to the markets. The cars rumble all through the darkness, and whistle up the flagmen at dead of night to let the Western harvest come down to feed the mouths of the great cities.

I wish you good cheer for civil and religious liberty. No official spy watches us, nor does an armed soldier interfere with the honest utterance of truth. Blessed be God that today we are free men, with the prospect and determination of always being free. Jew and Gentile—Arminian and Calvinist—Trinitarian and Unitarian—Protestant and Roman Catholic—on the same footing. If persecution should come against the most unpopular of all the sects, I believe that all other denominations would band together, and arm themselves, and hearts would be stout, and blood would be free, and the right of man to worship God according to the dictates of their consciences would be contested at the point of the bayonet, and with blood flowing up to the brows of the horses' bridles.

Praise ye the Lord! Let everything that has breath praise the Lord! Today let the people come out from their store houses and offices, from factories, and off from Western prairies, and up from mines, and out from forests, and in from the whale ships and wherever God's light shines, and God's rain descends, and God's mercy broods, let the thanksgiving arise!

A frequent difficulty encountered by postal authorities in Australia is the cheap and expeditious delivery of mails to outlying localities. Many of these places are hundreds of miles from the nearest railway line, and the route is apt to be through drough-stricken country, where the dry roads are at times impassable even by camels. This is conspicuously the case in tropical Queensland. But the government of that colony has risen to the emergency, and has decided to try the experiment of dispatching mails to "out back" by motor-car. The result is likely to be awaited with interest in other places than Queensland.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON, NOV. 25.

Sober Living, Titus 2. 1-15. Golden Text.—"We should live soberly, righteously, and godly, in this present world." Titus 2. 12.

Verse 1. But speak thou. In contrast to the baneful way in which heathen teachers were "speaking," Titus 1. 11, 15, 16, it is never so necessary to answer curious questions as to give impulses toward holy living. Sound doctrine. Wholesome teaching.

2. That the aged men be sober. "Aged" includes more than is ordinarily included in our English word; mature men are intended. "Sober" carries the idea of "vigilant;" it includes, "not given to wine," as we see from verse 3; but more than abstemiousness from intoxicants is included in Paul's ideal of Christian sobriety. The repeated injunctions to foster this virtue are the most noteworthy feature of this lesson. Grave, dignified; having a sense of propriety and reverence. Temperate. "Tempered," carefully restrained; wise; discreet. Sound in faith, in charity, in patience. For charity read "love," and compare with this 1 Tim. 6. 11 and 1 Cor. 13. 13. "Patience" in our common phraseology is commonly applied to temper, but Paul's thought here is perseverance; due endurance. The graces of this verse become all sorts of men and women from budding youth to venerated age, but they are especially comely in mature characters for they are the gracious fruits of ripe experience.

3. Our class, in studying this passage, turns in thought from the elderly man of their acquaintance to the elderly woman. The "aged" woman are not to be thought of as old people any more than the "aged" men, but as mature sisters in the Church. The first recommendation to them, that their behavior shall be such as become holiness, alludes to their sisters who had been set apart as priestesses in heathen temples. Holiness is sanctification, a condition of being set apart for special uses. Christian women are more than priestesses. And as heathen priestesses were expected to act in a manner that was representative of the god or gods they worshipped, so should Christian women act in lofty consistency with their profession of Christianity, Eph. 5. 3; 1 Tim. 2. 10. False accusers. Injurious gossip. Not given to much wine. Which, as we know, was a besetting sin of the inhabitants of Crete. The Greek word is "enslaved" addition to wine is slavery. Rom. 6. 16; 2 Pet. 2. 19.

4. Teach the young women to be sober. The word here, as above, might be translated, "restrained," or "discreet." It, of course, would include the prohibition of indulgence in intoxicants, but it means more than that. To love their husbands, to love their children. The bond of the household is love.

5. Be discreet, chaste, keepers at home, good. The variations in the meanings of these words are not widely different in Greek from those of the English. "Guardians of the household" might bring more directly to us the meaning of "keepers at home." The earliest manuscripts read "workers at home," that is, persons diligent in household duties. Good refers to good temper; beneficence. Because one is thrifty is no reason why one should be inhospitable or "crusty." Obedient to their own husbands, that the word of God be not blasphemed. "Blasphemed" here carries the thought not of out-and-out profanity but of evil speech, reproach. Disregard of home duties and lack of love, if observable in wives and mothers, soon bring reproach on the cause of Christ.

6. Young men are also to be sober-minded. Like the mature men and women, and the young women, they are to be self-restrained. Lack of self-restraint is the besetting sin of our age as truly as it was of Paul's.

