

REV. TALMAGE'S SERMON.

"HEAVENLY RECOGNITION."

The Bible Describes Heaven as a Great Home Circle, and We Shall Know Each Other Better.

TEXT: "I shall go to him."—I Samuel xii, 23.

There is a very sick child in the abode of David the King. Disease, which stalks up the dark lane of the poor and puts its smothering hand on lip and nostril of the wan and wasted, also mounts the palace stairs and bending over the pillow blows into a face of the young prince the frosts of pain and death.

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good eyesight and as good capacity? What did Christ mean in His conversation with Mary and Martha when He said, "Thy brother shall raise him again?"

Now, I demand, if you believe the Bible, that you take this theory of future recognition out of the realm of speculation and surmise into the region of positive certainty, and no more keep saying: "I hope it is so. I have an idea it is so. I guess it is so."

There are other reasons why I accept this theory. In the first place, because the collection of it implies the entire obliteration of our memory. Can it be possible that we shall forget forever those with whose walk, look, manner we have been so long familiar? Will death come with a sharp, keen blade between this faculty of memory? Abraham said to Dives, "Son, remember."

You know very well that our joy in any circumstance is augmented by the companionship of our friends. We cannot see a picture with less than four eyes, or hear a song with less than four ears.

Again, I accept this doctrine of future recognition because the world's expectancy affirms it. In all lands and ages this theory is repeated. What form of religion planted it? No form of religion, for it is received under all forms of religion.

Again, I adopt this theory because there are features of moral development which are features of the soul that will distinguish us forever. How do we know each other in this world? It is merely by the color of the eyes, or the length of the hair, or the facial proportions.

In the church at Somerville, N. J., John Vredenburg preached for a great many years. He felt that his ministry was a failure, although he was a faithful minister preaching the gospel all the time.

There is a mother before the throne of God. You say her joy is full. Is it? You say there be her son was a wanderer and a vagabond on the earth when that good mother died.

I see a soul entering heaven at last, with covered face at the idea that it has done so little for Christ and feeling borne down by unworthiness, and it says to itself, "I have no right to be here."

One more reason why I am disposed to accept the doctrine of future recognition is that so many in their last hour on earth have confirmed this theory. I speak not of

persons who have been delicious in their last moment and knew not what they were about, but of persons who died in a conscious and placid way, and who were not naturally superstitious.

Heavy is not a statutory, formal place, as I sometimes hear it described, a very frigidly complaisant, where people stand on cold formalities and go around about with heavy crowns of gold on their heads.

Now I bring you this glorious consolation of future recognition. If you could get this theory into your heart, it would lift a great many shadows that are stretching across it.

O heaven! Sweet heaven! You do not spell heaven as you used to spell it—h-e-a-v-e-n. Now when you want to spell that word, you place side by side the face of the loved ones who are gone and in that illumination of light and love and beauty and joy you spell it out as never before.

O how different it is on earth from the way it is in heaven when a Christian dies! We say, "Close his eyes." In heaven they say, "Give him a palm." On earth we say, "Let him down in the ground." In heaven they say, "Hoist him on a throne." On earth it is, "Farewell, farewell." In heaven it is, "Welcome, welcome."

Director Walcott, of the Geological Survey, reports to the Secretary of the Interior that there is an enormous gold belt in Alaska. The report tells of an expedition that was sent out by the Geological Survey to determine the gold and coal deposits along the line of the Alaskan coast.

The party traversed the valley of the Yukon from the British boundary on the east to the mouth of the river on the west. All of the well-known placer deposits were examined and the origin of the gold in them was traced to the quartz veins along the belt waters of the various streams entering the Yukon.

A New Jersey Carpenter Finds a Fortune of Nearly \$25,000 in an Old Box. While working on an old building of the Hayes property, two miles from Fort Elizabeth, N. J., Somers Cole, a carpenter of the latter place, found a fortune secured in the eaves of the structure.

Chicago Imposes a Fine of \$5 Each on Millinery Exhibits. Hereafter it will cost \$5 to obstruct the view of the stage during a theatrical performance in Chicago with a floral or millinery exhibit or the "sweetest" millinery collection that ever got away from Paris.

Mayor Swift vetoed Alderman Poth's ordinance taboos on all kinds of puts during theatrical performances, and suggested the \$5 substitute which Corporation Counsel Deal and the various theatrical managers of the city agreed upon.

BILL ARP'S WEEKLY LETTER.

WILLIAM IS HORRIFIED AT THE INCREASE OF SUICIDES.

A PRACTICAL REMEDY SUGGESTED.

Wicked Deeds Lead to Remorse of Conscience Which in Turn Leads to Contemplation of Self-Murder.

