TALMAGE FOLLOWS PAUL

THE DOOTOR PREACHES IN ATHENS ON PAUL'S MISSION THERE.

Vivid Ward Pictures of Ancient Athens and Carinth. The fithis is but an introduction to the frest Knowledge of the Puture Pant's Anticipations of Beaven.

Artters, Nov. 24.—The Rev. T. De Witt-Falmage, D. D., of Brooklyn, preached in this city this evening, to a group of friends, basing his discourse on the following two passages from the Panline epistless I Corinthe lans if, 0: "Evo hath not soon nor our heard;" and I Corbithians will, 19: "For now we see through a glass darkly." The sermon was as

Hoth those sentences written by the most ithestrious morely human being the world ever saw, one who walked these streets, and proached from yonder pile of rocks, Mars. connected with this city than with any city under the sun, because here Secretes, and Plato, and Aristotle, and Demosthenes, and Poricles, and Heroditus, and Pythagoras, and Xonophon, and Fragiteles wrote or chiefed. or taught or thundered or sung, yet in my mbet all those men and their teachings were aclipsed by Faul and the Gospel he preached in this city and in your nearby city of Corinth. Yesterday, standing on the old fortress at Corinth, the Acro-Corinthus, out from the rums at its base arose in my imagination the oht city, just us bant saw it. I have been told that for splender the world beholds no such wonder today as that ancient Corinth standing on an isthmus washed by two seas, the one sea bringing the commerce of Rus rope, the other sea bringing the commerce of Asia From her wharves, in the construction of which whole kingdoms had been absorbed. war galloys with throo banks of oars pushed out and confounded the navy vards of all the world these banded machinery, such as modern invention cannot equal, lifted ships from the sea on one side and transported them on trucks across the isthmus and sat them down in the sea on the other side. The revenue officers of the city went down through the office groves that fined the beach to collect a tariff from all nations. The mirth of all people sported in her lethmin games, and the beauty of all lands sat in her theatres, walked her portions and throw itself on the after of her stupendous dissipations. Column, and statue, and temple bewildered the beholder. There were white marble fountains, into which, from apertures at the side, there gushod waters every where known for health giving qualities. Around these basins, twisted into wreaths of stone, there were all the bounties of sculpture and architectures while standing, as if to guard the costly disc play, was a statue of Hercules of burnished Corinthian brass. Vasos of torra cotta adorned the comsteries of the dead vases so costly that Julius Chesar was not satisfied until he had captured them for Rome Armed officials, the corintharif, paced up and down to see that no statue was deferred, no projectal overthrown, no bas relief touched. From the edge of the city the hill held its magnificent burden of columns and towers and temples (1,000 slaves waiting at one shrine), and a citadel so thoroughly impregnable that. (ithrattur is a heap of sand compared with it. And all that strength and magnificence Cominth stood and defied the world.

PAUL APPRIOSED HIGH INTELLIBRINGS Oht it was not to rustice who had never seen anything grand that Faul uttered one of that but come from the best instruments in att the world; they had heard songs floating from morning portices and malting in evens among pictures and sculpture and architecte through Corinthian brass, which had been molded and shaped until there was no charlot wheel in which it had not sped, and no tower in which it had not glittered, and no gateway that it had not adorned. Ah, it was a bold thing for Paul to stand there amid all that and say: "All this is nothing. These sounds that come from the temple of Neptune are not unuse compared with the harmonies of which I speak. These waters rushing in the basin of Pyrone are not pure. These statues of thechus and Morenry are not exanisite. Your citadel of Acro Corinthus is not strong compared with that which loffer to the propert slave that puts down his bure don at that brazen gate. You Corinthians think this is a splendid city; you think you have beard all sweet sounds and seen all boautiful sights; but I tell you eye bath not seen nor car heard, neither have entered into the beart of man, the things which God bath prepared for them that love him." Indeed, both my texts, the one spoken by Paul and the one written by Paul, show us that we have very imported evesight, and that our they of vision is yet to come; for now we see through a gines, darkly, but then face to face, So that takes the responsibility of saying that even the Hible is an indistinct micror, and that its mi cion shall be finally suspended. I think there may be one lible in heaven Instend to the throne, Just as now, in a museum, we have a lamp exhumed from . Horontaneum of Smerch, and we look at it with great interest and says "How poor a light it must have given, compared with our modern lumps," so I think that this libbs, which was a lamp to our fret in this world, may lie mar the throne of Cod, exciting our interest to all eternity by the contrast be illumination of beaven. The Hible, now, is the scaffolding to the rising temple, but when the building is done there will be no use for the scaffolding. The idea I shall develop today is, that in this world our knowle origo is comparatively dim and uneatisfactory, but reweitheless is introductory to grander and more complete vision. This is emments crow in regard to our view of Gode

