# REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUNDAY BERMON.

#### Preached at Athens, Greece, on the Glory of the After Life.

TEXTS: "Eye hath not seen nor car heard." -I Corinthians ii., 0. "For now we see through a glass darkly."-I Corinthians xiii., 12.

Both these sentences written by the most illustrious merely human being the world over saw, one who walked these streets, and ever saw, one who walked these streets, and preached from yonder pile of rocks, Mars Hill. Though more classic associations are connected with this city than with any city or the sun because here Socrates, and under the sun, because here Socrates, and Plato, and Aristotle, and Demosthenes, and Pericles, and Heroditus, and Pythagoras, and Xenophon, and Praxiteles wrote or chiseled, or taught or thundered or sung, yet in my mind all those men and their teachings were eclipsed by Paul and the Gospel ne preached in this city and in your nearby city of Cor-inth. Yesterday, standing on the old fortress at Corinth, the Acro-Corinthus, out from the ruins at its base arose in my imagination the old city, just as Paul saw it. I have been told that for splendor the world beholds no such wonder to day as that ancient Corintb tanding on an isthmus washed by two seas, the one sea bringing the commerce of Europe, the other sea bringing the commerce of Asia From her wharves, in the construction of which whole kingdoms had been absorbed, war galleys with three banks of oars pushed out and confounded the navy vards of all the world. Huge handed machinery, such as modern invention cannot equal, lifted ships from the sea on one side and tranported them on trucks across the isthmus and sat and traaported them down in the sca on the other side. The revenue officers of the city went down through the olive groves that lined the The mirth of all people sported in her Isthmian games, and the beauty of all lands sat in her theatres, walked her porticos and threw itself on the altar of her stupendous discussion her stupendous dissipations. Column and statue and temple bewildered the beholder. Column and were white marble fountains, into which, from apertures at the side, there gushed waters everywhere known for healthtwisted into wreaths of stone, there were all the beauties of sculpture and architecture while standing, as if to guard the costly display, was a statue of Hercules of burnished Corinthian brass. Vases of terra cotta adorned the cometeries of the dead—vases so costly that Julius Casar was not satisfied un had captured them for Rome. Armed officials, the corintharii, paced up and down to see that no statue was defaced, no pedestal overthrown, no bas-relief touched. From the edge of the city the hill held its magnificent burden of columns and towers and temples (1000 slaves waiting at one shrine), and a citadel so thoroughly impregnable that Gib-raltar is a heap of sand compared with it. Amid all that strength and magnificence Corinth stood and defied the world.

Ohl it was not to rustics who had never seen anything grand that Paul uttered one of my texts. They had heard the best music that had come from the best instruments in all the world; they had heard songs floating from morning porticos and melting in even-ing groves, they had passed their whole lives among pictures and sculpture and architect-ure and Corinthian brass, which had been molded and shaped until there was no chariot 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 music compared with the harmonies of which I speak. These waters rushing in the basin of Pyrcne are not pure. These statues of Bacchus and Mercury are not exquisite. Your citadel of Acro-Corinthus in not strong compared with that which I offer to the poorest slave that puts down his bur-den at the brazen gate. You Corinthians think this is a splendid city; you think you have heard all sweet sounds and seen all beautiful sights; but I tell you eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Indeed, both my texts, the one spoken by Faul and the one written by Paul, show us that we have very imperfect eyesight, and that our day of vision is yet to come; for now we see through a glass, darkly, but then face to face. So Paul takes the responsibility of saying that even the Bible is an indistinct mirror, and that its mission shall be finally suspended think there may be one Bible in heaven fastened to the throne. Just as now, in a museum, we have a lamp exhumed from Herculaneum or Nineveh, and we look at it with great interest and say: "How poor a light it must have given, compared with our modern lamps," so I think that this Bible, which was a lamp to our feet in this world, may lie near the throne of God, exciting our interest to all eternity by the contrast be-tween its comparatively fceble light and the illumination of heaven. The Bible, 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 de-velop to-day is, that in this world our knowledge is comparatively dim and unsatisfactory, but nevertheless is introductory grander and more complete vision. This is eminently true in regard to our view of God. We hear so much about God that we conclude that we understand Him. He is reprisented as having the tenderness of a father the firmness of a judge, the pomp of a king and the love of a mother. We hear about and the love of a mother. We hear about Him, talk about Him, write about Him. We hisp His name in infancy, and it trembles on tongue of the dying octogenarian. We think that we know very much about Him. Take the attribute of mercy. Do we understand it? The Bible 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 mercies. And yet I know that the views His mercies. 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 sur-prising! We see upon canvas a picture of the morning. We study the cloud in the sky, the dew upon the grass, and the husbandman on the way to the field. Beautiful 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 transfigured. The burnished gates of heaven swing open and shut, to let pass a host of flery splendors. The clouds are all abloom, and hang product from arbors of alabaster and amethyst. The waters make pathway of inlaid pearl for the light to walk more and there is moving on the cas The upon; and there is morning on the sea. The crags 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 scriptural view of God and that which we shall have when standing face to face. This is a picture of the morning; that will be the morning itself. Again: My texts are true of the Saviour's excellency. By image, and sweet rhythm of expression, and startling antitheses. Christ is set forth—His love, His compassion, His work, His life, His death, His resurrection. We are challenged to measure it, to compute it, to weigh it. In the hour of our broken enthrallment, we mount up into high experitenance glows, and the blood bounds, and the whole nature is exhilarated. "I have found Him." And yet it is through a glass, darkly. We see not half of that compassion-We feel not half the warmth of g heart. We wait for death to let ate face. We feel that loving heart. us rush into Ilis 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 magnifi atolding The rushing out in view of all hidden excollency: the couling again of a long-absent Jesne to most us-not in rags and in penury and douth, but amidat a light and pomp and

