GOD'S PERFECT CIRCLE

"It Is He That Sitteth Upon the Circle of the Earth."

WORK OF THE GREAT ARCHITECT

The Circle of History-Bad Deeds Com-Back-Perolve to Do Good-Slander's Foul Poison-Filial Ingratitude-God's Might Memory-The Eternal Circle,

Entered scording to Act of Parliament of Can-ada, in he year 1901, by William Baily, of To-ronto, at the Department of Agricultura, Ottawa

Wanington, Nov. 3.-In this dis course Dr. Talmage shows that the goof or evil we do returns to bless or flast us; text, Isaiah xl, 22, "It is 'e that sitteth upon the circle of the earth.

While yet people thought that the wrld was flat and thousands of wars before they found out that it was round Isaiah, in my text, inti-nated the shape of it — God sitting upon the circle of the earth. The most beautiful figure in all geometry is the circle. God made the universe

on plan of the circle.

There are in the natural world
stright lines, angles, parallelstright lines, angles, parallel-ogums, diagonals, quadrangles, but the evidently are not God's favor-Almost everywhere where you fin him geometrizing you find cire dominant, and if not the circle the the curve, which is a circle that young. If it had lived long the it would have been a full or a periphery. An ellipse is a circlpressed only a little too hard at

lant's causeway in Ireland shows wat . God thinks of mathematics. Fre are over 35,000 columns of - octagonal, hexagonal, pen-These rocks seem to have n made by rule and compass. Evartist has his molding room re he may make fifty shapes, but chooses one shape as preferable to others. I will not say that the ant's causeway was the world's plding room, but I do say out of great many figures God seems to we selected the circle as the best. It is he that sitteth on the circle the earth." The stars in a circle, moon in a circle, the sun in a cle, the universe in a circle he throne of God the centre of that

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 tides of emotion roll more easily that way than in straight lines. Six thousand years ago God flung the world out of 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 ack to the place where it startedthe hand of God - pure and Edenic

The Circle of History, The history of the world goes in a Why is it that the shipping circle. in our day is improving so rapidly? A scientific shipbuilder says it is be cause men are imitating in some respects what the small wits deride, 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 now, but where is the ship on sea to-day that could outride a deluge in which the heaven and the earth were wrecked, landing all the passengers in safety, two of each kind of living creatures, hundreds of

Pomology will go on with its achievements until after many centuries the world will have plums 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 arborescence. 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 east window of York minster, which was built in the year 1290. 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.

If the world continues to improve in masonry, we shall have after awhile, perhaps after the advance of enturies, mortar equal to that which I saw in the wall of an exhumed English city built 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 that point.

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, you find them making cups and vases after the style 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 to the styles of pottery known so long ago as the days of Pompeil. The world must keep on progressing until it makes the com-plete circuit. The curve is in the right direction; the curve will on until it becomes the circle,

Bad Deeds Come Back. Well, now, what is true in the material universe is true in God's moral government and spiritual arrange-That is the meaning of Ezekiel's wheel. All commentators agree Ga., writes: "Ever since the birth of in saying that the wheel means God's my first child, six years ago, I have providence. But a wheel is of no use unless it turns, and if it turn it not bring myself to bear the thoughts turns around, and if it turns around it moves in a circle. What then? Are we parts of a great iron machine whirled around and around whether we will or not, the victims of inexor-



In the six day bicycle races the pace tells terribly at the end. Man after man falls out exhausted. The victor wabbles wearily over the line. In the business race it's the same. Man after man drops out exhausted. The success-ful man is often a dyspertic, unable to man drops out exhausted. The successful man is often a dyspeptic, unable to enjoy success. When the stomach is diseased there is not enough nutrition assimilated to sustain the body and repair the daily waste of tissues. The result is weakness, tending to collapse.

