A VERY TENDER LOVE.

Divine Sympathy For Humanity Beautifully Symbolized.

(Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Two, by William Baily, of Toronto, at the Department of Agriculture, Ottawa.)

A despatch from Chicago says :—Rev. Frank De Witt Talmage preached from the following text :—Isaiah lxvi, 13, "As one whom his mother comforteth, so will I comfort you."

The words of my text have for many of us a very tender and reverent application. The greatest lessons of a sacrificing and a forgiving love have been learned by most of us from the now silent lips of our Christian mothers. Though your mother may have been dead for ten or twenty years, yet you remember as though it were yesterday how tenderly she cared for you when you were a little child. You remember how she nursed you through that long fit of sickness when you were about fifteen, and every time she left the room you would call, "Mother, mother ! Where is mother ?" And, alas, you will remember the dark day when you carried her out to gently let her body down into the open grave, when you laid her away to sleep among the spring flowers or when you covered her up under the soft quilt of spotless snow, the purest, gentlest, noblest, most forgiving and helpful of human companions was forever taken from your side. Remembering all this love and devotion we realize the force of the metaphor which Isaiah, the prophet, uses when seeking to show how tenderly God loves and cares for his children, he takes the gentle, maternal influence which has developed our physical and mental and spiritual life and says, "As one whom his mother comforteth, so will I comfort you."

THE DIVINE BEING

shows the love of a mother in wanting to be the comforter of all young folks who are preparing for the great struggle of life. The mother wants to be the inspiring friend of her boys and girls daring the long years of immaturity, when the world at large is sneering at them and laughing at their ambitions, as though they were the mere outgrowths of a foolish and a visionary brain. She wants to be the friend of the young men and the young women during those school days when they have no earning capacity and when they are entirely dependent upon others for financial support. The struggle of life even under the best conditions is a hard one, but that struggle does not commence, as some people suppose, when the young man stands with a diploma in hand on the graduating day from school or college. It commences away back in the "early teens." It commences with the young girl's failure who is trying for the prize in the schoolroom. It commences with the disappointments of the playground. It commences with those little youthful sorrows and trials which the boy and girl can tell to no other but mother. Yes, the mother's comfort which is given to the young folks is an all important comfort. It is such a necessary comfort that many of us, when we were young, often could not go to sleep because of our weeping, until we heard her foot moving across our bedroom floor, and felt her gentle hand upon our cheek and heard her soft voice saying, "Never mind, my boy ! It will come out all right. I will speak to your papa about the matter, and I know he will let us do what you want." God pity the man who never had the gentle influence of a comforting mother during the days of childhood or of young manhood ! God pity the boy who never knew the holy joy of having his tears wiped away by a mother's hand after he had been hurt upon

THE BALL GROUND !

God, as the divine mother, today wants to be the companion and the comforting friend and saviour of all the boys and girls and the young folks. As Christ once turned and rebuked his disciples who tried to crowd away the young people from his side, and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," so to-day he bids the children come unto him, and clamber up into his lap, and nestle as little lambs against the warm, loving heart of the Good Shepherd. Christ to-day longs to be the divine friend of the boy swinging the bat, and of the girl dressing the doll, as well as the divine friend of the young men and women in the school and college. Do you realize, oh mother, that God loves your children with a love more intense than that which fills your heart ? If you have not made your children understand this, if you have never sought to impart to them the sweet fellowship and holy joy which can bind their hearts to him, you have been derelict in your duty, and you have not really consecrated them to Christ's service. Teach them how tenderly God loves them, and they will learn to love, honor and trust him as they love, honor and trust you.

The Divine Being is like a mother, too, in wanting to be the forgiving comforter of all who have gone astray. When a man does wrong and persists in doing wrong, nearly all the world will turn against him. But though nearly all the human race will turn against a sinner, as a rule, there is one human being, if she is alive, who will never cease to reach after the prodigal. That person, as you all know before I speak her name, is the sinner's mother. The young man may sin not only seven times, but

SEVENTY TIMES SEVEN ;

He may be so worthless in the eyes of the world that all his old friends may come to that mother and say her son is not worth being saved, he may be so useless than even the father may order his son out of the home and disown him and disinherit him, but the mother will cling and continue to cling to her boy. If she thought that thereby she could give her son one more chance for repentance, she would sell the clothes out of her wardrobe if necessary, she would move out of her fine home and go to work, she would sell her jewelry and even her wedding ring. She would go to the extent of giving up her life if she could only save her boy.

