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Correspondence from all parts of the county Address all communications to A. K. Jones, Editor Oregon Scout, Union, Or.

Lodge Directory. GRAND RONDE VALLEY LODGE, No. 56, A. F. and A. M.—Meets on the second and fourth Saturdays of each month.

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CARING FOR ALL

DR. TALMAGE ON THE LORD'S MERCIES.

Every Single Act of Man's Life Directed from Above.

Great and Small Events Equally Under God's Control.

Special to the Kansus City Times. THE HAMPTONS, L. L., Sunday, July 18. The Rev. DeWitt Talmade, D. D., in continulug his series of sermons on "Voices of Gardens and Fields," chose as his subject for to day: "The Cheap Sparrow," and the text, Luke xii, 5-6: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Following is the discourse in full:

You see the Bible will not be limited in the choice of symbols. There is hardly a beast, or bird, or insect, which has not been called to illustrate some divine truth-the ox's patience, the ant's industry, the spider's skill, the hind's sure-footedness, the eagle's speed, the dove's gentleness, and even the sparrow's measuress and insignificance. In Oriental countries none but the poorest people buy the sparrow and eat it-so very little meat is there on the bones, and so very poor is it, what there is of it. The comfortable population would not think of touching it any more than you would think of eating a bat or a lamprel. Now, says Jesus, if God takes such good care of a poor bird that is not worth a cent, won't

he care for you, an immortal? GOD CARES FOR ALL THINGS. We associate God with revolutions. We can see a divine purpose in the discovery of America, in the invention of the art of printing, in the exposure of the gunpowder plot, in the contrivance of the needle gun, in the ruin of an Austrian or Napoleonic despotism; but how hard it is to see God in the minute personal affairs of our lives! We think of God as making a record of the starry host, but can not realize the Bible truth that he knows how many hairs are on our head. It seems a grand thing that God provided food for hundreds of thousands of Israelites in the desert; but we can not appreciate the truth that when a sparcan not appreciate the truth that when a spar-row is hungry God stoops down and opens its mouth and puts the seed in. We are struck with the idea that God fills the universe with his presence; but can not understand how He sucams in the crystal palace of a dewdrop, or finds room to stand, without being crowded, between the alabaster pillars of a pond filly. We can see God in the clouds. Can we see God in these flowers at our fect? We are apt to place God on some great stage—or to try to do it—ex-pecting Him there to act out His stupendous pecting Him there to act out flis stupendous projects; but we forget that the life of a Cromwell, an Alexander or a Washington, or an archangel, is not more under divine inspection than your life or mine. Pompey thought there aust be a mist over the eyes of God because ite so much favored Casar. But there is no much mist. He sees everything. We say God's

such mist. He sees everything. We say God's path is in the great waters. True enough! out no more certainly than he is in the water in the glass on the table. We say God guides the stars in their courses. Magnificent truth! but no more certain truth than that He de-sides which road or street you shall take in coming to church. Understand that God does not sit upon an indifferent or unsympathetic throne, but that He sits down beside you to-ing, and stands beside me to-day, and no affair of our lives is so insignificant but that it is of importance to God. out no more certain truth than that He de-

is of importance to God,
OCCUPATIONS FIXED BY HEAVEN.

In the first place God chooses for us our occupation. I am amazed to see how many people there are dissatisfied with the work they have to do. I think three-fourths wish they were in some other occupation, and they spend a great deal of time in regretting that they show the wome trade or profession. I want got in the wrong trade or profession. I want to rell you that God put into operation all the influences which led you to that particular choice. Many of you are not in the business that you expected to be in. You started for the ministry and learned merchandise; you started for the law and you are a physician; on preferred agriculture and you became mechanic. You thought one way; God thought another. But you ought not to sit down and mourn over the past. You are to remember that God—a beneficent God, a kind remember that God a beneficent God, a kind God, a loving God arranged all these circumstances by which you were made what you are. High Miller says: "I will be a stone-mason." God says: "You will be a geologist." David goes out to tend his father's sheep. God calls him to govern a nation. Saul goes out to hunt his father's asses, and before he gets back finds the crown of mighty dominion. How much happer would we be if we were content with the places God gave us! God saw your temperament and all the runstances by which you were surrounded, and I believe nine-tenths of you are in the

work you are best fitted for. ARRANGING THE MINUTEST DETAILS. I hear a great racket in my watch and I find that hands and wheels and springs are getting out of their places. I send it down to the jewelers and say: "Overhaul that watch, and teach the wheels, the spring, and the hands to mind their own business." You know a man teach the wheels, the spring, and the hands to mind their own business." You know a man having a large estate. He gathers his working hands in the morning and says to one: "You go and trim that vine;" to another. "You go and weed those flowers;" to another; "You plough that tough glebe;" and each one goes to his particular work. The owner of the es-tate routs the tate points the man to what he knows he can do best, and so it is with the Lord. He calls us up and points us to that field for which we are less fitted. So that the lesson for to day, coming from this subject, is: "Stay cherfully where God puts you."

where God puts you."

