GOOD OR EVIL RETURNS

Dr. Talmage Says Actions May Make the Circuit of Many Years.

But They Will Surely Come Back to Us to Bless or Blast Our Lives.

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WASHINGTON, D. C.—In this discourse Dr. Talmage shows that the good or evil we do returns to bless or blast us; text, Isaiah xi, 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, intimated the shape of it—Got 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, parallelograms, diagonals, quadrangles, but these evidently are not God's favorites. Almost everywhere where you find Him geometrizing you find the circle dominant, and if 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 only 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 molding 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 molding room, but I do say out of a great many figures God seems to have selected the circle as the best. "It is He that sitteth on 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 centre 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 tides of emotion roll more easily that way than in straight lines. Six thousand years ago God flung this world out of His right hand. But He did not throw it out in a straight line, but in 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 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 we now, but where is the ship on the 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 thousands of species?

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 centuries, mortar equal to that which I saw in the wall of an exhumed English city built in the time of the Romans 1600 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 may go into the potteries of England and 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 around to the styles of pottery known so long ago 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 turn it 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 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 they will 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. While the dogs were eating the body of Naboth Elijah, the prophet, put down his compass and marked a circle from those 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 window? Jezebel. A few hours after they came around, hoping to bury her. They find only the palms of 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 that this circle sweeps through a century or through many centuries. The world started with a theocracy for government—that is, God was the president and emperor of the world. 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 monarchy 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 man 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, anarchy—only different steps between the first theocracy and the last theocracy or segments of the great circle of the earth on which God sits.

But do not become impatient because you cannot see the curve of events and therefore conclude that God's government is going to break down. History tells us that in the making of the pyramids it took 2000 men two years drag one stone from the quarry and put it into the pyramids. If men short 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? Shall we take our little watch which we have to wind up every night lest it run down and hold it up beside the clock of eternal ages? If, according to the Bible, a thousand years are in God's sight as one day, then, according to that calculation the 6000 years of the world's existence has been only to God as from Monday to Saturday.

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 and says, "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 that 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."

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 you." He says, "Don't you remember thirty years ago giving me a letter of introduction to a young man—a letter of introduction to William E. Dodge?" "Yes, yes, I do." He 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."

Or a man comes to you and says: "I want to introduce myself to you. I went into a prayer meeting some years ago. I sat back by the door. You arose to make an exhortation. That talk changed the course of my life, and if I ever get to heaven under God I will owe my salvation to you." In only ten, twenty or thirty years the circle swept out and swept back again to your own grateful heart.

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. The bill of expenses has these items among others:

	Shillings.	Pence.
One load of fire fagots	3	4
Cartage for four loads of wood	2	.
Item, a post	1	4
Item, two chains	3	4
Item, two staples	.	6
Item, for laborers	2	8

making in all 25s. 8d. That was cheap fire, considering all the circumstances, 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, convoluting, overrunning, circumscribing, overreaching all heaven—a circle.

But what is true of the good is just as true of the bad. You utter a slander against your neighbor. It has gone forth from your teeth. It 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 poisonous 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 bosom, and after it rolls in a word of an old book rolls in after it, saying: "With what measure ye mete it shall be measured to you again."

You maltreated an aged parent. You begrudge him the room in your house. You are impatient with his whimsicalities and garrulity. It makes you mad to hear him tell the same story twice. You give him food he cannot masticate. You wish 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 to 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.

A gentleman passing along the avenue saw a son dragging his father into the street by the hair of the head. The gentleman, outraged at this brutal conduct, was about to punish the offender, when the old man arose and said: "Don't hurt him. It's all right. Forty years ago this very morning I dragged out my father by the hair of his head!" It is a circle. Other sins may be adjourned to the next world, but maltreatment of parents is punished in this world. That circle is made quickly, very quickly.

The meanest thing a 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 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. "Their sins and their iniquities will I remember no more." "Blessed is he whose transgression is forgiven."

