## **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 records thought that the

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 be-fore 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 uni-verse 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 An ellipse is a circle pressed only a little too hard at the sides.

An empse is a circle pressed only a fittle 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, and the throne of God the cen-tre of that circle.

in a circle, the sun in a circle, the universe in a circle and the throne of God the cen-tre of that circle. Appreciation of this would correct the architecture of churches, whose shape is often a defance 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 thou-sand 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 cir-cle. 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 where is the ship on the sea to-day that where is the ship on the sea to-day that

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 achieve-ments until after many ceuturies 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 cardening will come up to the arborrecord gardening will come up to the arborescence of the year 1.

of the year 1. If the makers of colored glass go on im-proving 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 be-hind those artists. But the world must been on toiling until it shall make the

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, accord-ing 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 the The eight of the source completed

But it is often the case that the rebound is quicker, the return is much quicker than that. The circle is sconer 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 in vited me to Christ; I accepted the offer. You see that church with two towers yon-You see that church with two towers yon-der?" "Yes," you say. He says, "That is where I preach," or. "Do you see that gov-ernor'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 letremember thirty years ago giving me a let-ter of introduction to a young man-a let-ter 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 philanthro-pies and public interests. Come up to my house and see me."

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keep on toiling until it shall make the plete circuit and come up to the skill

keep on toning 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, per-haps after the advance of centuries, mor-tar 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 Lon-don. 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 Pompei. 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 Pompei. 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

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Naboth. Oh, what a swift, what an awful circuit! But it is sometimes the case that this eircle sweeps through a century or through many centuries. The world started with a theoeracy for government—that is. God was the president and emperor of the world. People got tired of a theoeracy. 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 recog-nized. Then the world will get tired of the republican form of government, and it will have an anarchy, which is no govern-ment at all.

ment at all. And then all nations, finding out that man is not capable of righteously govern-ing man, will ery out again for theocracy and say, "Let God come back and conduct the affairs of the world." Every step-monarchy, limited monar-chy, republicanism, anarchy-only differ-ent steps between the first theocracy and the last theocracy or segments of the great circle of the carth on which God sits. But do not become impatient because you cannot see the curve of events and

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 fell 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 ear of your old father forty years ago. A centleman passing along the aronue You maltreated an aged parent. years ago.

A gentleman passing along the avenue A gentleman passing along the avenue saw a son dragging his father into the street by the hair of the head. The gentle-man, 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 but maltreatment of parents is punished in this world. That circle is made quickly, very 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 re-member no more." "Bleased is he whose transgression is forgiven."

transgression is forgiven." But do not make the mistake of think-ing that this doctrine of the circle stops with this life. It rolls on through heaven. <text><text><text>

heaven

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