Thus the troubled and sorely disappointed of earth should take great comfort out of the thought that God's love for them is like that of a divine mother. They should be able to look at all worldly things, whether good or ill, as did the Maori chief, who though born in a New Zealand mud hut, could turn to the Duke of Devonshire when he was being shown one of the most beautiful palaces in the world and say, "This palace is not as beautiful as the mansion which my heavenly Father has builded for me." Though the troubled Christians may be clothed in rags, yet they should feel that they are rich, because God, as a heavenly mother, has prepared for them the wedding garments with which they shall be robed in the heavenly banquet halls at the King's marriage. Though they may be poor, yet they should feel, like the invalid son going home to his earthly parent that all the treasures of heaven

SHALL BE FOREVER THEIRS.

God, like a divine mother, wants to be the comforter of his children in their last earthly sickness as well as when he is bending over them in their cradles. He wants to be the comforter of the dying invalid when he utters the agonizing moan, "I cannot stand this pain any longer," as well as the comforter of the little child who is sitting for the first time in her Sunday class. Ah, in our last hour we need a mother's love as well as does the schoolboy who romps into the hallway calling to the cook, "Mary, where is mother?" And this smile is true because of all times when a mother chiefly longs to be by the side of her child it is when that child is dying

When the eldest son of Queen Alexandra was sick unto death, the then Princess of Wales had hundreds of trained and most skillful nurses who would gladly have answered to her call. But day and night, for three long weeks, the mother of the Duke of Clarence never left his side. It was her royal hand that smoothed the sheets. It was her arm that lifted the fevered head. It was her lips that gave the last kiss, as the immortal spirit sped from the pain-racked form. Yes, the mother, the true earthly mother, wants to be the last comforter by the side of her dying child. It was in order to satisfy this maternal desire that Princess Alice, the daughter of Queen Victoria, disobeyed the orders of the physicians, and bending over the bed that was reeking with the diphtheritic germs, kissed her baby girl farewell and at the same time pressed her own lips against the hot lips of death. Princess Alice laid down her life on account of

THAT MATERNAL KISS.

God, like the divine mother, specially loves to hover around the deathbed of his children, because he can there prove to us that "it is not all of death to die, nor all of life to live," and that death can be swallowed up in victory. He can prove it to those who have accepted his love and his sacrifice for their sins, as John Simeon proved it to his children when he himself was dying. In imagination, the departing saint raised himself and, looking back, cried out: "Who are you?" "Sorrow!" "Who are you?" "Sighing!" Then stretching his hands upward, the dying saint cried out again: "And who are you?" "Joy." "And who are you?" "Gladness!" Then, with a seraphic smile, the dying Christian again cried out: "Farewell, Sorrow. Farewell, Sighing. Farewell, Mortal life. Welcome, Joy. Welcome, Gladness. Welcome, Eternal Heaven." If an earthly mother would long to be the comforter of her dying boy, surely Jesus longs to be beside his believing and trusting children at their departure, to tell them of the hope and the joy and the transcendent triumph which await their heavenly translation,

Yes, perhaps you are one of those unfortunates who never knew a mother's love. Though her affections were so intense that your coming was her meat and drink, her hope by day and her prayer by night, yet hardly had you come into the world when she passed away. She really gave up her life for you. Once in awhile, with a longing to find out something about the height and depth of a mother's love, you may go to some gray haired old lady and say: "Tell me something about my mother. You know her well and were her bridesmaid when she was married." Then that gray haired lady will go over all the past. She will tell you what a gentle, loving face your mother had. She will tell you how her eyes lighted up when you were first placed in her arms and she looked at you and said: "My baby, my baby, my little baby! God bless my baby!" Then that gray haired lady will tell you how your mother's strength never came back again after you were born.