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 not know 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 in regard to heaven. St. John says, "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 of the 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 heaven 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 forever, seated on the circle of the earth, seated on the circle of heaven.

"On Christ, the solid rock, I stand;
All other ground is shifting sand."

OF INTEREST TO WOMEN

Squares Instead of Medallions.

Squares seem to be taking the place of medallions in many things this season. For instance, a handsome wide black passementerie is in a pattern of squares, the inner square of chiffon embroidered in small flowers in black silk and outlinnig each square, one or two narrow rows of insertions of black lace, and edging the whole an edge of the narrow black lace. Not only this, but another feature which is noticeable in many things this year and which gives character and style is a heavy silk cord running through the passementerie, outlining the squares of chiffon and each edging of lace.

The Newest Jacket.

There is one style of jacket which is like a waist, fastened down the front with bone buttons. This is a very severe style of dress, and must be carefully made and fitted. It will be the accepted gown for market and morning wear. The skirt flares, either by being made much wider at the bottom than at the top, or by having an attached flounce on the inside, this being the favorite model this season. The cheviots and rough cloths are smarter in these gowns than the smooth cloths, which should be reserved for afternoon and reception wear. Mixed tan and gray cheviot, blue and the new shade of red are all fashionable. Brown is not as fashionable as last season, and when it is used the darker shades are preferred. Jackets and coats are decidedly longer than last year, the cutaway and Louis XVI. being preferred, but they are never used in the smooth cloth.

The Slant a la Mode.

There is quite a noticeable change in the direction of the waist line. There is no doubt but that the ultra long-waisted blouse effect in the front of a bodice has been overdone. The reaction is not extreme, but we begin to see the swing of the pendulum. The long waisted effect is no longer exaggerated. There is a new way of obtaining the fashionable slant from back to front, without unduly depressing the middle of the waist line in front. The belt defines the waist line exactly in the middle of the back, but for two inches only. Each side of this it suddenly rises high and straight, elevated at least two inches above the middle, and from that point it slants outward and downward toward the front, and is only an inch or so below the real waist line, where the belt clasps occur. To preserve this contour will be the aim of the fashionable dressmaker, and so their workshops are now crowded with blouses and bodices illustrative of this new mode.—Philadelphia Record.

When Being Introduced.

When two strangers are introduced by a third party it is not necessary to shake hands; a bow is all that is required. But even this rule has to be relaxed at times. When introduced to any one with whom you will be thrown much in contact in future you would then offer your hand, as though you were expressing your pleasure at the prospect of seeing them in the times to come. Again, when a girl is introduced to the relations of her future husband they should shake hands with her by way of welcome; it would be too formal merely to bow. The host and hostess always shake hands with their guests as they arrive and again as they leave. In the same way a lady would offer her hand to a caller on entering the drawing room, even though she may not know her very well personally, and she would repeat the courtesy when the visitor leaves. If you are calling on a friend and meet some one else at her house with whom you are not acquainted, you would shake hands with her after you have shaken hands with your hostess.—Woman's Life.

Winter Coats and Wraps.

Separate coats are now almost as much in demand as separate waists, and every large shop has a supply of them, while the tailors have many smart models for their customers' consideration. It is a settled question that the most generally useful separate coat it a black one, and now there are in style many exceedingly smart designs made in heavy silk as well as cloth, while in velvet there are charming models. The newest coats this season are of three-quarter length, in the Louis XVI. style, with fitted back, rather full skirts and straight fronts, fitted in at the side seams and darts, however, so that there is little resemblance to the straight front of last year excepting in the line from the shoulder down. The embroidered or brocade waistcoats are quite a feature of these coats, and rare old bits of brocade are utilized for this purpose, while white satin with the finest of Pompadour or Empire embroidery is most effective.