outbursting loy such as none but a glorified intelligence could experience. Oh! to gaze full upon the brow that was lacerated, upon intelligence could experience. Oh! to gaze full upon the brow that was lacerated, upon the side that was pierced, upon the feet that were nailed; 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 horri-ble crucifision; to feel of Him, to embrace Him, to take His hand, to kiss His feet, to run our fingers along the scars of ancient suf-foring; to say: "This is my Jesus! Ho gave Himseff for me. I shall never leave His presence. I shall forever behold His glory. I shall eternally hear His voice. Lord Jesus, now I see Thee! I behold where the blood started, where the tears coursed, where the face was distorted. I have waited where the face was distorted. I have waited for this hour. I shall never turn my back on Thee. No more looking through imperfect 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 remain 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 not come to some pass in life thoroughly inexplicable? You say: "What does this mean? What is God going to do with me now? He tells me that all things work together for good. 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 He means to teach me that. Perhaps it is to humble my Perhaps it is to make me feel more pride. dependent. Perhaps to teach me the uncertainty of life." But after all, it is only a guess—a looking through the glass, darkly The Bible assures us there shall be a satisfac tory unfolding. "What I do thou knowe not now; but thou shalt know hereafter "What I do thou knowest You will know why God took to Himself that enly child. Next door there was a household of seven children. Why not take or that group, instead of your only one! Why not take one from single out the dwelling in which there was only one heart beating responsive to yours Why did God give you a child at all, if He mant to take it away? Why fill the cup of child at all, if He your gladness 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 fibre of your own life seemed to be interlocked with the child's life, with strong hand to tear you apart, until you fall bleeding and crushed, your dwelling desolate, your hopes blasted, your heart broken? Do you suppose that God will explain that? Yea. He will make it plainer than any mathematical problem—as plain as that two and two make four. 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 Saints.

Here is a man who cannot get on in the He always seems to buy at the world. 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 lucrative trade, bus he lacks customers. A new prospect opens. His income is increased. But that year his family are sick; and the profits are expended in trying to cure the ailments. He gets a iscouraged look. Becomes faithless as to success. Begins to expect disasters. Others wait for something to turn up; he wait: for it to turn down. Others, with only half as much education and character, get on twice as well. He sometimes guesses as to what it all means. He says: "Perhaps riches would spell me. Ferhaps poverty is necessary to keep me humble. Perhaps I might, if things were otherwise, be tempted into dissipa-tions." But there is no complete solution 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 explana-tion! You remember the failing of that great enterprise. This is the explanation." And you will answer: "It is all right?"

