

### Good or Bad Actions They Travel in a Circle and Will Surely Return to Bless or Blast

Washington, Nov. 3.—In this discourse Dr. Talmage shows that the good or evil we do returns to bless or blast us. Text, Isaiah xl, 22: "It is He that sitteth upon the circle of the earth."

While yet people thought that the world was flat and thousands of years before they found out that it was round, Isaiah, in my text, figuratively the shape of God sitting upon the circle of the earth. The most beautiful figure in all geometry is the circle. God made the universe on a plan of the circle.

There are in the natural world straight lines, angles, triangles, hexagons, octagons, quadrangles, but these evidently are not God's favorite figures. He made the world, and He geometrizes you. Find the circle dominant, and it not the circle then the curve, which is a circle that died young. If it had lived long enough it would have been a full orb, a periphery. An ellipse is a circle pressed a little too hard at the sides.

Giant's causeway in Ireland shows what God thinks of mathematics. There are over 35,000 columns of rocks—octagonal, hexagonal, pentagonal. These rocks seem to have been made by rule and compass. Every artist has his moulding room where he may make fifty shapes, but he chooses one shape as preferable to all others. I will not say that the Giant's causeway was the world's moulding room, but I will say that a great many figures God seems to have selected the circle as the best. "It is He that sitteth upon the circle of the earth." The stars in a circle, the moon in a circle, the sun in a circle, the universe in a circle, and the throne of God the center of that circle.

Appreciation of this would correct the architecture of churches, whose shape is often a defiance of divine suggestion. When men build churches they ought to imitate the idea of the Great Architect, and put the audience in a circle, knowing that the lines of emotion flow more easily that way than in straight lines. Six thousand years ago God was working out His right hand. But He did not throw it in a straight line, but curvilinear, with a leash of love holding it so as to bring it back again. The world started from His hand pure and Edenic. It has been rolling on through regions of moral ice and distemper. How long it will roll God only knows, but it will in due time make complete circuit and come back to the place where it started—the hand of God—pure and Edenic.

The history of the world goes in a circle. Why is it that the shipping in our day is improving so rapidly? A scientific shipbuilder says it is because men are imitating in some respects what the same birds did in the old model of Noah's ark, not as we see it in old time pictures, but as it really was according to the account given. Great ships have we now, but where is the ship on the sea to-day that could outstrip and use in which the heaven and the earth were wrecked, landing all the passengers in safety, two of each kind of living creatures, hundreds of thousands of species?

Pterology will go on with its achievements until after many centuries the world will have plumes and pears equal to the paradisaical. The art of gardening will grow for centuries, and after the Downings and Mitchells of the world have done their best in the far future the art of gardening will come up to the arborecescence of the year 1. If the makers of colored glass go on improving they may in some centuries be able to make something equal to the stained window of York minster which was built in the year 1280. We are six centuries behind those artists. But the world must keep on toiling until it shall make the complete circuit and come up to the skill of those very men.

The world continues to improve in masonry, we shall have after awhile, perhaps after the advance of centuries, mortar equal to that which I saw in the wall of an exhumed English city. In the time of the Romans 1,600 years ago that mortar to-day as good as the day in which it was made, having outlasted the brick and the stone. I say, after hundreds of years masonry may advance to the pterology.

If the world stands long enough, we may have a city as large as they had in old times—Babylon, five times the size of London. You go into the potteries of England, and you find them making cups and vases after the styles of the cups and vases exhumed from Pompeii. The world is not going back. Oh, no! But it is swinging in a circle, and will come around to the styles of pottery known so long as the days of Pompeii. The world must keep on progressing until it makes the complete circuit. The curve is in the right direction; the curve will keep on until it becomes the circle.

Well, now, what is true in the material universe is true in God's moral government and spiritual arrangement. That is the meaning of Ezekiel's wheel. All commentators agree in saying that the wheel means God's providence. But a wheel is of no use unless it turns, and if it turns it turns around, and if it turns around it moves in a circle. What then? Are we parts of a great from machine whirled around and around whether we will or not, the victims of inexorable fate? No! So far from that I shall show you that we ourselves start the circle of good or bad actions and that it will surely come around again to us unless by divine intervention it be hindered. Those bad or good actions may make the circuit of many years, but come back to us as certainly as that God sits on the circle of the earth.