I remark further: That God has arranged the place of our dwelling. What particular city or town, street or house you shall live in, seems to be a nere matter of accident. You go out to hunt for a house, and you happen to pass up a certain street, and happen to see a sign, and you select that house. Was it all pass up a certain street, and happen to see a sign, and you select that house. Was it all happening so! O, no! God guided you in every step. He foresaw the future. He knew all your circumstances, and He selected just that one house as better for you than any one of the 10,000 habitations in the city. Our house, however humble the roof and however locks the certain in the city. lowly the portals, is as near God's heart as an Alhambra or Kremlin. Prove it, you say:

Proverbs iii., 33: "He blesseth the habitation of the just." I remark further: That God arranges all I remark further: That God arranges all our friendships. You were driven to the wali. You found a man just at that crisis who sympathized with you and helped you. You say: "How lucky I was!" There was no luck about it. God sent that friend just as certain as He sent that angel to strengthen Christ. Your domestic friends, your business friends, your Christian friends, God sent them to bless your Christian friends, God sent them to bless you and if any of them have proved traityou, and if any of them have proved trait-crous, it is only to bring out the value of those who remain. If some die, it is only that they may stand at the outpost of heaven to greet

you at your coming, THREE CINCLES OF PRIENDS. You always will have friends—warmhearted friends, magnanimous friends; and when sickness comes to your dwelling there will be watchers; when trouble comes to your heart there w.ii be sympathizers; when death comes

there will be gentle fingers to close the eye there will be gentle fingers to close the eyes and fold the hands, and gentle lips to tell of a resurrection. O, we are compassal by a bodyguard of friends! Every man, if he has behaved himself well is surrounded by three circles of friends—those of the outer circle wishing him well, those in the next circle willing to help him, while close up to his heart are a few who would die for him. God juty the wretch who has not any friends! He has not behaved well.

not behaved well.
I remark again. That God puts down the I remark again. That God puts down the limit to our temporal prosperity. The world of finances seems to have no God in it. You can not tell where a man will land. The affluent fall; the poor rise. The ingenious fall; the ignorant succeed. An enterprising opening grandly shuts in bankruptey, while out of the peat dug up from some New England marsh the midlionaire builds his fortune. The poor man thinks it is chance that keeps him down; the rich man thinks it is chance which hoists the rich man thinks it is chance which hoists him; and they are both wrong. It is so hard to realize that God rules the money market, and has a book in the nose of the stock gam-bler, and that all the commercial revolutions of the world shall result in the very best for frod's dear children. My brethren, do not kick against the divine allotments. God know: just how much money it is best for you to lose. You never gain unless it is best for you to gain. You go up when it is best for you to go up, and go down when it is best for you to go down. Prove it, you say. I will: Romans, viit., 28; "All things work together for good to them that love God."

MANY PARTS TO THE MACHINE.

NANY PARTS TO THE MACHINE.

You go into a factory and you see twenty or thirty wheels, and they are going in different directions. This hand is rolling off this way and another hand another way—one down and another up. You say: "What confusion in a factory!" O, no! all these different hands are only different parts of the machinery. So I go into your life and see strange things. Here is one providence pulling you one way and another in another way. But these are different parts of one machinery by which He will advance your everlasting and present wellbeing. Now, you know that a second mortgage and a third and fourth mortgage is often worth nothing. It is the first mortgage that is a good investment. I have to tell you that is a good investment. I have to tell you that every Christian man has a first mortgage on every trial and on every disaster, and it on every trial and on every disaster, and it must make a payment of eternal advantage to his soul. How many worriments it would take out of your heart if you believed that fully. You buy goods and hope the price will go up, but you are in a fret and a frown for fear the price will go down. You do not have the words using your less discretion in buy the goods using your best discretion in the matter and then say: "O. Lord, I have done the best I could; I commit this whole transaction into thy hands." That is what religion is good for, or it is good for nothing.

There are two things, says an old proverb, you ought not to tret about; First, things that you can help; and second, things which you cannot help. If you can help them, why do you not apply the remedy! If you cannot help them, you might as well surrender first as last. My dear brethern, do not sit any longer moping about your ledger. Do not sit looking so desponding upon your unsalable goods. Do you think that God is going to al-low you, a Christian man, to do business alone? God is the controlling partner in every firm; and although your debtors may abscond, although your securities may fall, although your store may burn, God will, out of an infinity of results, choose for you the very best results.