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 idio-tic and insane, almshouses for the destitute, nd a world of nain and misfe stune that d mand more than human solution. Ah! God will clear it all up. In the light that pours from the throne, no dark mystery can live. Things now utterly inscrutable will be il-lumined as plainly as though the answer were written on the jasper wall, or sounded in the temple anthom. Bartimeus will thank God that he was blind; and Lazarus that he was covered with sores: and Joseph that he was cast into the pit; and Daniel that he denned with lions; and Paul that he was humpbacked; 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 pillow; and that widow that she had such hard work to earn bread for her children. You know that in a song different voices carry different parts. The sweet and overwhelming part of the hallelujah of heaven will not be carried by those who rode in high places, and gave sumptuous entertainments; but pauper children will sing it, beggars will sing it, redcemed hod-carriers will sing it. those who were once the offscouring of earth will sing it. The hallelujah will be all the grander for earth's weeping eyes, and aching heads, and exhausted hands, and scourged backs, and martyred agonies. Again: The thought of my texts is true when applied to the enjoyment of the righteous in heaven. I think we have but little idea of the number of the righteous in heav-en. 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 men will be destroyed." I deny the charge. I suppose that the multitude of the finally lost, as compared with the multitude of the finally saved, will be a handful. I suppose that the few sick people in the hospitals of our great cities, 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 beginning of the Christian dispensation, and that this whole world is to be populated and redeemed, and that ages of light and love are to flow If this be so, the multitudes of the saved will be in vast majority. Take all the congregations that have assembled for worship throughout Christendom. Put them together, and they would make but a small audience compared with the thousand and tens of thousands, and ten thousand times ten thousand, and the hundred and forty and four thousand that shall stand around the throne. Those flashed up to heaven in martyr fires; those tossed for many years upon the invalid couch: those fought in the armies of liberty, and rose as they fell; those tumbled from high scaffolding, or slipped from the mast, or were washed off into the sea. They came up from Corinth, from Laodicea, from the Red Sea bank and from Laodicea, from the Ked Sca bank and Gennesnet's wave, from Egyptian brick-yards, 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 nemy stands on a hill and looks through a field glass, and sees, in the great distance, multitudes approaching, but has no idea of their numbers. He says: "I cannot tell any-thing about them. I merely know that there are a great number." And so John, without attempting to count, says: "A great multi-tude 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 it; a broken pitcher, from which the water has dropped before we could drink it; a thrill of exhibitantion, followed by disastrous re-actions. To help us understand the joy of heaven, the Bible takes us to a river, We stand on the grassy bank. We see the waters flow on with conseless wave. But the filth of the cities is emptied into it, and the banks and torn, and unhealthy exhaltsions spring up from it, and we fail to get an idea of the river of life in heaven.

We get very imperfect ideas of the reunions f heaven. We think of some festal day on of heaven. We think of some festal day on earth, when father and mother were yet liv-ing, 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 on that Christmas day. Not so with heaven's on that Christmas day. Not so with heaven's reunions. It will be an uninterrupted glad-ness. Many a Christian parent will look around and find all his children there. "Ah!" he says, "can it be possible that we are all here—life's perils over? the Jordan passed and not one wanting? Why, even the prodigal is here. I almost gave him up. How long he despised my counsels! but grace hath triumphed. All here! 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 poor, and in a merciless world, kicked and cuffed of many hardships, shall join their parents over whose graves they so long wept, and gaze into their glorified countenances forever, face to face. We may come up from different parts of the workl, one from the land and another from the depths of the sea; from lives affluent and prosperous, or from scenes of ragged distress; but we shall meet in rapture and jubilee, face to face. but we shall all

Many of our friends have entered upon that joy. A few days ago they sat with us study-ing these Gospel themes; but they only saw dimly-now revelation hath come. Your 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 loveliness of life were dashed out. You stand gazing into the open chasm of the grave. Wait a little. In the presence of your departed and of Him who carries them in His bosom, you shall soon stand face to Oh! that our last hour may kindle up face. with this promised joy! May we be able to say, like the Christian not long ago, depart-ing: "Though a pilgrim walking through the valley, the mountain tops are gleaning 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 chight 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 Lamb!"

# POST-OFFICE DEPARTMENT.

#### First Assistant Postmaster General Clarkson's First Report.

The annual report of First Assistant Postmaster General J. S. Clarkson shows that 2770 fourth-class post-office were established during the last fiscal year, as against 3864 established during the previous year; 1147 post-offices were discontinued during the same time, making the total number of postoffices in operation on July 1, 1889, 58,999, cf which 2,683 were presidential offices. The increase in the whole number of post-offices in operation at the end of the fiscal year was 1628 in excess of the previous year.

The whole number of appointments of postmusters for the year is snown to have been 20,030, of which 8854 were on resignations and commissions expired, 7,853 ou removals, 553 on death of pos.masters, 2,770 on establishment of post offices.

