THE CENTRE DEMOCRAT. BELLEFONTE, PA., NOVEMBER 10, 1898.

THE NEXT WORLD

Dr. Talmage Voices His Impressions Concerning It.

It is Constantly Being Improved; in Numbers, in Knowledge, in Society and in Good Cheer of Announced Victories - Ministering Spirits Carry the News from Earth to Heaven.

In the following sermon Rev. T. De Witt Talmage gives his vast audience some new impressions concerning Heaven, and asserts that those who reach the celestial city will have a chance to study continuously as well as to enjoy the society of those loved ones who have preceded them. The text is Rev. 21:1: "And I saw a new Heaven."

The stereotyped Heaven does not make adequate impression upon us. We need the old story told in new style in order to arouse our appreciation. I do not suppose that we are compelled to the old phraseology. 'King James' translators did not exhaust all the good and graphic words in the English dictionary. I suppose if we should take the idea of Heaven, and translate it into modern phrase, we would find that its atmosphere is a combination of early June and of the Indian summer in October-a place combining the advantages of city and country, the streets standing for the one, and the twelve manner of fruits for the other; a place of musical entertainments-harpers, pipers, trumpeters, doxologies; a place of wonderful architecture-behold the temples! a place where there may be the higher forms of animal life-the beasts which were on earth beaten, lash-whipped, galled and unblanketed, and worked to death, turned out among the white horses which the book of Revelation describes as being in Heaven; a place of stupendous literaturethe books open; a place of aristocratic and democratic attractiveness-the kings standing for the one, all nations for the other; all botanical, pomological, ornithological, arborescent, worshipful beauty and grandeur.

But my idea now is to speak chiefly of the improved Heaven. People sometimes talk of Heaven as though it were an old city, finished centuries ago, when I have to tell you that no city on earth, during the last fifty years, 'has had such changes as Heaven. It is not the same place as when Job, and David, and Paul wrote of it. For hundreds and hundreds of years it has been going through peaceful revolutions, and year by year, and month by month, and hour by hour, and moment by moment it is changing, and changing for something better.

That brings to me the first thought of my theme-that Heaven is vastly improved in numbers. Noting little under this head about the multitude of adults who have gone into glory during the last hundred, or five hundred, or thousand years, I remember there are sixteen hundred millions of people in the world, and that the vast majority of people die in infancy. How many children must have gone into Heaven during the last five hundred or thousand years! If New York should gather in one generation a million population, if London should gather in one generation four million population, what a vast increase! But what a mere nothing as compared with the five hundred million, the two thousand million, the "multitude that no man can number," that have gone into that city! Of course, all this takes for granted that every child that dies goes as straight into Heaven as ever the light sped from a star; and that is one reason why Heaven will always be fresh and beautiful-the great multitude of children in it. Put five hundred million children in a country, it will be a blessed and lively country. But add to this, if you will, the great multitude of adults who have gone into glory, and how the census of Heaven must run up! Many years ago a clergyman stood in a New England pulpit, and said that he believed that the vast majority of the race would finally be destroyed, and that not more than one person out of two thousand persons would be finally saved. There happened to be about two thousand people in the village where he preached. Next Sabbath two persons were heard discussing the subject, and wondering which one of the two thousand people in the village would finally reach Heaven, and one thought it would be the minister, and the other thought it would be the old deacon. Now, I have not much admiration for a life-boat which will go out to a sinking ship with two thousand passengers, and get one off in safety, and let nineteen hundred and ninety-nine go to the bottom. Why, Heaven must have been a village when Abel, the first soul from earth, entered it, as compared with the present population of that great city! · Again: 1 remark that Heaven has vastly improved in knowledge. Give a man forty or fifty years to study one science, or all sciences, with all the advantages of laboratories and observatories and philosophic apparatus, he will be a marvel of information. Now, into what intelligence must Heaven mount, angelhood and sainthood, not after studying for forty or fifty years. but for thousands of years-studying God and the soul and immortality and the universe! How the intelligence of that world must sweep on and on, with eyesight farther reaching than telescope, with power of cal-culation mightler than all human mathematics, with power of analysis surpassing all chemical laboratory, with speed swifter than telegraphy! What must Heaven learn, with all these advantages, in a month, in a year, in a century, in a millennium? The difference between the highest university on earth and the smallest class in a primary school cannot be a greater difference than Heaven as it now is and Heaven as it once was, Do you not suppose that when Dr. James Simpson went up from the hos-pitals of Edinburgh into Heaven he knew more than ever the science of health; and that Joseph Henry, grad-

uating from the Smithsonian Institute into Heaven, awoke into higher realms of philosophy; and that Sir William Hamilton, lifted to loftier sphere, understood better the construction of the human intellect; and that John Milton took up higher poetry in the actual presence of things that on earth he had tried to describe? When the first saints entered Heaven they must have studied only the A B C of the full literature of wisdom with which they are now acquainted.