THE LORD KNOWS WHAT IS BEST. Do not have any idea that you can overstep the limit that God has laid down for your prosperity. You will never get one inch beyond it. God has decided how much prosperity you can stand honorably, and employ usefully, and control righteously; and at the end of 1886 you will have just as many delians. end of 1886 you will have just as many dollars and cents, just so much wardrobe, just so much furniture, just so many bonds and mort-gages, and nothing more. I will give you one

gages, and nothing more. I will give you one hundred dollars for every penny beyond that. God has looked over your life. He knows what is best for you, and He is going to bless you in time, and bless you for cteraity; and He will do it in the best way.

Your little child says: "Papa, I wish you would let me have that knile. "No," you say: "it is a sharp knife and you will cut yourself." He says: "I must have it." "But you cannot have it," you reply. He gets angry and red in the face and says he will have it. but you say be shall not have it. Are you gry and red in the face and says he will have it; but you say he shall not have it. Are you not kind in keeping it from him? So God treats his children. I say: "I wish, heavenly Father, to get that." "No, my child." I say, "I must have it." God says: "You shall not have it," and I do not get it. Is He not kind and loving and the best of Fathers? Do you tell me there is no rule and regulation in these things! Tell that to the mea who believe in no God and no Bible. Tell it not to

me.

A man of large business concludes to go out of his store, leaving much of his investment in the business, and he says to his sons: "Now, I am going to leave this business in your hands. Perhaps I may come back in a little while, and perhaps not. White I am gone you will please look after affairs." After awhile the father comes back and finds everything at loose ends, and the whole business seems to be going wrong. He says: "I am seems to be going wrong. He says: "I am going to take possession of this business—you know I never fully surrendered it; and henceforth consider yourselves subordinates." Is be not right in doing it? He saves the busi-ness. The Lord seems to let us go on in life. guided by our own skill, and we make misera ble work of it. God comes down to our shop or our store, and says: "Things are going wrong, I come to take charge. I am master and I know what is best, and I proclaim my authority." We are merely subordinates.

THE GREAT GOOD INSTRUCTOR.

It is like a boy at school with a long sum that he cannot do. He has been working at it for hours, making figures here and rubbing out figures there, and it is all mixed up, and the teacher, looking over the boy's shoulder, knows that he cannot get out of it, and cleaning the slate, says. "Begin again." Just so God does to us. Our affairs get into an inextricable entanglement, and He rubs everything out and says, "Begin again!" Is He not wise and byting in so doing! THE GREAT GOOD INSTRUCTOR.

and loving in so doing! I think the trouble is, that there is so large a difference between the divine and the human estimate as to what is enough. I have heard of people striving for that which is enough, but I have never heard of any one who had enough. What God calls enough for man, man calls too little. What man calls enough, God says is too much. The difference between God says is too much. The difference between a poor man and a rich man is only the difference in banks. The rich man puts his money in the Nassau bank, or the Park bank, or Fulton bank, or some other bank of that character, while the poor man comes up and makes his invesment in the bank of Him who runs all the quarries, all the mines, all the gold, all the earth, all the heaven. Do you think a man can fail when he is backed up like that?

I want to bring this truth close up to the

I want to bring this truth close up to the heart of those people in this audience who have to calculate rigid economy, who are now perplexed how they will make the old garment hold out a little longer, with whom the great question is not which is the best investment or the most luggarilys assurity, but how shall or the most lucrative security, but how shall I make the two ends meet! To such peo-ple I bring the condolence of the Christian

You may have seen a map on which is de scribed, with red ink, the travels of the chil-dren of Israel through the desert to the Prom dren of Israel through the desert to the Fromised Land. You see how they took this and that direction, crossed the river and went through the sca. Do you know God has made a map of your life with paths leading up to this bitterness and that success, through this river and across that sea! But, bleased by God! the path always comes out at the Promised Land. Mark that!

NO SUCH THINGS AS ACCIDENTS.

I remark again that all those things that!

seem to be accidents in our life are under divine supervision. We sometimes seem to be going helmless and anchorless. You say: "If I had some other trade; if I had not gone there this summer; if I had lived in some other house." You have no right to say that. Ever house." You have no right to say that. Every tear you have uept, every step you have taken, every burden you have earried, is usder divine inspection, and that event which startled your whole household with house God met with perfect placidity because he knew it was for your good. It was part of a great plan projected long ago. In eternity, when you come to recken up your mercies, you will point to your affliction as one of your greatest blessings. God has a strange way with us.

Joseph found his way to the prime minister's chair by being pushed into a pit, and to many a Christian down is up. The wheat must be flailed, the quarry must be blasted, the dismond must be ground, the Christian must be afflicted, and that single event which you supposed stood entirely alone, was a connecting. link between two great chains, one chains reaching through all eternity past and the other chain reaching through all eternity future, so small an event fastening two eternity.

ntire, so small an event fastening two etco-nities together.