THEY TOOK HER SOUTH,

hoping that the sunny skies would make her strong again, but only the warm sunshine of that eternal city to which she went ever worked her cure. As the old lady talks you look at your mother's picture again and again and try to imagine her love for you. But, young man, you cannot do that any more than a blind bat or a ground mole can fully appreciate the colors of a butterfly's wings or the reflection of a dewdrop. So in order to symbolize God's love to you, a sinful man, who never knew what it was to have a mother's love, I would tell you that it is a greater love than the combined loves of a father, a wife, children, brothers, and sisters and friends. It is a love so deep that no line can fathom it, so high that no bird's wing can overfly it, so wide that no mathematician can circumscribe it. And all this love of our earthly mother is only an infinitesimal part of the love which today God like a divine mother, is ready to pour out of his forgiving heart for you. Can you not grasp even a little of the infinite sweep of my text, "As one whom his mother comforteth, so will I comfort you."

Sinful man sitting before me today, are you the son of a Christian mother? Whether she is alive now or dead, her love for you was or is just as great as Loyal Young Graham's mother was for him. Are you to-day letting her prayers find a fulfillment in your life? Are you today letting the love of God manifested in the sacrifice of the Lord Jesus Christ find a response in your life? Will you, here and now, realizing that your mother's love was a symbol of God's love for you, surrender your life to the service of him who, like a divine mother, yearns over you? Remember this, oh, sinful man—God longs for your repentance more than you can ever long to be cleansed through the blood of Christ and to be forgiven for your past sins. It is to the mother love in God that I point you. It is to one who will cling to you long after even an earthly mother's affections shall have ceased and when they have forever faded away.

THE S. S. LESSON.

INTERNATIONAL LESSON, NOV. 9.

Text of the Lesson, Josh. xxiv., 14-25. Golden Text, Josh. xxiv., 15.

14, 15. As for me and my house, we will serve the Lord.

Joshua, having lived a hundred and ten years and being conscious that the time had come for him to go the way of all the earth, gathered the tribes of Israel and reminded them that not one thing had failed of all the good things which the Lord had spoken concerning them (chapter xxiv, 20; xxiii, 14). He called for the elders, the heads of tribes, the judges and officers to present themselves before God at Shechem, and there he rehearsed unto them the story of God's dealings with them and entreated them to fear the Lord and serve Him in sincerity and truth, telling them that whatever they might decide he was determined that he and his house would serve the Lord. It was in order that they and all that they had might serve Him that He had brought them forth from the land of Egypt, the house of bondage (Ex. iii, 12; x, 26). If we have been redeemed by the precious blood of Christ, it is in order that we may with humility and gladness serve the living and true God while we wait for His Son from Heaven (I Thess. i, 9, 10; Acts xx, 19 ; Ps. c, 2). Our Lord taught His disciples that as He was among them as one that serveth the way of service is the way of true greatness (Luke xxii, 24-27), and by love we are to serve one another (Gal. v, 13).

16-18. God forbid that we should forsake the Lord to serve other gods. We also will serve the Lord for He is our God.

They certainly had every reason to serve Him only and true, for, as they said, He had brought their fathers out of the bondage of Egypt and preserved them and brought them to that land, and Joshua had just reminded them that the Lord had given them a land for which they did not labor, cities which they had not built and vineyards and olive yards which they had not planted (verse 13). Yet they had already had occasion to say many times in their brief history, "O Lord our God, other lords beside Thee have had dominion over us" (Isa. xxvi, 13). That which Daniel had to say to Belshazzar, "The God in whose hand thy breath is and whose are all thy ways hast thou not glorified" (Dan. v, 23), might be truthfully said to many other gentiles as well as Jews, and how many seem to forget that it is God alone who giveth us life and breath and all things and in whom we live and move and have our being (Acts xvii, 25, 28). This should be enough to lead any one to wish to serve such a benefactor; but we cannot serve Him till we are redeemed, for, although He has created us, sin has separated us from Him, and the carnal mind, being at enmity with God, cannot please God (Rom. viii, 7, 8). As freely as God by His own power redeemed Israel from Egypt that they might serve Him, so freely He redeems every one who will let Him that all such may serve Him and walk in newness of life for their own highest happiness as well as for His glory (Rom. iii, 24; vi, 4, 6, 11, 13, 16).