We have someth about God that we conchile that we understand him. He is repres sented as having the tenderness of a father, the firmness of a judge, the pemp of a king and the love of a mother. We hear about him, talk about him, write about him. We lisp his name in infancy, and it trembles on the tengue of the dying octogenerism. We think that we know very much about him. Take the attribute of mercy. Do we under stand it! 'the thete blossoms all over with that word, mercy. It speaks again and again of the tender mercies of God, of the sure mercies, of the great mercies, of the mercy that endureth forever, of the multitude of his increies. And yet I know that the views we have of this great being are most indefi-nite, one sided and incomplete. When, at death, the gates shall fly open, and we shall look directly upon him, how new and surprising! We see upon canvas a picture of the morning. We study the cloud in the sky, the morning. We study the cloud in the sky, the dow upon the grass, and the instandment on the way to the field. Heartiful picture of the morning! But we rise at daybreak, and go up on a hill to see for ourselves that which was represented to us. While we look, the mountains are transferred. The burnished gates of heaven swing open and shut, to let gates of heaven swing open and shut, to let gates of heaven swing open and shut, to let gates of heaven swing open and shut, to let gates of heaven swing open and shut, to let gate of heaven swing open and swing open and shut, to let gate of heaven swing open and shut, to let

"I'VE THOU FIND OUT GODE"

crass uncover their scarred visage; and there is morning among the mountains. Now you go home, and how tame your picture of the morning seems in contrast. Greater than that shall be the contrast between this scription of God and that which we shall have when etenting face to face. This is a

excellency. By image, and sweet rhythm of expression, and startling antitieses, Christ is set forth—his love, his compassion, his work, his life, his death, his resurrection. We are challenged to measure it. to compast it. challenged to measure it, to compute it, to weigh it. In the hour of our broken enthrallment, we meunt up into high experience of his love, and shout until the countenance glows, and the blood bounds, and the whole nature is exhibitrated. "I have found him." And yet it is through a glass, darkly. We see not half of that compassionate face. We feel not half the warinth of that loving hears. We wait for death to let us rush into his outspread arms. Then we us rush into his outspread arms. Then we shall be face to face. Not shadow then, but substance. Not hope then, but the fulfilling of all prefigurement. That will be a magnificent unfolding.

TO SEE MYE TO MYE The rushing out in view of all hidden ex-cellency; the coming again of a long-absent Jesus to meet us—not in rags and in penury and death, but amidst a light and pomp and outbursting joy such as none but a glorifled intelligence could experience. Oh! to upon the side that was pierced, upon the feet that were natical; to stand close up in the presence of him who prayed for us on the mountain, and thought of us by the sea, and agonized for us in the garden, and died for us in horrible crucifixion; to feel of him, to embrace him, to take his hand, to kiss his feet, to run our fingers along the scars of ancient suffering; to say: "This is my Jesus! He gave himself for me, I shall never leave his presence, I shall forever behold his glory. I shall eternally hear his voice, ford Jesus, now I see thee! I behold where the blood started, where the tears coursed, where the face was distorted. I have waited for this hour. I shall never turn my back on thee. No more looking through imperfeet glasses. No more studying thee in the darkness. But, as long as this throne stands, and this everlasting river flows, and those garlands bloom, and these arches of victory in to greet home heaven's conquerors, so long I shall see thee, Jesus of my choice; Jesus of my song; Jesus of my triumph for ever and forever face to face!"

The idea of my texts is just as true when applied to God's providence. Who has notcome to some pass in life thoroughly inexablet You say: "What does this mean! What is God going to do with me now? He me that all things work together for This does not look like it." You continue to study the dispensation, and after a while guess about what God means. "He means to teach me this I think be means to teach me that. Perhaps it is to humble my pride Perhaps it is to make me feel more dependent. Perhaps to teach me the uncertainty of life." But after all, it is only a a looking through the glass, darkly. The Hible assures us there shall be a satisfactory unfolding. "What I do thou knowest not now; but thou shalt know hereafter." You will know why God took to himself that For will know why God took to himself that only child. Nort door there was a household of seven children. Why not take one from that group, instead of your only one? Why shall got the dwelling in which there was only one heart beating responsive to yours? Why did God give you a child at all, if he meant to take it away? Why fill the cup of your glathess brimming, if he meant to dash it down? Why allow all the tendrils of your heart to wind around that object, and then, when every liber of your own life seemed to be interlocked with the childs life, with strong hand to tear you apart, until you fall bleeding and crushed, your dwelling desclate, your hopes blasted, your heart broken? Do your appropse that God will as ocome. God will not leave your thoughts and successfully and propose that God will every sunday as 7.30 the your hopes blasted, your heart broken? Do got your appropse that God will every suppose that God will avery appropse that God will every sunday as 7.30 the your hopes blasted, your heart broken? Do got your propose that God will every suppose the god of the first suppose they so long were, so were the suppose they so long were, suppose they so long were, so were the suppose they so long were, so were the suppose they so may s on suppose that God will explain that? Yea. He will make it plainer than any mathematical problem—as plain as that two and two make tone. In the light of the throne you will see that it was right-all right. "Just and true are all thy ways, thou king of