Again: Heaven is vastly improved in its society. During your memory how many exquisite spirits have gone into it. If you should try to make a list of all the genial, loving, gracious, blessed souls that you have known, it would be a very long list-souls that have gone into glory. Now, do you not suppose they have enriched the Have they not improved society? Heaven? You tell of what Heaven did for them. Have they done nothing for Heaven? Take all the gracious souls that have gone out of your acquaintanceship, and add to them all the gracious and beautiful souls that for five hundred or a thousand years have gone out of all the eities and all the villages, and all the countries of the earth into glory, and how the society of Heaven must have been improved! Suppose Paul, the apostle, were introduced into your social circle on earth; but Heaven has added all the apostles. Suppose Hannah More and Charlotte Elizabeth were introduced into your social circle on earth; but Heaven has added all the blessed and gracious and holy women of the past ages. Suppose that Robert M'Cheyne and John Summerfield should be added to your earthly circle! but Heaven has gathered up all the faithful and earnest ministry of the past. There is not a town, or a city, or a village that has so improved in society in the last hundred years as Heaven has improved.

But you say, "Hasn't Heaven always

been perfect?" Oh, yes! but not in the sense that it cannot be augmented. It has been rolling on in grandeur. Christ has been there, and he never changes-the same yesterday, to-day, and forever; glorious then and glorious now, and glorious forever. But I speak now of attractions outside of this, and I have to tell you that no place on earth has improved in society as Heaven has within the last seventy years, for the most of you within forty years, within twenty years, within five years, within one year; in other words, by the accessions from your own household. If Heaven were placed in groups-an apostolic group, a patriarchal group, a prophetic group, group of martyrs, group of angels, and then a group of your own glorified kindred, which group would you choose? You might look around and make comparison, but it would not take you long to choose. You would say, "Give me back those whom I loved on earth; let me back into their society-my parents, my children, my brothers, my sisters. We lived together on earth, let us live together in Heaven." Oh, is it not a blessed thought that Heaven has been improv-

er masterpleces to be added to the gallery-you would say, "I can afford to wait. The place is improving ell the time." Now, I want you to apply the same principle in this matter of reaching Heaven and leaving this world. Not one glory is to be subtracted, but many glories added. Not one angel will be gone, not one hierarch gone, not one of your glorified friends.

Another reason why I speak in regard to the changes in Heaven, and the new improvements in Heaven, is because I think it will be a consolation to busy and enterprising good people. I see very well that you have not much taste for a Heaven that was all done and finished centuries ago. After you have been active forty or sixty years it would be a shock to stop you suddenly and forever but here is a orogressive Heaven, an ever-accumulative Heaven, vast enterprise on foot there, before the throne of God. Aggressive knowledge, aggressive goodness, aggressive power, aggressive grandeur. You will not have to come and sit down on the banks of the river of life in everlasting inoccupation. O busy men, I tell you of a Heaven where there is something to do. That is the meaning of the passage, "They rest not day nor night," in the lazy sense of resting.

I speak these words on the changes in Heaven and the new improvements in Heaven, also, because I want to cure some of you of the delusion that your departed Christian friends have gone into dullness and silence and unconsciousness. They are in a stirring. picturesque, radiant, ever-accumulative scene. When they left their bodies they only got rid of the last hindrance. They are no more in Oakwood, Laurel Hill, or Mount Auburn, than you, in holiday attire, having seated yourself at a banquet can be said to be in a dark closet, where you have left the old apparel that was not fit to wear to the banques.

Oh, does not this bring Heaven nearer? Instead of being far off, it comes down just now, and it puts its arms around our necks, and we feel its breath on our faces. It melts the frigid splendor of the conventional Heaven into a domestic scene. It comes very close to us. If we had our choice in Heaven whom would we first see? Rather than look at the great potentates of Heaven we would meet our loved ones. I want to see Moses and Paul and Joshua; but I would a great deal rather see my father, who went away thirty years ago. I want to see the great Bible heroines. Deborah and Hannah and Abigail; but I would rather see my mother than to see the archangel.