19-21. And the people said unto Joshua, Nay; but we will serve the Lord.

Joshua in reply to their assurance that they would serve the Lord reminds them that they must be sincere, for the Lord is both holy and jealous. Holy is the only word that is used of God three times in one verse, and that only in two places (Isa. vi, 3; Rev. iv, 8). He, being holy, requires a holy people (Lev. xix, 2; I Pet. i, 15, 16), a people willing to be wholly His, separated unto Himself alone, that He may do His utmost for them and be magnified in them. God is called jealous in just seven different places (Ex. xx, 5; xxxiv, 14; Deut. iv, 24; v, 9; vi, 15; Josh. xxiv, 19; Nah. i, 2), though His jealousy is spoken of in other passages. The thought implied is simply that He desires to possess fully that which is His for the highest good of the possession. He delights to give and to bless, but He is hindered by our half heartedness and lack of confidence in Him.

22-24. The Lord our God will we serve, and His voice will we obey.

Hearing their firm protestation of a great determination to serve the Lord, Joshua further tells them that in taking this stand they must understand that they are taking a stand against themselves, and they must turn with their whole heart to God by putting away all strange gods from among them. We all need this teaching so much, for we are inclined to take sides with ourselves against God. We are apt to say as Simon Peter said to our Lord when He first spoke of His sufferings and of His death on the cross, "Be it far from thee (pity thyself) Lord; these shall not be unto Thee." But our Lord immediately taught Simon and the other disciples that all who would follow Him must deny self and bear the cross (Matt. xvi, 22, 24).

25. So Joshua made a covenant with the people that day.

This verse and also verse 1 says that it was done at Shechem, and as Shechem was a city of refuge (xx, 7) and signifies "shoulder" it is all suggestive of this—that we must find in the Lord our constant refuge from self and sin and in our conscious weakness dwell between His shoulders and let the Government of all our affairs and of ourselves also be upon His shoulder (Ps. xlvi, 7, 11; Deut. xxxiii, 12; Isa. ix, 6, 7). The stone that witnessed and heard it all (verse 27) is also suggestive of the stone of Isa. xxviii, 16; Ps. cxviii, 22.

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ENGLAND'S SHOW PLACES.

Under the new regulations for admission, Windsor Castle will take the premier position among the remunerative show places of England. Its visitors number annually about 100,000, so that the fees will swell the charitabie revenues of Windsor by $15,000 or $20,000 a year. The 25 cent toll to the subterranean wonders of Welbeck Abbey yields a ready income of $6,500, which the Duke of Portland distributes among the Notts hospitals. The Duke of Devonshire foregoes $17,500 a year by admitting the 70,000 visitors to Chatsworth gratis. Tintern Abbey returns about $4,000 and Raglan Castle $2,500 a year in visitors' fees. As an investment, Shakespeare's Cottage is to be preferred to $15,000 (its purchase money) in Consols, for the visitors number 30,000 and the charge is 25 cents. Half these pilgrims go on to Anne Hathaway's house at Shottery, where the fee is also 25 cents. Four cents admits to Burns's cottage at Ayr, and the visitors total 35,000 a year.

A SINGULAR COMPETITION.

A singular contest has just taken place near Birmingham. Stones were placed a yard apart for a hundred yards, and a local butcher had undertaken to pick each one up separately and return it to a basket at the other end of the line. The time allowed to accomplish this performance was fifty-five minutes, and the butcher succeeded in finishing in forty-eight minutes. The task is not so simple as it first appears, for when in the seventies he was running something like 150 yards for each stone, which was increased to 200 at the finish. In this way he covered a considerable distance— it is estimated between five and six miles.

A naturalist has been making observations on the toilets of ants of genus "alta," and has discovered each insect goes through a cleaning process as elaborate as that of a cat, not only performed by herself, but by another, who acts for the time as lady's maid. The assistant starts by washing the face of her companion, and from there goes over the whole body. The attitude of the cleansed is one of intense satisfaction, resembling that of a dog or cat when his head is being scratched. The pleasure the creature takes in being thus combed and sponged is really enjoyable to the observer.