PHOVIDENTIAL HINDRANCES IN LIFE. Here is a man who cannot get on in the He always seems to buy at the wrong time and to sell at the worst disadvantage. He tries this enterprise, and fails; that business, and is disappointed. The man next door to him has a herative trade, but he lacks customers. A new prospect opens. His income is incressed. But that your his family are sick; and the profits are expended in trying to cure the ailments. He gets a disconfugat look. Becomes faithless as to success. Begins to expect disasters. Others wait for something to turn up; he waits for it to turn down. Others, with only half as much education and character, got on twice ne wolk. He sometimes guesses as to what it all means. He says: "Porhaps riches would spoil me. Perhaps porerty is necessary to keep me humble. Perhaps I might, if things otherwise, be tempted into dissi pations." But there is no complete solution of the mystery. He sees through a glass, darkly, and must wait for a higher unfolding. Will there be an explanation! Yes: God will take that man in the light of the throne, and say: "Child immortal, hear the explanation! You remember the failing of that great enterprise. This is the explana-And you will answer: "It is att

I see, every day, profound mysteries of Providence There is no question we ask oftener than Why? There are hundreds of graves that need to be explained. Hospitals for the blind and lame, asylums for the tie and instane, almshouses for the destiinto, and a world of pain and misfortune that lemand more than human solution. Ah! (tod will clear if all up. In the light that pours from the throne, no dark mystery canillumined as plainly as though the answer were written on the jasper wall, or sounded in the temple anthem. Hartimens will thank God that he was blind; and Lazarus that he was covered with sores; and Joseph that he was cost into the pit; and Daniel that he denned with tions; and Paul that he was humphacked; and David that he was driven from Jerusalem; and the sewing-woman that she could get only a few pence for making a garment; and that invalid that for twenty years he could not lift his head from the pil low; and that widow that she had such hard work to carn bread for her children. You know that in a song different voices carry different parts. The sweet and overwhelm ing part of the hallelujah of heaven will not be curried by these who rode in high places, and gave sumptuous entertainments; but pumper children will sing it, beggars willsing it, redeemed hod-carriers will sing it, those who were once the offscouring of earth will sing it. The hailelujah will be all the grander for earth's weeping eyes, and aching heads, and exhausted hands, and scourged

backs, and martyred agenies. Again: The thought of my texts is true when applied to the enjoyment of the rightsons in heaven. I think we have but hitle idea of the number of the righteous in heaven. Infidels say: "Your heaven will be a very small place compared with the world of the lost; for, according to your teaching, the

majority of mon will be destroyed." I deny the charge. I suppose that the multitude of the finally lost, as compared with the multitude of the finally lost, as compared with the multitude of the finally saved, will be a handful. I suppose that the few side, as compared with the hundreds of thousands of well people, would not be smaller than the number of those who shall be cast out in suffering, compared with those who shall have upon them the health of heaven. For we are to remember that we are living in only the heginning.

and that ages of light and love are to flow on. If this be so, the multitudes of the save will be in vast majority. Take all the con gregations that have assembled for worshi throughout Christendom. Put them togeth or, and they would make but a small and ence compared with the thousands and ten of thousands, and ten thousand times te usand, and the hundred and forty an four thousand that shall stand around the fires; those tossed for many years upon t nvalid couch; those fought in the armies liberty, and rose as they fell; those tumble from high scaffolding, or slipped from the mast, or were washed off into the sea. The came up from Corinth, from Lacdicea, from the Red Sea bank and Gennesaret's wave, from Egyptian brickyards, and Gideon's threshing floor. Those thousands of years ago slept the last sleep, and these are this moment having their eyes closed, and their limbs stretched out for the sepulcher.

A general expecting an attack from the six lines and under, first insertion.