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able 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. bad or good actions may make the circuit of many years, but back to us they will as certainly as that God sits on the circle of the

Jezebel, the worst woman of the Bible — Shakespeare copying his "Lady Macbeth" from her picture— slew Naboth because she wanted his vineyard. While the dogs were eating the body of Naboth Elijah the prophet put down his compass and marked a circle from these dogs clear around to the dogs that should eat the body of Jezebel, the murderess. "Impossible!" the people said. "That will never happen." Who is that being flung out of the palace dow? Jezebel A few hours winthey came around, hoping to bury They find only the palms the hands and the skull. The dogs that devoured Jezebel and the dogs that devoured Naboth. Oh, what a swift, what an awful circuit!
But it is sometimes the case

this circle sweeps through a century or through many centuries. world started with a theocracy government - that is, God was president and emperor of the W People got tired of a theocracy. They said: "We don't want God directly interfering with the affairs of the world. Give us a monarchy." The world had a monarchy. From a mon-The archy it is going to have a limited monarchy. After awhile the limited monarchy will be given up and the republican form of government will be everywhere dominant and recognized. Then the world will get tired of the republican form of government, and it will have an anarchy, which is no government at all. And then all nations, finding out that is not capable of righteously governing man, will cry out again for theocracy and say, 'Let God come back and conduct the affairs of the world." Every step-monarchy, limited monarchy, republicanism, an-archy — only different steps between the first theocracy and the last theocracy or segments of the great cir cle of the earth on which God sits.

Resolve to Do Good. But do not become impatient beause you can not see the curve of events and therefore conclude God's government is going to break History tells us that in the down. making of the pyramids it took 2,-000 men two years to drag one great stone from the quarry and put it into the pyramids. If men afford to lived can afford to work so slowly as that, cannot God in the building of eternities afford to wait? What though God should take 10, 000 years to draw a circle? S we take our little watch which have to wind up every night lest it run down and hold it up baside the



Cured of Piles, Saved From Knife.

Mrs. Aaron Medren, of Savannah,

in God's sight as one day, then, according to that calculation the 6,-000 years of the world's existence has been only to God as from Mon-

But it is often the case that the rebound is quicker, the return is much quicker, than that. The circle is sooner completed. You resolve that you will do what good you can. In one week you put a word of counsel in the heart of a Sabbath school child. During that same week you give a letter of introduction to a young man struggling in business. During the same week you make an exhortation in a prayer meeting. It is all gone. You will never hear of it perhaps, you think. A few years after a man comes up to you You don't know me, do you?"
You say, "No; I don't remember ever
to have seen you." "Why," he says,
"I was in the Sabbath school class over which you were the teacher. One Sunday you invited me to Christ; I accepted the offer. You see church with two towers yonder?"
"Yes," you say. He says, "That is
where I preach," or: "Do you see
that governor's house? That is
where I live."

Slander's Foul Poison.

One day a man comes to you and says, "Good morning." You look at him and say, "Why, you have the advantage of me; I cannot place He says, "Don't you remember thirty years ago giving a letter of introduction to a young man - a letter of introduction to William E. "Yes,-yes, I do." Dodge? says: "I am the man. That was my first step toward a fortune. But I have retired from business now and am giving my time to philanthropies and public interests. Come up to my house and see me."

But sometimes it is a wider circle and does not return for a great while. I saw a bill of expenses for burning Latimer and Ridley. bill of expenses has these items among others:

Shillings. Pence One load of fire fagots 3 Cartage for four loads of ltem, a post two chains two staples Item. Item, four laborers 2

making ,n all 25s. 8d. That was cheap fire, considering all the circum stances, but it kindled a light which shone all around the world and aroused the martyr spirit, and out from that burning of Latimer and Ridley rolled the circle wider and wider, starting other circles, convoloverrunning, circumscribing, uting, overarching all heaven — a circle.

But what is true of the good

just as true of the bad. You utter a slander against your neighbor. It has gone forth from your teeth. will never come back, you think. You have done the man all the mischief you can. You rejoice to see him wince. You say, "Didn't I give it to him!" That word has gone out, that slanderous word, on its poison-ous and blasted way. You think it will never do you any harm. But I am watching that word, and I see it beginning to curve, and it curves around, and it is aiming at your heart. You had better dodge it. You cannot dodge it. It rolls into your

of an old book rolls in after it, say-"With what measure ye mete it ing. shall be measured to you again."