SOME FACTS ABOUT COAL

TIME WHEN NOBODY WOULD BUY ANTHRACITE.

There Are Soft Coals on the Market That Are Worth More.

"Hard coal may be classed with the luxuries," is the way Henry E. Weaver puts the statement. "It is by no means to be considered a necessity, and the great final result of these troubles in the anthracite regions will be to demonstrate to the people how distinctly this hard coal is a luxury. It will mean in the end the widening and the lengthening of fuel supply, until finally no one section can claim anything approaching a monopoly of the coal supply. When it comes to a question of heat units, there are soft coals on the market that are cheap at $3.75 a ton when compared with Pennsylvania anthracite at $3.50 a ton. When knowledge of this fact is spread widely enough to set the stove makers to adapting stoves to these soft coals the anthracite question will have been settled."

To the pessimist, taking the Bible literally, there may seem a prospect for the fulfilling of a literal Scripture at this time. The Prophet Isaiah looking beyond him, wrote of a time when "There shall be no coal to warm at and no fire to sit before." But in this prophecy, written perhaps 800 years before Christ, the prophet saw only God's judgment as it was to come upon Babylon and Chaldea.

AGE OF COAL.

Mr. Weaver has gone back to the earliest mining of coal and he has tabulated some of the most interesting of the facts connected with the evolution of its mining.

Two thousand years before Christ the Chinese were mining and burning coal. They had not named it. To them it simply was a stone that would burn and give off heat. Japan followed the Chinese in its use, and to-day the 200,000 square miles of coal lands in these two countries perhaps embody the largest stores of coal that nature ever secreted in contiguous territories. According to the late Prof. Mulhall, the coal supply of the known world, leaving out Africa, Australia, and a few other countries, is as follows :

China & Japan	200,000 square miles
United States	194,000 square miles
India	35,000 square miles
Russia & Siberia	27,000 square miles
Great Britain	9,000 square miles
Germany	3,600 square miles
France	1,800 square miles
Belgium & Spain	1,400 square miles

Of all these countries, China has a possible greatest supply of anthracite coal, and in the United States it may be regarded as possible that the country one day will look to the West for its hard coal, as it now looks to the East for the supply.

However the supply of the United States is safe for generations to come, notwithstanding the fact that in 1900 the anthracite fields of Pennsylvania produced 67,857,500 tons, while the bituminous mines yielded 87,000,000 tons in the same period. Thirty states and territories are known to have coal in paying quantities, and of them all West Virginia has the greatest proportionate territory underlaid with it, 80 per cent. of its area or 16,000 square miles, having coal in paying veins. At the same time the most valuable coal field in the world is embodied in the 500 square miles of anthracite in the Pennsylvania district. The yield of this field in 1900 was valued at $115,123,493, though it has been worked since its discovery in 1768.

ANTHRACITE WAS A DRUG.

People who think they cannot get along without anthracite coal this winter have as much trouble as their ancestors did 110 years ago in trying to get along with it.

The early Pennsylvania coal barons tried for 27 years to get people to buy hard coal and went bankrupt half a dozen times before they could make householders and manufacturers believe that "stone coal," as they called it, was good fuel.

Anthracite was discovered in Pennsylvania as early as 1790, but nobody knew how to keep it burning after it had been ignited. A few early barons had faith in it, however, and bought a tract in Lehigh County, where the coal cropped out through the surface. They formed the Lehigh Coal Mine Company and were the originators of all the troubles that have perplexed anthracite users ever since.

The Lehigh Company was in advance of the times, however. The country then had wood to burn, and people who had wide fireplaces and andirons couldn't see any use for the little hard lumps that took so much trouble to ignite, and refused to keep burning when lighted. The Lehigh Company built a waggon road down from its surface mine to the Lehigh River, nine miles away, and sent a boat-load of the fuel to Philadelphia, when the water was high enough, but there was no market for it.