Long coats and cloaks of silk, satin, brocade and cloth are immensely popular. Their usefulness was so well established last season that there was no doubt the fashion would continue in favor, but there is a veritable craze for them now. An especially smart coat is rather longer than three-quarter length, of heavy ribbed silk with applique on net bands down the front and also around the entire coat. —Harper's Bazar.

Mrs. Garfield.

Mrs. Lucretia Rudolph Garfield spent but a few months in the White House. After the assassination of her husband she went to Cleveland, and in one of the suburbs of that city she now resides. Mrs. Garfield has always been known as a domestic woman. Like Mrs. Grant, she was acquainted with modest circumstances. She was the daughter of "Zeb" Rudolph, a farmer of Garrettsville, Ohio. It was while attending school at Geauga Semmary, at Chester, near her father's home, that she met young Garfield. He went later to Hiram College, a coeducational institution; Miss Rudolph followed and became a member of classes taught by him in that institution, where he had risen to the dignity of professor. When they were married they boarded in the college town for several years.

Mrs. Garfield is a small, spare woman with fine features and snapping black eyes. She is known chiefly for her domestic qualities and her superb self-control. Her husband once said of her that never in his political career had he suffered in the least from any word or act of hers.

After General Garfield's death it was reported that the family had been left without resources, and a considerable sum was raised by private subscription among the dead President's friends. The income from this fund, together with the pension of $5000 a year voted by Congress, has enabled Mrs. Garfield to live in quiet comfort and to send her boys through Williams College; of that institution their father was an alumnus. She is now sixty-three years of age and in poor health.—Boston Transcript.

Boudoir Chat:

Kansas City, Mo., has a co-operative garment factory operated by women.

St. Petersburg, Russia, has a drug store and a printing office which are run entirely by women.

Queen Alexandra and the Duchess of Fife are extremely fond of fishing, and both are expert with the rod.

The three States in which woman suffrage has been officially adopted are Colorado, Utah and Wyoming.

A woman letter carrier is numbered among the employes of the Postoffice Department. This is Miss Edith Hill, of Greenwich, Mass.

The New South Wales State Parliament, which has been discussing a new Suffrage bill, has decided that women are entitled to sit in Parliament.

A thriving business in cats' meat is conducted in London by a young woman who says that she clears $50 a week by it. She inherited it from her father, who had made a comfortable little fortune therein.

Miss Alice Longfellow, the daughter of the poet, will have charge of the reconstruction of the Wadsworth-Longfellow house at Portland, Me., which the Maine Historical Society has purchased for a Longfellow museum.

Miss Etta Josselyn Griffin, who has charge of the reading room for the blind in the Library of Congress, has started a belt making industry among some of the blind girls that promises to extend into a really important means of earning money.

The Duchess of Bedford is considered one of the best shots in England. When at Woburn Abbey, where she has a pack of fine dogs, the duchess often goes out on a shooting expedition without the attendance of a beater. She is also an expert angler.

FADS AND FANCIES

Chinchilla is used in many long garments of other furs.

To match the stocks there are fitted fancy bodices more or less ornamented.

Flowers will be seen as frequently on the winter hats as ostrich or fancy feathers.

Two toned ostrich plumes are the latest, black and white being the usual combinations.

Brown and green, green and black, brown and gray, gray with green and silver are some of the new combinations of colors.

A boa in brown has crinkled silk rose petals of brown, shading down to almost white, and is finished with long loops and ends of brown velvet ribbon.

The fashionable umbrella is small and the cases match the silk. The favorite coloring is very dark shot taffeta and the stick is of polished wood without any ornamentation.

Gold girdles set with jewels are one of the novelties of the hour. Whether they are in rope design or links, the workmanship is exquisite. They are worn fastened low in front, with dangling ends to which a purse or some less useful ornament is suspended.

The subject of short skirts seems to be agitating the English women now that a report has come from Paris to the effect that the Parisian women are to wear skirts clearing the ground by two inches. Short skirts in London, except for bicycle riding and golf playing, have not appeared, so they will be a novelty when they arrive.

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