Six lines and under, first insertion.

Each subsequent insertion.

From six to ten time, first insertion. field glass, and sees, in the great distance, their numbers. He says: "I cannot tell anything about them. I merely know that there are a great number." And so John, without attempting to count, says: "A great multititude that no man can number." We are told that heaven is a place of happiness; but what do we know about happiness? Happiness in this world is only a half fledged thing; a flowery path, with a serpent hissing across its a broken pitcher, from which the water has dropped before we could drink it; a thrill of exhibaration, followed by disastrous reactions. To help us understand the joy of heaven, the Rible takes us to a river. stand on the grassy bank. We see the waters flow on with ceaseless wave. But the filth of the cities is emptied into it, and the banks are torn, and unhealthy exhalations

banks are torn, and unhealthy exhalations spring up from it, and we fail to get an idea of the river of life in heaven.

A GLORIOUS AND EVENLASTING REUNION.

We get very imperfect ideas of the reunions of heaven. We think of some festal day onearth, when father and mother were yet living, and the children came home. A good time that! But it had this drawback—all were not there. That brother went off to sea, and never was heard from. That sister—did we not lay her away in the freshness of her young life, never more in this world to look upon her? Ah! there was a skeleton at the feast; and tears mingled with our laughter.

Masonic Farrhyu Breffran, No. 77, meetings held on the first Friday of each month. In Keenan's block, Mr G. S. Pat-lok, secretary.

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Le O. 8, meets the second Monday of each month. In feast; and tears mingled with our laughter on that Christmas day. Not so with heaven's rennions. It will be an uninterrupted gladness. Many a Christian parent will look around and find all his children there. "Ah!" he says, "can it be possible that we are all and not one wanting! Why, even the prodigal is here. I almost gave him up. How long he despised my counsels! but grace bath triumphed. All heret all here! Tell the mighty joy through the city. Let the bells ring, and the angels mention it in their song. Wave it from the top of the walls. All here!"

No more breaking of heartstrings, but face to face. The orphans that were left

time will also come. God will not leave you floundering in the darkness. You stand wonder struck and amazed. You feel as if all the lovoliness of life were dashed out. You stand gazing into the open chasm of the your departed and of him who carries them n his bosom, you shall soon stand face to face. Oh! that our last hour may kindle up with this promised joy! May we be able to say, like the Christian not long ago, departing: "Though a pilgrim walking through the valley, the mountain tops are gleaming from peak to peak!" or, like my dear friend and brother, Alfred Cookman, who took his flight to the throne of God, saying in his last moment that which has already gone into Christian classics: "I am sweeping through the pearly gate, washed in the blood of the

An Antomatic Fog Signal.

A new fog signaling apparatus has lately been perfected in England which is of sufficient merit to attract the attention of all those interested in the saving of life and property at sea. It calls into use electricity, which admits of the signals being automatically worked, and at the same time records every signal as it is given on a band of gradnated paper. This paper forms a complete register of the signals, and is documentary evidence in case of dispute as to whether or not a vessel was signaling when a collision

The apparatus consists of a single switch, which is placed on the vessel's bridge, so that the signating can be controlled by the officer watch. When it is desired to blow the signal whistle or to begin the automatic signaling, whatever its nature may be, the lever is turned to the "under way" notch if the vessel be moving, and the electric current at ones begins working the valve of the steam whistle at regular intervals, conforming to what the law specifies. Should the vessel be at anchor the switch is turned to "at anchor," and the bell is rung in the same way. The register consists of the band of paper properly subdivided and moved along by clock work. A traveling pointer, actuated by an electro-magnet, pricks the paper at every sound of the bell or whistle. The signaling can also be made at will, entirely independent of the antomatic mechanism, by simply pressing a button which closes the circuit eating to the bell or whistle. - New York

A Revolting Spectacle.

The other day, in a city not a thousand miles from Seattle, a grandfather and a father were contending in court for the custedy of a family of children. One of the children, a bright boy of 10 years, was placed on the witness stand, and repeatedly declared: "I hate my father! I hate him! I hate him!" The father bowed his head and wept. The grandfather a member of the United States senate, by the way smiled United States senate, by the way smiled and seemed to approve. It was a revolting spectacle. The father was a feeble, purposeless creature, probably unit for custody of the children, but nobody could teach the boy any worse lesson than he seems to have learned. Scattle Post-Intelligencer.