By the annual adjustment of the salaries of postmasters which took effect July 1.1859. forty-six offices of the third class were reduced to the fourth class and fifteen offices of the tourth class were raised to the unird class, leaving 2652 presidential offices in op-eration on July 1, 1:89. The number of money order offices in operation at the close of the fiscal year was 8583, an increase of 473 for the year. The number of money order stations in operation July 1, 1889, was 144, an increase of 14 over the previous year. The number of postal note offices in opera-

tion at the end of the year was 557. The report shows that on June there were 411 iree delivery post-offices in operation, an increase of 43 for the year. In about 45 other offices the free denvery services has been established since June 3. 1889. The number of carriers in the service on July 1, 1889, was 8,357, an increase of 1091 over the previous year. This large increase, it is said, is mainly due to the enact-ment of the law limiting the labor of car riers to eight hours a day. The number of piec.s of mail matter handled by carriers uring the year was 5,085,805,504, an increase of nearly 455,000,000 pieces. The amount received for local pustage was over \$9,500,000 an increase for the year of nearly \$2,000,0 0. The excess of postage on local matter over the total cost of the service was \$2,578,579, an increase over the previous year of \$273, 649. From the date of the ostablisument of the free delivery system, July 1, 1863, until June 3J, 1874, the cost of the service is shown to have exceeded the receipts from local postage. Since the latter date the balance on the credit side ans steadily increased from ear to year. Co onel J. F. Bates, the superintendent of the free delivery system, his recommended to General Carkson the extension of the service to all places which have a population of 5000, the post-office of which produces a ross revenue for the previous fiscal year of t least \$8,000. The gross receipts for the 2.685 presiden ial offices for the year was \$41,7.4,00, which s an increase of 5.5 per cent. for the year. The aggregate of the salaries of presidential postmasters for the year was \$1,420,100, representing an increase of 5.4 per cent. The ggregate of the estimates for compensation of postmasters, clarks and post-offices, rents, ght, fuel, etc., for presidential offices is 222,967,500, an increase of \$1,237,420 as compured with the previous year.

### What's the Matter with Pork!

A pious and prosperous old deacon of Portsmouth, N. H., has latel, been speculating in pork on a "margin," and or some months was very successful n his ventures, so that he saw visions of great wealth in the near future. But after a time pork did not pay so well, and still he kept speculating unil a few weeks ago, when a sudden oanic in pork caused him to lose heavily, and to square himself he placed in attachment to the amount he had ost on his brokers, and sought to reover by law what he had lost by luck. This sudden catastrophe, of course,

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goised the secret of the deacon's specutations abroad, and his unseemly haste for wealth became the talk of the town. But the deacon braved it down and went about the streets with his head as high as ever.

One evening last week he attended prayer meeting as his church, and the pastor called on him to lead the exercises by asking divine guidance. The invocation was after the deacon's usual style. Beginning with the President and his Cabinet, he besought prosperity for all the rulers of the nation, State and city in order. Then branching off into lesser affairs he was praying aloquently for the financial success of Portsmouth, enumerating every all trade and calling in succession, when a sinful, mirth-loving boy in the back part of the church called out : "What's the matter with pork?"

A large-sized hush fell on the congregation then and there, during which the good deacon made haste to "boil down" his remarks and take his seat. Next to having his investments pan out properly the deacon has an ardent yearning to find that wicked boy. He wants to talk with him.

#### The Teacher Was Late.

Teacher-Benjamin, how many times must I tell you not to snap your fingers? Now put down your hand and keep still. I shall heav what you have to say presently. (Five minutes later.) Now, then, Benjamin, what is it you wanted to say?

Benjamin-There was a tramp in the hall awhile ago, and I saw him go off with your gold-headed parasol. -Olive Branch.

'Mid pleasures and palaces, tho' we may

roam, Be it ever so humble, there's no place like

home," especial y if blessed with a wife whose hours capeolary in blessed with a wite whose house are not spent in misery caused by those drag-ging-down pains at sing from weaknesses pe-culiar to her sex. Dr. Pierce's Favor to Pre-scription relieves and cures these troubles and brings sunshine to many darkened homes. Sold by druggis s under a positive quarantee from manufacturers of satisfaction or money refunded. Read guarantee on bottle-wrapper. The cleansing, antiseptic and healing quali-ties of Dr. Sage's Ca arrh Remedy are un-

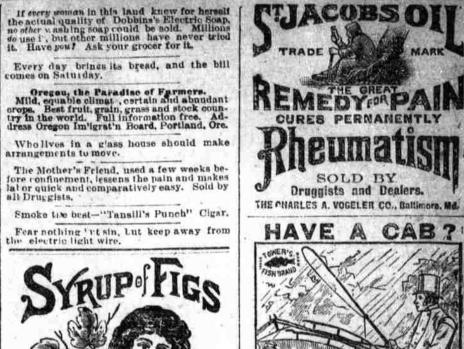
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Safety

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## MARKETS.

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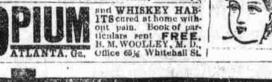
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