Jezebel, the worst woman of the Bible—Shakespeare copying his Lady Macbeth from her picture—slew Naboth because she wanted his vineyard.

ter awhile your eye will be dim, and your gut will halt, and the sound of the grinding will be low, and you will tell the same story twice, and your children will wonder if you will never be taken away. They called you "father-since." Now they call you "old man." If you live a few years longer, they will call you the "old chap." "What are those rough words with which your children are accosting you? They are the echo of the very words you used in the ear of your old father forty years ago. What is that which you are trying to chew, but find it un-masticable and your jaws ache and you surrender the attempt? Perhaps it may be the gristle which you gave to your father for his breakfast forty years ago.

Oh, I would like to see Paul, the invalid missionary, at the moment when his influence comes to full orb—his influence falling out through Antioch, through Cyprus, through Lystra, through Corinth, through Athens, through Asia, through Europe, through America, through the first century, through five centuries, through twenty centuries, through earth, through heaven, and at last, the wave of influence, having made full circuit, strikes his soul. Oh, then I would like to see him! No one can tell the time when the circle of Paul's influence gave the one who is seated on the circle of the earth.

I should not like to see the countenance of Voltaire when his influence comes to full orb. When the fatal hemorrhage seized him at eighty-three years of age, his influence did not cease. The most brilliant man of his century, he had used all his faculties for assailing Christianity, his bad influence wide through Germany, widening all through Europe, widening through America, widening through the 123 years that have gone since he died, widening through earth, widening through heaven, and at last, the wave of influence, having made full circuit, strikes his soul. Oh, then I would like to see him! No one can tell the time when the circle of Voltaire's influence gave the one who is seated on the circle of the earth.

Well, now, I say some "this, in some respects, is very glad to have and in others a very sad one. We would like to have the good we have done come back to us, but the thought that all the sins we have ever committed will come back to us fills us with fright." My brother, I have to tell you God can break that circle and will do so at your call. I can bring twenty passages of scripture to prove that when God, for Christ's sake, forgives a man the sins of his past life never come back. The wheel may roll on and on, but you take your position behind the cross, and the wheel strikes the cross and is shattered forever. The sins fly off from the circle and fall at right angles with complete oblivion. The meanest thing man can do is after some difficulty has been settled to bring it up again, and God will not do anything like that. God's memory is mighty enough to hold all the events of your life, but God's grace is mightier than that. The wheel may roll on and on, but you take your position behind the cross, and the wheel strikes the cross and is shattered forever. The sins fly off from the circle and fall at right angles with complete oblivion. The meanest thing man can do is after some difficulty has been settled to bring it up again, and God will not do anything like that. God's memory is mighty enough to hold all the events of your life, but God's grace is mightier than that. The wheel may roll on and on, but you take your position behind the cross, and the wheel strikes the cross and is shattered forever. The sins fly off from the circle and fall at right angles with complete oblivion.

But do not make the mistake of thinking that this doctrine of the circle stops with this life. It rolls on through heaven. You might quote in opposition to me what St. John says about the city of heaven, "There is no here and there." He says, "There is a rainbow round about the throne." The two former imply a circle; the last, either a circle or semi-circle. The seats facing each other, the angels facing each other, the men facing each other, heaven and hell, the glory of glory, Circumference of patriarch and prophet and apostle. Circumference of Scotch Covenanters and Theban legion and Abbigensens. Circumference of the good of all ages. Periphery of splendor, animates and innumerable. A circle! A circle!

But every circumference must have a center, and what is the center of this heavenly circumference? Christ. His all the glory; His all the praise; His all the crowns. All heaven wreathed into a band about Him. Take off the imperial sandal from His foot and behold the scar of the spike. Lift the coronet of dominion from His brow and see where was the laceration of the briars. Come closer, all heaven. Narrow the circle around His great heart. O Christ, the Savior! O Christ, the man! O Christ, the God! Keep thy throne forever, seated on the circle of the earth, seated on the circle of heaven.