Au 1816 Courses Book-

John T. Beach has come into possession of a valuable relie in the shape of a census book of the United States, said census having been taken in 1810. The volume is very pullow and fly specked. It is a foot and a half by one foot in dimensions. In this 1810 census book what are now states were known as dispatch, while there were any tarriforder. districts, while there were six territories. Orleans, Mississippi, Louisiana, Indiana, Minois and Michigan. The grand total, including both free persons and slaves, was 7,28, which contrasts strangely with the 65,00,000 of today, and no slaves at that. There were but five districts out of the twenty-distinction and territories wherein there were a familiarter Union.

THE VICTORIA WARDER,

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五五年	A Weekly	Journal ighes,	published ever	ry Friday Printing	morning House,
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Advertisements without written instructions will be inserted until forbidden, and charged accordingly.

Orders for discontinuing advertisements must be delivered at the office the morning previous to publication.

Sam. Hughes.

Register of Societies.

nesday in each month in Orange Hail, Dobson's block Joseph Brown, secretary; J. L. Winters,

his's perils over? the Jordan passed of tone wanting t Why, even the prods here. I almost gave him up. How long spised my connects! but grace hath tri-

Camaran Order of Formwers, No. 125, meets on the first and third Wednesday of each month over Woods' tinehop, Mr. W. Galbratth, sec-

the Y. M. C. A. rooms at 3 30 p.m.

BROTHERHOOD of Locomotive Firemen meet in
the Suns' Hall every alternate Saturday at 7.30
o'clock p.m. R. N. Jahnston, Secretary.

BROTHERHOOD OF Locomotive Engineers meet
in Sons' Hall, corner of Kent and Cambridge
streets, Linesay, every alternate Saturday evening at 8 o'clock. A. Miller, Chief Engineer. J.

McMahon, First Assistant Engineer.

O'THERHOOD OF RAILMOAD ENAREMEN, meets in
Association field, corner Kent and Cambridge
streets, on the second and fourth Sundays at 2
o'clock p.m. Gro, Rylsy, Secretary.

Miss Ida Moore,

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ork. Marble Table Tops, Wash Tops, Mantel Ploces, etc., WORKS-In rear of the market on Cambridge St.

ROBT. CHAMBERS.

Voters' List, 1889 Municipality of the Township of Carden, in

the County of Victoria.

Notice is hereby given that I have transmitted or delivered to the persons mentioned in the third and fourth sections of "The Voters' List Act," the copies required by said sections to be so transmitted or delivered of the list made pursuant to said Act, of all persons appearing by the last revised Assessment Reli of the said Municipality to be entitled to vote in the said Municipality at elections for Members of the Legislavice Assembly and at Municipal Elections; and that said list was first posted up at my office, in the said Township of Carden, on the NINTH DAY OF NOVEMBER, 1889, and remains there for inspection. Electors are called upon to examine the said list, and if any omissions or any other errors are found therein, to take immediate proceedings to have the said errors corrected according to law.

Dated at Carden, this lith day of November, A.D., 1886.

Old November, A.D., 1886. Clerk of the said Municipality.

G.A. Metherell's

Fancy Goods, Notions, Games, Toys and Dolls, Kent Street, Lindsay.

Plush Goods—New and chores designs in Alove Boxes, Necessaries, Toilet Cases, Odor Cases, Photo Holders, Writing Cases, Plush Albums, Photo Albums, Work Boxes, etc.

Hurrah for Metherell's grand display of ho'iday goods Hurrah for Metherell's grand display of Toys. Furrah for Metherell's grand display of Musical goods Hurrah for Metherell's and get the Boy's Own An-nual, Giple' Own Annual, British Workman, Funity Visitor, Family Bibles, Toy and Juvenile Rooks, Picture Biocks, Games and Puzzles, Christmas Goods of all kinds.

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GOING NORTH-WEST 6.20 p.m. Local for Coboconk, connecting at Lornaville with Express for Orillia and Midland City.

3.00 p.m. Mail for Fenelon Falls, Kinmount and ARRIVALS NOT INDICATED ABOVE. Mail from Haliburton, Kinmount, Fenelon Falls, etc. 9.55 a.m. Local from Coboconk, Midland, Orillia, and

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DR. G. S. RYERSON.

Lecturer on the Eye, Ear and Throat, Trinity Medical College, Toronto, Surgeon to the Mercer Eye and Ear Infirmary, and late Clinical Assistant Royal London Ophthaimic Hospital, Moorfeles, and Central London Throat and Ear Hospital, Consulting Surgeon to the Institutions for the Blind, Brantford, and for the Deaf and Fromb Belleville, Out.

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JOS. MAUNDER. Lindsay, November 6th, 1889. -1704 tf.

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