I do not think it was superstitious when one Wednesday night I stood by a death-bed within a few blocks of the church where I preached, and on the same street, and saw one of the aged Christians of the church going into glory. After I had prayed with her I said to her: "We have all loved you very much and will cherish your memory in the Christian church. You will see my son before I see him and I wish you would give him our love." ed by its society-this colonization "I will, I will;" and in she sald: twenty minutes she was in Heaventhe last words she ever spoke. It was a swift message to the skies. If you had your choice between riding in a Heavenly chariot and occupying the grandest palace in Heaven, and sitting on the throne next highest to the throne of God, and not seeing your departed loved ones; and on the other hand, dwelling in the humblest place in Heaven, without crown or thorn, and without garland, and without scepter, yet having your loved ones around you, you would choose the latter. I say these things because I want you to know that it is a domestic Heaven, and consequently it is all the time improving. Every one that goes up there makes it a brighter place and the attractions are increasing month by month, and day by day; and Heaven, so vastly more of a Heaven, a thou-sand times more of a Heaven, than it used to be, will be a better Heaven yet. Oh, I say this to intensify your anticipation! I enter Heaven one day. It is almost empty. I enter the temples of worship, and there are no worshipers. I walk down the street, and there are no passengers. I go into the orchestra, If and I find the instruments are suspended in the baronial halls of Heaven, and the great organs of eternity, with multitudinous banks of keys, are closed. But I see a shining one at the gate, as though he were standing on guard, and I say, "Sentinel, what does this mean? I thought Heaven was a populous city. Has there been some great plague sweeping off the popula-"Have you not heard the tion?" news?" says the sentinel. "There is a world burning, there is a great conflagration out yonder, and all Heaven has gone out to look at the conflagration and take the victims out of the ruins. This is the day for which all other days are made. This is the Judgment! This morning all the chariots, and the cavalry, and the mounted infantry rumbled and galloped down the sky." After I had listened to the sentinel, I looked off over the battlements, and I saw that the fields of air were bright with a blazing world. I said, "Yes, yes, this must be the Judgment;" and while I stood there I heard the rumbling of wheels and the clattering of hoofs, and the roaring of many voices, the coronets and plumes and banners, and I saw through the streets, news ringing that all Heaven was coming back again-coming to the wall, coming from the towers, news heralded from to the gate, and the multitude that the palace gate. Glad news! Victorwent off in the morning was augmented by a vast multitude caught up alive from the earth, and a vast multitude of the resurrected bodies of the Christian dead, leaving the cemeterics and the abbeys and the mausoleums and the graveyards of the earth empty. Procession moving in through the gates. And then I found out that what was flery Judgment Day on earth was Jubilee in Heaven, and I cried: "Doorkeepers of Heaven, shut the gates; all Heaven has come in! Doorkeepers, shut the twelve gates, lest the sorrows and the woes of earth, ike bandits, should some day come up and try to plunder the city!"

OHI THE BEAUTIFUL WRETCH.

He had been going there for a month now, and had not progressed any further in his race for the girl than when he first began. True, she was cold and haughty; true, too, was it that she treated him with disdain, but what mattered that to him. Was she not worth millions, and were he not almost penniless. He was working, but at what ?-- a six-dollar a week clerk in a drygoods store-and he could not hope to marry on that. As a matter of fact she was one port in a storm and possibly a haven. At length he determined to find out how much she cared for him and with that object in view put on his best suit, placed a four-inch collar around his neck, doffed a new hat, patent-leather shoesfor which his last week's earnings had been expended-and with a new pair of gloves, borrowed from the store for the occasion, went to visit her at the magnificent home of her parents on Girard avenue. The evening was spent pleasantly enough until 10 o'clock, when a remark that she dropped brought to his mind what he intended to do. He began timidly at first, and after some he-hawing managed to ask her "may I-er-press my suit?" "Of course," came her answer instantly as she reached for and pressed the butler button. "James show this gentleman

to the kitchen and give him a flatiron." Pointed Paragraphs.

The man who invests in green goods

must want money bad. The lass whose lover goes to sea

What men call firmness in themselves they call contrariness in others. The man who is employed by his wife's father don't worry about losing

steady when they have too many sheets in the wind.

his ability to prevent others from preventing it.

ates from college he knows more than

Men convinced against their will are of the same opinion still, but no woman is ever convinced that way.

when a minister gets the princely salary of \$400 per year, and a baseball player only gets \$4,000.



Oh, the Pain of RAILROAD SCHEDULES

Rheumatism!

Rheumatism often causes the most in-

tense suffering. Many have for years vainly sought relief from this disabling

disease, and are to-day worse off than ever. Rheumatism is a blood disease,

and Swift's Specific is the only cure, be-

cause it is the only remedy which can

A few years ago I was taken with inflamma-

tory Rheumatism, which became so intense

that I was for weeks unable to walk. I tried

Don't suffer longer with Rheumatism.