**Sunday School.**  
INTERNATIONAL LESSON NO. VIII  
NOVEMBER 22, 1901.  
World's Temperance Lesson.—Lsa. 5:3-8.  
Commentary.—"In the first part of the chapter the prophet compares the nation of Israel to a vineyard planted by God, who had loved them with an everlasting love. He did everything possible for them that they might bring forth the best fruits—obedience, righteous living, the beauty of holiness, love, joy, peace, and all the fruit of the Spirit, intelligence, noble character, and missionary work among the nations.

8. That join house to house—Covetousness is one of the leading sins in our land at the present time. A desire to be rich, to be great, to be a house to house, and field to field, leads men into all sorts of wickedness and dishonest dealings. It leads to the selling of strong drink, to robbing hangings for soap and gambling dens and other unholinesses. It is the "love of money" that is the "root of all evil."

9. In mine ears—That is, the Lord speaks what is to follow into the ears of the prophet. Shall be despised—God's curse will rest on the many houses and farms which have been acquired through peevousness and unlawful or unholiness means. The houses shall stand without tenants.

10. Ten acres—One bath—Ten acres of vineyard shall yield only about seven gallons of wine. An homer—An homer—The homer, or kor, is about eight bushels. An homer was about three and one-half pecks. The owner would thus reap only a tenth part of the seed he had sown.

11. Wine—Grief, sorrow, misery, a heavy calamity, a curse. Early in the morning—When it was regarded especially shameful to drink. Acts. 11. 15. Banquets for revelry began on brooms, and was used on all occasions.

12. The harp—A stringed instrument of triangular figure. Music was common in that time. Amos vi. 5. The viol—An instrument with two strings. The tabret—A small drum or tambourine, played on as an accompaniment to singing. Pipe—The principal musical wind instrument of the Hebrews, consisting of a tube with holes, like a flute or clarinet. It was made of reed, copper or bronze, and was used on all occasions, in religious worship, processions, feasts and mourning. Wine—Such as indulge in revels must have every sense gratified, for only by being amused by such excitement could they be at all satisfied there. They regard not—The most positive proof that such conduct is sinful. When so filled with worldly pleasure there is no taste for anything serious. Neither consider—in punishing the guilty. The judgments of God upon these people are the last things they desire to consider.

13. Gone into captivity—"The prophet sees the future as if it were before his eyes." Those who follow after strong drink are as sure to fall as a man who follows the path of iniquity. They are already fallen, with no further power to act for themselves. Because they have no knowledge—Because of their foolish recklessness in following strong drink, they act contrary to wisdom. They become captives because their brains are so ruined by excessive drinking that they are not capable of acting the part of prudent, careful men. Honorable men are famished—Strong drink ruins those in honorable positions just as quickly as men of low estate. For up with them, the great man and the common people suffer alike when in captivity to the cruel power of strong drink. The burning sensation which drinking man feel is like the drying up of themselves.

14. Hell hath enlarged herself—The grave, the world of spirits. Not here, the place of torment. Their multitude—Did they glory in their numbers? Their multitude shall go down to the pit. Ezek. xxvi. 22. Their poppy—The figure they made. He that rejoiceth—Death will turn their mirth into mourning. He that rejoices and revels, and never knows what it is to be serious, shall go where there is weeping and wailing.—Com. Com. 15. Mean man—mighty man—eyes of the lofty—When death overtakes this class of men, those ravaged by drink, even though they come from various positions in life, then it is that they are brought low. There is no further room for boasting. Death settles the matter.

16. Shall be exalted in judgment—When man's glory is all passed away God is unchanged. Though men scorn His offered mercy and refuse His wise counsels He is not cast down. He is exalted—Sanctified in righteousness—Regarded as holy by reason of his righteous dealings.—F. & B.

17. Then shall the lambs, etc.—When these are gone into captivity and swallowed up in death, others shall fill their place.

18. Iniquity—Guilt—incurring punishment—Manier, Cords of vanity—Wickedness. Rabbinus says, "An evil inclination is at first like a fine hair, but the finishing like a cart-rope."