Filial Ingratitude. You maltreated an aged parent You begrudge him the room in you You are impatient of whimsicalities, and garrulity. makes you mad to hear him tell the same story twice. You give food he cannot masticate. he was away. You wonder if he is going to live forever. He will be gone very soon. His steps are shorter and shorter. He is going to stop. But God has an account settle with you on that subject. After awhile your eye will be dim, and your gait 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" once. Now they call you the "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 unmasticatable and your jaws ache and you surrender the attempt? Perhaps it may be the gristle which you gave to your father for breakfast forty years ago.

God's Mighty Memory. Oh, I would like to see Paul, the invalid missionary, at the mo when his influence comes to full ort through Cyprus, through 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 wide sweep of circle of Paul's influence save the one who is seated on the circle of

the earth. I should not like to see the coun tenance of Voltaire when his influ-ence comes to full orb. When the fatal hemorrhage seized him at eighty-three years of age, his influence did not cease. The most bril-liant man of his century, he had used all his faculties for assaulting Christianity, his bad influence wid-ening through France, widening out through Germany, widening all through Europe, widening through America, widening through the 123 ears that have gone since he died, videning through earth, widening through the great future, until at last the accumulated influence of his baleful teachings and dissolute life will beat against his dismayed spir-it, and at that moment it will be enough to make the black hair of

horror. No one can tell how that bad man's influence girdled the earth save the one who is seated on the circle of the earth — the Lord

"Well, now," say some, "this, in some respects, is a very glad theory 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 us fills us with affright." My brother, I have to tell you God can break that circle and will do so at your call. I can bring twenty pasof Scripture to prove God, for Christ's sake, gives a man the sins of his life never come back. The wheel may roll on and on, but you take may roll on 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. Forgiven! Forgiven! The meanest thing a man can do is after some difficulty has been settled to bring it up again, and God will not do any-thing like that God's memory is mighty enough to hold all the events of the ages, but there is one thing that is sure to slip his memory, one thing he is sure to forget, and that is pardoned transgression. How do I know it? I will prove it. sins and their iniquities will I re-

member no more." The Eternal Circle. 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. He says it "lieth four square. That does seem to militate against this idea of a circle. But do you there is many a square house that has a family circle facing each other and in a circle moving, and I can prove that this is so heaven. St. John in regard to "I heard the voice of many angels round about the throne and the beasts and the elders." And again he says, "I saw round about the throne four and twenty seats.' And again he says, "There was a rainbow round about the throne."

The two former imply a circle; the last, either a circle or a semicircle. The seats facing each other, the angels facing each other, the men facing each other. Heaven an amphitheatre of glory. Circumference of patriarch and prophet and apostle. Circumference of Scotch Covenanters and Theban legion and Albigenses. Circumference good of all ages. Periphery of splendor unimagined and indescribable. A circle! A circle!

But every circumference must have a centre, and what is the centre of this heavenly circumference? Christ. His all the glory; his all the praise; his all the crowns. All Leaver wreathed into a garland round 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 briers. Come closer, all heaven. Narrow the circle around his great heart. O Christ, the Saviour! O Christ, the man! O Christ, the God! Keep thy throne for ever, seated on of the earth, seated on the

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hats a year.

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work is 325 foot-tons.
In 1760 Norwich had 150,000 hands engaged in woolen industries, and was the first city in England in this manufacture. Railroad bridge builders are adopt-

ing the fir timber of the North Pacific coast for bridge building because of its remarkable strength.

The railway steam - power and
sea steam-power of Great Britain
are practically the same, each a under 4,000,000 horse power. In 1891 the number of bituminou coal mines in operation in Pennsylvania was 705, while on January 1, 1901, the number had increased to 943, an increase of 238, or more than 25 per cent.

A Slight Mistake. A Canadian river steamer was the scene of an amusing blunder, which a Wisconsin paper describes as fol-

A lady passenger was taken ill in the night; a doctor's assistance was required, but the steamer did not carry a member of the profession. The list of passengers was read over in order to discover if there was a medical man among them, and hap-pily there was the name, James Thompson, M. D.

The steward quickly ran to Dr Thompson's berth, and aroused the occupant by vigorous blows on the 'What's the matter? Is the boat

sinking?" came from within, in "There's a passenger ill, and

plied the steward. "What are you playing at?" growled the voice. "I ain't no doc-"Why, you have got M. D.' after

Well, I can put the letters after it. if I like, can't I?" said the M. D. my trade. I'm a mule-

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