Throw aside your oils and liniments, as

they can not reach your trouble. Don't

experiment with doctors-their potash

and mercury will add to your disabil-

several prominent physi-

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unable to get the slight-

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reach such deep-seated diseases.

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PENNSYLVANIA BAILEOAD AND BRANCHES. In effect on and after May 17, 18/7.

VIA. TYRONE-WESTWALD. Leave Bellefonte 9 55 a.m. arrive at Tyrone 11 10 a.m. at Altoona, 1.00 p.m.: at Fittsburg

5 t0 p m. Leave Bellefonte 1 05 p m arrive at Tyrone 2 15 p m; at Altoona 2 55 p m; at Fittsburg 7 00 p m

700 p.m. Leave Beliefonte 4 41 p.m.; arrive at Tyrone 600; at Altoona at 7 40; at Pittsburg at 11 30 VIA TYRONE-EASTWARD.

VIA TYRONE-EASTWARD.
Leave Belleionte 9 53 a m, arrive at Tyrone 11 l0; at Harrisburg 2 40 p m; at Philade)-phia 5 47 p m.
Leave Belleionte 1 65 p m, arrive at Tyrone 2 15 p m; at Harrisburg 7 00 p m; at Philadelphia 11 15 p m.
Leave Belleionte 4 44 p m, arrive at Tyrone 600; at Harrisburg at :0 20 p m; at Philadelphia 4 30 a m.

VIA LOCK HAVEN-NORTHWARD. Leave Bellefonte 922 a m, arrive at Lock

Haven 10 30 a m. Haven 10 30 a m. ave Bellefonte 1 42 p m arrive at Lock Haven 245 p m; at Williamsport 3 50 p m. ave Bellefonte at 831 p m, arrive at Lock Haven at 9.30 p.m. worse, the disease spread Leave over my entire body, and Leav from November to March

from November to March Further Strategies and Strat VIA LOCK HAVEN-EASTWARD.

Leave Bellefonte, 9.32 a. m. arrive at Lock Haven, 10.30, leave Williamsport, 12.40 p.m. arrive at Harrisburg, 3.20 p. m., at Philadel

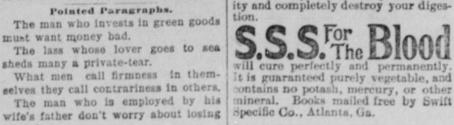
arrive at Harrisburg, 3.20 p. m., at Philadel phia at 6.23 p. m.
Leave Bellefonte, 1,42 p. m., arrive at Lock Haven, 2.43 p. m., Williamsport, 3.50 p.m., Harrisburg, 7.10 p. m.
Leave Bellefonte, 8.31 p. m., arrive at Lock Haven, 9.30 p. m., leave Williamsport, 12.30 a, m., arrive Harrisburg, 3.22 a. m., arrive at Philadelphia at 6.52 a. m.

VIA LEWISBURG.

Leave Bellefonte at 6.30 a. m., arrive at Lewisburg at 9.15 a. m., Harrisburg, 11.30 a. m., Philadelphia, 3.00 p. m.
Leave Bellefonte, 2.15 p. m., arrive at Lewisburg, 4.47, at Harrisburg, 7.10 p. m., Philadelphia at 11.15 p. m.

LEWISBURG & TYRONE BAILROAD. In effect May 17, 1897.

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A man's success often depends on

When the average young man gradu-

he ever will in the future.

There's a screw loose somewhere

from earth to Heaven?

Again: I remark that Heaven has greatly improved in the good cheer of announced victories. Where Heaven rejoiced over one soul it now rejoices over a hundred or a thousand. In the olden times, when the events of human life were scattered over four or five centuries of longevity, and the world moved slowly, there were not so many stirring events to be reported in Heaven, but now, I suppose, all the great events of earth are reported in Heaven. If there is any truth plainly taught in this Bible it is that Heaven is wrapped up in sympathy with human history, and we look at those inventions of the day-at telegraphy. at swift communication by steam, at all these modern improvements which seem to give one almost omnipresence -and we see only the secular relation, but spirits before the throne look out and see the vast and the eternal relation. While nations rise and fall, while the earth is shaking with revolution, do you not suppose there is arousing intelligence going up to the throne of God, and that the question is often asked before the throne, "What is the news from that world-that world that rebelled, but is coming back to its allegiance?" ministering spirits, according to the Bible, are sent forth to minister to those that shall be heirs of Heaven, when they come down to us to bless us, do they not take the news back? Do the ships of light that come out of the celestial harbor into the earthly harbor, laden with cargoes of blessings, go back unfreighted? Ministering spirits not only, but our loved ones leaving us, take up the tidings. Suppose you were in a far city, and had been there a good while, and you heard that some one had arrived from your native place-some one who had recently seen your family and friends -you would rush up to that man, and you would ask all about the old folks at home. And do you not suppose when your child went up to God, your glorified kindred in Heaven gathered around and asked about you, to ascertain as to whether you were getting along well in the struggle of life; to find out whether you were in any especial peril, that with swift and mighty wing they might come down to intercept your perils? Oh, yes! Heaven is a greater place for news than it used to be-news sounded