19. Let Him make speed, etc.—They challenge the Almighty to do His worst, and set His justice at defiance.

21. Wise in their own eyes—Those who prefer their own reasonings to divine revelations, who despise or reject the gospel, or who claim to have a knowledge of it, but do not practice it.—Scott.

22. Mighty to drink—Those who boast that they can drink more than others and yet be able to stand. They shall not escape the curse of drunkenness. To mingle with strong drink, to add spices to strong drink, and then count themselves strong because they can endure the effects. Their glory is their shame.

23. Whose eyes are opened for reward—Who, as judges, pervert justice, and for a bribe, acquit the guilty; God will punish such. Take was the righteousness—Though a man be proven innocent, yet because he does not give a fee he is condemned by these unjust men. Misery will overtake him.

24. In these verses the prophet sums up his terrible denunciations and shows how complete their ruin will be and how necessarily and unavoidably it will follow upon their sins.

### Sunday School.

INTERNATIONAL LESSON NO. VIII  
NOVEMBER 22, 1901.

World's Temperance Lesson.—Lsa. 5:3-8.

**THE MARKETS**  
Toronto Farmers' Market.  
Nov. 18.—Receipts of farm produce on Saturday were large—5,050 bushels of grain, 15 loads of hay, several lots of dressed hogs, a few lots of potatoes, with a large delivery of butter, eggs and poultry.  
Wheat—300 bushels sold as follows: Red 100 bushels at 65 to 70c; goose, 400 bushels at 66 to 68-1-2c.  
Barley—Fifteen hundred bushels sold at 54 to 60-1-2c.  
Oats—Three thousand bushels sold at 50-1-2 to 51-1-2.  
Rye—One load sold at 59c.  
Hay—Fifteen loads sold at \$11 to \$14 per ton for timothy, and \$8 to \$9 per ton for clover.  
Dressed Hogs—Prices steady at \$7.50 to \$7.75 per cwt.  
Poultry—Deliveries large, with prices firm for all of good quality and well dressed. Chickens sold at 40 to 80c per pair; ducks 50c to \$1 per pair; geese 7 to 8c per pound; turkeys, 10 to 12c per pound.  
Eggs—Prices firmer for strictly new laid, which sold at 30 to 33c per dozen. Lined eggs sold at 18c per dozen.  
Butter—Deliveries large, with prices easy at 18 to 23c per pound. A few lots of very choice dairy to special customers brought 25c.  
Apples—Prices are easier at \$2.50 to \$3.50, with an occasional lot at \$1 per barrel.  
Leading Wheat Markets.  
Following are the closing quotations at important centres to-day:  
Cash. May. Chicago... 81-1-2  
New York... 76  
Toledo... 74-4 75-5  
Duluth, No. 1 No. 1... 71-3-8  
Duluth, No. 1 hard... 74-8 74  
Cheese Markets.  
At Iroquois, sales at 85-8c.  
At South Finch, sales at 81-2c.  
At Winchester, sales at 85-8c.  
Toronto Live Stock Markets.  
Export cattle, shobos, per owt. \$1 00 to 1 10  
do, medium... 95 to 1 05  
do, choice... 1 10 to 1 20  
Butcher's odds, picked... 4 25 to 4 50  
do, choice... 4 75 to 5 00  
do, fair... 3 50 to 3 75  
do, common... 2 25 to 2 50  
do, cows... 2 25 to 2 75  
do, bullock... 2 50 to 3 25  
Feeders, shobos... 3 50 to 4 00  
do, medium... 3 50 to 4 00  
Stocks, shobos... 1 50 to 1 80  
do, light... 2 00 to 2 25  
Milk cows, each... 35 00 to 60 00  
do, ewes, per head... 2 00 to 2 50  
do, bucks... 2 00 to 2 50  
do, medium... 2 00 to 2 50  
do, culled... 1 00 to 1 50  
Calves, per head... 2 00 to 10 00  
Lamb, per head... 2 00 to 10 00  
Hogs, fat, per owt... 37 1/2 to 40 00  
Hops, light, per owt... 5 25 to 6 00  
Bradstreet's on Trade.  
Business at Montreal has shown some expansion in certain wholesale departments this week. The colder weather has created more demand for winter goods, and the shipments this week in many lines have been very heavy. Business conditions at Quebec are as good as the preceding week. Colder weather has improved the demand for heavy winter goods in the dry goods trade at Toronto. Snowfalls brought a large increase of orders to retailers and made it necessary to re-order certain lines to keep stocks up. The factors and mills continue busy. Larger sums of wages are being distributed in Canada now than ever before. Trade at Hamilton as reported is active. The business in heavy filling orders now and shipments are heavy. The prices in wholesale trade are generally well maintained, and there is not likely to be much disposition while the demand is so active as it is at present to make concessions to induce sales. Business at Winnipeg continues to improve as the wheat deliveries increase. Business at London is quite active. The farmers are now marketing a good deal of grain, although a good many are holding it back, as they often do when prices are advancing. Trade at the Pacific Coast cities has been adversely affected by the fine, almost summer-like weather. The holiday trade is beginning with the jobbers, and promises to reach good proportions this season. Business at Ottawa is fairly brisk, and in some lines considerable activity is being shown.  
An English Football Sermon.  
"Wot's the Christian life now, brethren? It's just a footer match tin's what it is; and you're a jolly 'ot team against yer. There's ebstiousness playin' centre forward, with Pride and Envy on the right wing, and Drink and Gambler on the left. A walk forward ins, eh? So they are, and don't you forget it. But yer've got to get the ball past 'em. Then yer'll be tackled by the 'arves; and they're a stiffish lot, too. Fakers owt of 'em and Debt and Cheat'n' is 'is colleagues. But yer must get past them like wags. Then comes the full-backs—the Worin and the Fish. My! Don't they want some passin'. But pass 'em you must, and so I tell yer. Larst comes yer toughest job of the lot; for the Devils' Issel is in goal; and 'e do take some heatin' 'e do. But if yer play up to Gospel form, yer'll put the sphere inter the net, all on one for 'im, 'e etc."