A missionary coming from India to the United States stopped at St. Helena while the vessel was taking water. He had his little shild with him. They walked along by an em-bankment and a rock at that moment became loosened and falling instantly killed the child. Was it an accident! Was it a surprise to God? Had He allowed his servant, after a life of consecration, to come to such a trial? Not such s my God. There are no accidents in the living mind, though they may seem so to us. rod is good, and by every single incident off our life, whether it be adverse or otherwise, efore earth and heaven, God will demonstrate

as mercy. LITTLE THINGS SPEAK LOUDEST. I hear a man say: "That idea belittles God.
You bring him down to such little things."
O, I have a more thorough appreciation of God.
In little thing than I have in great things.
The mother does not wait until the shild has mashed its foot or broken its arm before about the same of the same before about the same same before about the same before as a same before a sam iod does not wait for some tremendous crists n our life, but comes down to us in our ross nsignificant trials and throws over us the

arms of his mercy.

Going up the White mountains some years ago I thought of that passage in the Bible that speaks of God as weighing mountains in a balance. As I looked at those great mountains I thought can it be possible that God. an put these great mountains in scales? By was an idea too great for me to grasp, but when I saw a blue-bell down by the mule's foot on my way up to Mount Washington, these I understood the kindness and goodness of God. It is not so much of God in great things that I can understand, but of God in little

There is a man who says: "That doctrine: There is a man who says: "That dectrine: cannot be true because things do go so very wrong." I reply, it is no inconsistency on the part of God, but a lack of understanding converger fine shawls in some factory. I go in matter that floor and see only the raw materials, and I ask: "Are these the shawls I have heard about?" "No, says the manufacturer, "go up to the next floor." And I go up, and there I begin to see the design. But the man says: "Do not stop here; go up to the teglioor of the factory, and you will see the ideas fully carried out." I do so, and, having comes to the top, see the complete pattern of an ex-

to the top, see the complete pattern of an exquisite shawl. CONTENTMENT AND TRUST BEST. So in our life, standing down on a low leves of Christian experience, we do not understands God's dealings. He tells us to go up higher and higher, until we begin to understand the divine meaning with respect to us, and we advance until we stand at the very gate off neaven and there see God's idea all wroughsout—a perfect idea of mercy, of love, of kindness. And we say: "Just and true are all thy ways." It is all right at the bottom. Reember there is no luc asistency on the rart of Go i, but it is only our mental and spiritual

Some of you have been disappointed this Some of you have been disappointed this summer—vacations are apt to be disappointed nents, but whatever have been your pergentiles and worsiments, know that "Man's hear? leviseth his way, but the Lord directeth his steps." Ask these aged men in this church of the not so. It has been so in my own life. One summer I started for the Adironduckar, but my plans were so changed that I landed in Liverpool. I studied law and I got into the ninistry. I resolved to go as a missionary to China, and I stayed in the United States. I hought I would like to be in the east and I went west—all the circumstances of life, and went west—all the circumstances of life, and ny work, different from that which I expected. "A man's heart deviseth his way, but the Lord

"A man's heart deviseth his way, but the Lord lirecteth his steps."

So, my dear friends, this day take home this subject. Be content with such things as your lave. From every grass blade under your eet learn the lesson of divine care and never et the smallest bird fit across your path without thinking of the truth that "live sparrows are sold for two farthings, and not one of hem is forgotten before God." Blessed be fits glorious name forever. Amen.

Not a Society Man.

Senator Coke, of Texas, is a bigframed, heavy-built man, better adagaed by nature for the frontier than a lady's drawing-room; not that he is wanting in the finer sens bilities, but he loes not like to be hedged in and restricted by the conventionalities which fashion imposes upon her votaries. Hewants room to swing himself in and to put his big fot down without any apprehension that it gets on forbidders

"Are you going to the reception tonight, Coke?" Beck inquired of the

Texas senator last Tuesday.
"No, I ain't," responded the lag manin a voice that has the ring of manly earnestness about it.

"I'm not going to any more of these receptions and fal-de-rals. Why, Beck, lem'me tell you, the last one I went to I was walking slowly across the room, and presently I noticed a lady abowin', and asmilin' at me. She was at least six or eight feet off, and, as I didn't know her, I looked to see what she meant. She kept on bowin' and smilin'. and I noticed two fellows standen' pretty close to her. I concluded that one or both of them was astandin' on her dress, so I reached over, give each one a shove, and said: 'Git off this lady's dress.' She kept on bowin' and smilis'. I looked again, and by G d I was standin' on her dress myself. I am's agoin' any mo', for the way the women wear dresses now, trailin' along live or six yards behind them, you can't tell where to put your foot .- Cor. Balls more Herald.

In this country three newspapers are dev ted to the silk-worm, six to the honey-been thirty-two to poultry. Gastronomy is reper-