Then a navigation company was formed in 1798 to clear the Lehigh of stones and snags, and interest in the new fuel revived. The Lehigh Coal Mine Company, which had become discouraged, leased its property to several men, but they also failed to find a market. The people went on burning soft coal and wood until the war of 1812, when the blockade of the coast by Great Britain made Virginia coal too expensive.

The bankrupted Pennsylvania coal barons then tried a third time to get the citizens to burn anthracite. Five boatloads were started from Maunch Chunk for Philadelphia. Three boats were wrecked on the way, but two reached the city safely, where wire-makers bought the fuel for $21 a ton.

Even then no one knew how to ignite the fuel properly, according to Prof. John Bach McMaster. The workmen at the wire factory spent a whole night trying to get the furnace started, and then shut the door and started home in disgust.

One of them forgot his coat, however, and came back to find that the closed door had solved the draft problem, and the furnace was red hot. After that anthracite was in regular demand by the manufacturers.

CAUSE OF APPENDICITIS

PHYSICIAN SAYS IT IS DUE TO WHITE FLOUR.

Who Says the Modern System of Milling Is Entirely to Blame.

Changes in milling processes are responsible for appendicitis, according to a physician who has been in the practice of medicine for fifty years and who has observed the spread of the disease. This physician, Dr. H. C. Howard of Champaign, Ill. asserts that until the trade demand for exceedingly white flour changed the methods of grinding wheat there was no appendicitis.

To prove this assertion the physician points to the fact that where coarse breads are used the disease is unknown, but that as soon as the fine breadstuffs are introduced appendicitis comes along as a sequence.

By this reasoning it is shown that the people of agricultural communities who secured their flour from the small mills did not have the disease until the small mills were crowded out by the larger ones and fine white flour supplanted the coarse.

Then the negroes of the south so long as they ate corn bread were free from the disease, but when the new process flour began to be used the disease came among them. The same results attended the departure of the German folks from their coarse bread to the refined flour.

DISEASE RARE BEFORE 1875.

"I can remember that prior to about 1875," said Dr. Howard, "that there was little or none of the ailment among the people. In 25 years of practice among the people before that time I do not think I saw more than 40 cases of appendicitis. Now they are common.

"Large and extended changes in the diet of people has contributed to this. For example, about the date mentioned there began to be a general change from the old method of grinding grain to the present method of roller mills and excessively fine bolting cloths. This plan of milling began first in the large cities, and appendicitis began to increase there. Later the new process crowded out the small mills in the country, and the people could not get flour made by the old processes. They bought products of the large milling establishments, and then the farmers began to have appendicitis.

"Still the negroes of the south did not have it, but in time they began to get away from their plain corn bread, and they, too, began to have appendicitis. So it goes. They did not have appendicitis in Germany until they began to eat fine flour and put in the new process of milling after our fashion. Now they have appendicitis in Germany just as we do.

DISARRANGES ORGANS.

"Experienced millers will tell you that the fine flour is a less desirable flour than that made by the old process, but the trade demands it chiefly on account of its whiteness. On account of its indigestibility the disarrangement of the digestive organs of the people eating it has greatly increased. The prime cause of appendicitis is found in this disarrangement.

"Quite small children have it. I know one boy, who has had thirteen well defined attacks of the disease and came out of all of them without surgical operations. He changed his food to corn bread and mush, with coarse breads in general, vegetables, little meat, and some fruit, and he has taken on flesh and has not had a symptom of the disease for three years.

"The lack of phosphates in the food is visible in the people, and physicians have greatly increased the use of medicines containing phosphates. It is a necessity. Children are brought to me suffering from conditions resulting from a lack of material in their systems to form their teeth. Ten days of treatment, giving phosphates, will bring relief, and the teeth will begin to grow. They are suffering because the ingenuity of men and the foolish demands of trade have resulted in taking from their food the material which nature put into it for their growth."

The new process which is held accountable for disease takes from the grain the phosphates chiefly existing in the germ of the wheat and just under the bran, and leaves only the starch and gluten.

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"Papa," said the boy, "when you say in your advertisement that your goods are acknowledged by connoisseurs to be the best, what do you mean by connoisseurs ?" "A connoisseur, my boy," answered the great manufacturer, "is an eminent authority—an authority, in short, who admits that our goods are the best."