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**MAKE A TEST OF THE KIDNEY'S**  
Decide for Yourself by a Simple Experiment if You Have  
Kidney Disease.  
Scores and hundreds of people who are complaining almost daily of backache, pains in the limbs, not unlike rheumatism, and stinging, scalding sensations when urinating, do not know that they are in reality suffering from kidney derangements. Gradually they become thinner and weaker, experience more or less puffiness under the eyes and swelling of the limbs, and feel chronic disease fixing itself upon the system. They undergo an expensive examination to find out if their kidneys are diseased, and allow some urine to stand in for twenty-four hours. If at that time there are deposits in the bottom of the vessel you can be certain that the kidneys are not in healthy working order. This test, accompanied by the symptoms referred to above, are indisputable evidence of kidney disease.

**DR. CHASE'S KIDNEY-LIVER PILLS.**  
There is no longer any question about the efficiency of Dr. Chase's Kidney-Liver Pills as a prompt, thorough and lasting cure for every form of kidney disease. Their combined action on the kidneys and liver enables them to cure chronic and complicated diseases which cannot be touched by ordinary kidney medicines. You can depend on Dr. Chase's Kidney-Liver Pills every time. One pill a dose. 25 cents a box, at all dealers or Edmondson, Bates & Co., Toronto.

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**He Knew the Fact.**  
A convict at a French penal settlement, who was undergoing a life sentence, desired to marry a female convict, such marriages being of common occurrence. The governor of the colony offered no objection, but the priest proceeded to cross-examine the prisoner. "Did you not marry in France?" "Yes."  
"And your wife is dead?" "Yes."  
"Have you any document to show that she is dead?" "No."  
"Then I must decline to marry you. You must produce some proof that your wife is dead."  
There was a pause, and the bride-prospective looked at the would-be groom.  
Finally he said: "I can prove that my former wife is dead."  
"How will you do so?"  
"I was sent here for killing her."  
The bride accepted him, notwithstanding.