ious news! Now, I say these things about the changes in Heaven, about the new improvements in Heaven, for three stout reasons. First, because I find that some of you are impatient to be gone. You are tired of this world, and you want to get into that good land about which you have been thinking, praying, and talking so many years. Now be patient. I could see why you would want to go to an art gallery if some of the best pictures were to be taken away this week or next week; but if some one tons you that there are other beautiful pictures to come-other Kensetts, Raphaels, and Rubens; oth"Hi, there! Got a monkey wrench?" "Naw; this here's a sheep ranch."

Wanted to Surprise Him.

A thrifty man went to an auction to bid for a bookcase which he was sadly in need of. In due course the thing was put up, and there were several bidders for it.

The man continued to bid, but he was harrassed by some woman who was bidding against him. The woman was in the crowd on the other side, and he could not see her, but he was determined to have it, and he bid up pretty high.

Finally it was knocked down to him, and the auctioneer asked his name. He gave it, and arranged to have the case sent home.

Just as he staried out of the door some one tugged at his sleeve. He turned, and there was his wife.

Knowing that he wanted a bookcase, she had come down to buy one cheap and surprise him, and it was she who

had been bidding against her husband. No Alliance for Him. Tired Treadwell-"Wot, an alliance wid England? Not any fer me! I'm agin it, first, last and all de time." Weary Watson-"Ain't yer got no pride in yer country? T'ink how we could swipe de rest of de powers. We'd be de whole t'ing if we had dat kind of a combination."

Tired Treadwell-"Dat's all right, but I seen an item in a paper dat dey use 400,000,000 pounds of soap every ; ear in England."

Taking Him Seriously.

"Are you actively engaged in politics?" asked the man who had just gone into the insurance business.

"Yes. But I don't see what that has to do with taking out a policy."

"Well, I guess I'd better report the fact to the company, anyhow. There seems to be something about politics that breaks a man's health down, so that he's always thinking of retiring to private life, and of course there's no telling how far the malady may go."

But He Kept on Talking.

Biggs-"When it comes to absence of mind, that barber across the way scoops the pot."

Diggs-"Why, what's he been doing?

Diggs-"I went into his shop to get my hair cut this morning, and he pin-

ned a newspape; around my neck and gave me a towel to read." Unconcerned.

The boy stood on the burning deck And didn't care a durn-

His father was a billionaire And he had decks to burn



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L OCATED in one of the most beautiful and healthful spots in the A liegheny Region Undenominational; Open to both seres Tuftion free; Board and other expenses very low.

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GEO. W, ATHERTON, LL. D., president State College, Centre County, Ps

How to Make Money

If you are out of employment and want a po-liton, paying you from 80 to shoe monthly tear above expenses by working regular, or, if you want to increase your present income zoto 5500 yearly, by working at odd times, write the GLOBE CO. 723 Chestnut street, Phila-teiphia, stating age, married or single, last or resent employment, and you can sectore a po-tion with them by which you can make more comey easier and faster than you ever made riter in your life.

BELLEFONTE CENTRAL RAILROAD. To take effect Feb. 7, 1898.

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Morning trains from Mortandon, Lewisburg Williamsport, Lock Haven and Tyrone, con-nect with train No.3 for State College After-noon trains from Montandon, Lewisburg, Wil-liamsport, Lock Haven and Tyrone connect with train No.5 or State College. Trains from State College connect with Fenn'a Railroad at Reflefonte for points east and west. "I" stops on flag. + Daily except Sunday. § Monday only. * Saturday only. F. H. THOMAS. Supt.

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p. m.	a. 10		(Via Phila.)	e.a.	m. z	. m.

Philadelphia Sicening GB at at 11:20 p.m., bound train from Williamsport at 11:20 p.m., and west bound from thiladelphia at 12:01 a.m. J. W. GEPHART, General Supi



Al. S. Garman, Proprietor.

Everything new, clean and inviting, Special pains will be taken to entertain Centre county people when travelug in that section.