7. In all things showing yourself a pattern of good works. Titus was, as we have seen, himself a young man, and his teaching would be useless except he lived up to it or manifestly tried so to do. Doctrine means teaching, as before. Uncorruptness, gravity, sincerity. Untainted purity; dignified seriousness.

8. Sound speech that cannot be condemned. Whether in public or in private. He that is of the contrary part. The man who antagonizes Christianity. May be ashamed. Stultified, disproved. Having no evil thing to say of you. Not being able to prove any of his malicious assertions.

9. Exhort servants to be obedient unto their own masters. It is a tribute to the power of the religion which Paul advocated that slavery is now abolished from the civilized world. The servants of Paul's time were nearly all slaves. Christianity has wrought a change in public opinion which makes slavery now impossible. To please them well in all things. To be courteous and compliant whatever they are asked to do. Not answering again. Not de-

IN A MODERN LAUNDRY.

Processes Through Which Colored Collars Must Pass.

Although a penny pays for the laundrying of a collar few people who do not have something to do with the laundrying realize through how many processes that same collar goes before the penny is earned. In a laundry where nothing but collars, shirt waists and shirts are laundered the process is as follows:

The bundles brought to the counter on the ground floor of the establishment are taken to the top of the building, where they are untied and the different articles sorted out and marked, each person having his own mark, which is chosen according to the whim or the convenience of the marker. The collars are then sorted out, the colored collars going into one basket, the turn downs into another and the white stand up into a third. When the huge baskets are full each basket is emptied by itself into a revolving washer. This is a hollow cylinder perforated with augur holes. When set in motion it turns over one way through another cylinder containing water, and then turns back the other way. By this process the collars are washed, boiled, rinsed and blued, the water being changed four times while they are in the cylinder.

One girl attends three washers at a time. There are small dumb watches attached to each washer which she sets to tell her when she is to make the next change of water. When the collars are thoroughly washed, rinsed, boiled and blued, they are put into an extractor, which is set in motion, the water being extracted by means of centrifugal force. The collars are now taken from the extractor, straightened by hand and put through a machine, which dips them into starch, passes them between several rollers, and drops them upon a screen at the other end of the machine.

A girl in attendance here picks up the collars, lays them straight in piles and they are passed to a long marble-topped table where six girls sit. These girls rub the superfluous starch off the collars with cloths and lay them in smooth piles in shallow baskets. The baskets are taken to another end of the room, where a girl hangs the collars by the buttonholes onto hooks attached to long bars. When a bar is full, it is placed in a rack which will hold eight or ten bars and the rack is slid into the drying room. From the drying bars the collars are taken like chips into large baskets, the turn-down corners are sorted from the plain stand-ups and they are passed through a dampening machine. Then in great piles which contain from 500 to 800, they are placed in presses, where they stay from one hour to ten hours, as may be necessary.

It is a good thing to know that collars that are taken as far as the presses Saturday night remain in the presses till Monday morning. These collars not only do up more easily, but are much better to wear than those that have remained a less time in the presses.

After this there is the ironer, the polisher, the edger, and it is to this last little machine that the smooth edges of collars are due. Then comes the point-marker for turn-down points, and the dampening of the crease with a small wheel like a dressmaker's marker. The collar is then put into the shaper and comes out ready to wear.

Large baskets of the collars are taken to the sorters, who put them into piles according to the little marks upon them. Another person searches out the box which has the particular mark. The list of the articles with this mark and the person's name is attached to the box. A third person takes the garments out of the box, puts them in pasteboard boxes, and passes them to be done up in paper with the list outside. These boxes are taken to the ground floor, put into lettered boxes to await the call of the owner, and all this for a penny a collar.

THE OLDEST VISITING CARD.

The State Archives of Venice are said to possess the oldest visiting card of which there is any record — of course leaving aside the probable use of such articles for some thousands of years in China. Giacomo Contarini, professor at the University of Padua, sent the card in question as a curiosity to a Venetian friend, saying that the German students who came to Italy had the elegant and laudable custom of leaving such little cards, with their name and place of origin, at the houses of friends when they called and found them absent. The card referred to bears a coat-of-arms with the motto: "Espoir me confort," and beneath: "Johannes Westerhoff Westphalus scribent Patavii 4 March 1569."

TAMING THE WAVES WITH NETS.

A new plan for diminishing the force of waves has recently been tried at Havre. It is the invention of Baron d'Alessandro, and Italian residing in Paris. The apparatus consists of a network of waterproofed hemp, 800 feet long by 50 broad, anchored on the surface of the water. It flattens out heavy waves and prevents them from breaking, after the manner of oil spread upon the sea.

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