I was ruminating about these suicides that seem to be on the increase all over the land, and are not confined to any class or condition. Several have occurred during the last few days in Georgia and the adjoining states. Two were young men, two past middle age and one was a girl in her teens.

A little more than a century ago, when George IV was king of England, the law was in force that the body of a suicide should have a stake thrust through it and be buried by the highway, so as to intimidate others from self-destruction.

But it does not take a great misfortune to cause suicide now. Only last week a clever young man killed himself on hearing that his mother was dead, and a young girl hanged herself because she did not like her step-mother.

What is the cause of this growing mental malady in this happy land? Are these suicides all skeptics, or infidels, or universalists, that they should have no fear of death, no dread of something after death?

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who are unfortunately worse off than you are. Suffer and be strong, for death will come after a while and relieve you. I was ruminating about the difference between now and then—between the old times and the new. There were no suicides then. A crazy woman threw herself into a well and it created a great sensation. We heard of many cases in Paris and we wondered and had pity, but I can't recall any in Georgia.

We have had prohibition in Aulair twenty-five years, says ex-Governor Goodell, of New Hampshire. Our police force costs about \$10 a year on an average. Our papers cost the town about \$30 per year. No drunken person has been seen, to my knowledge, on our streets for six months.

Were intemperance stripped of every evil attribute save its cruelty to children alone, how could it then be tolerated even for a day by any truly Christian people? queries Florence Mann. The condition of the children of intemperate parents seems of itself an argument of sufficient power to revolutionize a world.

Doctor R. N. Buckle, Medical Superintendent of the Asylum for the Insane, London, Canada, in a report, said: "As we have given up the use of alcohol we have needed and used less opium and chloral, and as we have discontinued the use of alcohol, opium and chloral, we have needed and used less seclusion and restraint. I have, during the year just closed, carefully watched the effect of the alcohol given and the progress of cases where in former years it would have been given, and I am morally certain that the alcohol used during the last year did no good."

With humiliation I am forced to admit that, naïf in the recent past, my noble profession has been to an alarming extent, and is still too much so, guilty of producing many drunkards in the land directly and indirectly by the reckless and wholesale manner in which so many of its members have prescribed alcoholic stimulants in their daily practice for all the aches and pains, agues and dances, coughs and colds, inflammations and consumptions, fevers and chills, at the hour of birth, at the time of death, and all intermediate points of life, to induce sleep and to promote wakefulness, and for all the real and imaginary ills that come under the eyes of our American descendants.

CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR SUNDAY, JAN. 31.

"Endeavorers Loyal to Christ—What Will They Do?" John xiii, 31-35; viii, 31.

Mon., Jan. 25. Shown in love. John 21: 15-24. Tues., Jan. 26. Shown in obedience. Matt. 7: 21-29. Wed., Jan. 27. Shown in truth. Mal. 2: 1-7. Thu., Jan. 28. Shown in earnestness. Isa. 62: 1-7. Fri., Jan. 29. Shown in toll. Ex. 18: 18-26. Sat., Jan. 30. Shown in praise. Ps. 157: 1-11.

Somerset Verses—Matt. x, 38; Mark viii, 34; Luke ix, 23; xiv, 37; xviii, 26; John xiv, 17; Acts xiv, 22; Phil. ii, 5-7; I Cor. xii, 4, 13; 27-31; xiv, 13, Eph. iii, 16-21; vi, 18, 20.

LESSON THOUGHTS.

Christ is represented by his children here, and loyalty to Christ demands loyalty to his children. If we entertain unkind feelings toward them, instead of loving one another, Christ takes us ungraciously to himself. God takes no account of words if they do not correspond with the expressions of the heart, nor of vain, boasting promises that cannot be fulfilled.

LECTIONS.

Christ's dominion over winds and waves was absolute, demons and disease were subject to his bidding, but in his disciples he asks and accepts no allegiance that is not willing and loving. That love must give proof of its presence by obedience. "If ye love me, ye will keep my commandments." Nathan Hale, when about to be hanged as a spy, regretted that he had but one life to give for his country. Many of us do not give even the whole of one life to our Lord.

No nation is content to share with another the allegiance of its humblest subject. A man may live in a country a large part of his life, and enjoy much of its liberty and advantages; but if he wishes to be a citizen, he must wholly break any ties that bind him to another government. No disciple can be true to the Master, and still give half his heart to the world.

A large percentage of the million of Canadians who have emigrated to the United States are French, as distinctly so as were their ancestors when they settled in Canada, although their language has lost something of its original purity. Not less than 55,000 of these immigrants are domiciled in the State of Maine, and they are there to stay. They are regarded in Maine as a permanent, important and valuable element of the population. It is probable that Maine's loss by the emigration of native stock to the West will be offset, so far as numbers go, by this class of immigrants.