

# WORLD AS IT WILL BE

WHEN RIGHTEOUSNESS REIGNS DESCRIBED BY DR. TALMAGE.

## REVOLUTIONIZED FOR GOOD.

A Tonic for the Weary and Heart-weary in the Struggle to Better the Conditions of Themselves and Their Fellow-men—What Will Happen on the World's Complete Gospelization.

Washington, Dec. 3.—By a novel mode Dr. Talmage in this discourse shows how the world will look after it has been revolutionized for good. Text, II Peter iii, 13, "A new earth, wherein dwelleth righteousness."

Down in the struggle to make the world better and happier we sometimes get depressed with the obstacles to be overcome and the work to be accomplished. Will it not be a tonic and an inspiration to look at the world as it will be when it has been brought back to the paradisaical condition? So let us for a few moments transport ourselves into the future and put ourselves forward in the centuries and see the world in its rescued and perfected state, as we will see it in those times we are permitted to revisit this planet, as I am sure we will. We all want to see the world after it has been thoroughly gospelized and all wrongs have been righted. We will want to come back, and we will come back to look upon the refulgent consummation toward which we have been on larger or smaller scale toiling. Having heard the opening of the orchestra on whose strains some discords traveled, we will want to hear the last triumphant bar of the perfected oratorio. Having seen the picture as the painter first drew its outlines, we will want to see it when it is as complete as Reuben's "Descent from the Cross," or Michael Angelo's "Last Judgment." Having seen the world under the gleam of the star of Bethlehem, we will want to see it when, under the full shining of the sun of righteousness, the towers shall strike light at noon.

There will be nothing in that coming century of the world's perfection to hinder our terrestrial visit. Our power and velocity of locomotion will have been improved infinitely. It will not take us long to come here, however far in God's universe heaven may be. The Bible declares that such visitation is going on now. "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" Surely the hosts of heaven will not be bolted after the world is Edenized so as to hinder the redeemed from descending for a tour of inspection and congratulation and triumph.

I imagine that we are descending at that period of the world's complete gospelization. There will be no peril in such a descent. Great heights and depths have no alarm for glorified spirits. We can come down through chains between worlds without growing dizzy and across the spaces of half the universe without losing our way. Down and farther down we come. As we approach this world we breathe the perfume of illimitable gardens. Alighted on the redeemed earth, we are first accosted by the spirit of the twenty-first century, who proposes to guide and show us all that we desire to see. Without his guidance we would lose our way, for the time when we lived in it. First of all, he points out to us a group of abandoned buildings. We ask this spirit of the twenty-first century, "What are those structures whose walls are falling down and whose gates are rusted on the hinges?" Our escort tells us: "Those were once pentitentiaries filled with offenders, but the crime of the world has died out."

After passing on amid columns and statues erected in memory of those who have been mighty for goodness in the world's history, the highest and the most exquisitely sculptured those in honor of such as have been most effective in saving life or improving life rather than those renowned for destroying life, we come upon another group of buildings that must have been transformed from their original shape and adapted to other uses. "What is all this?" we ask our escort. He answers: "Those were almshouses and hospitals, but accuracy in making and prudence in running machinery of all sorts have almost abolished the list of casualties, and sobriety and industry have nearly abolished pauperism, so that those buildings which were once hospitals and almshouses have been turned into beautiful homes for the less prosperous, and if you will look in you will see the poorest table has abundance, and the smallest wardrobe luxury, and the harp, waiting to have its strings thrummed, leaning against the piano, waiting for its keys to be fingered."

And we believe what our escort says, for as we pass on we find health glowing in every cheek and beaming in every eye and springing in every step and articulating in every utterance, and you and I whisper to each other as our escort has his attention drawn to some new sunrise upon the morning sky, and we say, each to the other: "Who would believe that this is the world we lived in over 100 years ago? Look at those men and women we pass on the road! How improved the human race! Such beauty, such strength, such gracefulness, such gentility! Faces without the mark of one sorrow! Cheeks that seem never to have been wet by one tear! A race sublimed! A new world born!"

But I say to our escort: "Did all this merely happen so? All the good here spontaneously good? How did you get the old shipwrecked world afloat again, out of the breakers into the smooth seas?" "No," responds our twenty-first century escort. "Do you see those towers? Those are the towers of church-

es, towers of reformatory institutions, towers of Christian schools. Walk with me, and let us enter some of those temples. We enter, and I find that the music is in the major key and none of it in the minor. "Gloria In Excelsis" rising above "Gloria In Excelsis" above the trumpet stop. More of Ariel than of Naomii. More chants than dirges.

But I say to our twenty-first century escort: "I cannot understand this. Have these worshippers no sorrows, or have they forgotten their sorrows?" Our escort responds: "Sorrow! Why, they had sorrows more than you could count, but by a divine illumination that the eighth and nineteenth centuries never enjoyed they understand the uses of sorrow and are comforted with a supernatural condoleance such as previous centuries never experienced."

I ask again of the interpreter, "Has death been banished from the world?" The answer is, "No, but people die now only when the physical machinery is worn out, and they realize it is time to go, and that they are certainly and without doubt going into a world where they will be infinitely better off and are to live in a mansion that awaits their immediate occupancy."

"But how was all this effected?" "By floods of gospel power. You who lived in the nineteenth century never seen a revival of religion to be compared with what occurred in the latter part of the twenty-first century. The prophecy has been fulfilled that 'a nation will be born in a day'—that is, ten or twenty or forty million of people converted in 24 hours. In our church history we read of the great awakening of 1857, when five hundred thousand souls were saved. But that was only the dawn of the coming showers that since then took into the kingdom of God everything between the Atlantic and the Pacific, between the Pyrenees and the Himalayas. The evils that good people in the nineteenth century were trying to destroy have been overcome by celestial forces. What man weaponry failed to accomplish has been done by omnipotent thunder-bolts."

"O spirit of the twenty-first century, will you not show us something of the commercial life of your world?" He answers, "I will show you all." And on the morrow he takes us through the great marts of trade and shows us the bar in the market and the exchange which the goods lay and the tierces and hogsheds in which they are contained. I notice that the fabrics of better quality than anything I ever saw in our nineteenth century, for the factories are more skillful, and the wheels that turn the looms that clack and the engines that rumble are driven by forces that were not a century ago discovered.

The prices of the fabrics indicate a reasonable profit, and the firms in the counting room and the clerks at the counter and the draymen at the doorway and the errand boy on his rounds and the messenger who brings the mail and the store in the morning as well as those who close it at night all look as if they were satisfied and well treated, and then the prices listed, no unnecessary assignment to default creditors, no over-drawing of accounts, no absconding, no sharp practice, no snap judgments, but the manufacturer right in his dealings with the wholesaler, and the wholesaler with the retailer, and the retailer with the customer.

"But what is yonder row of buildings, majestic for architecture?" The spirit of the twenty-first century says, "Those are our legislative halls and places of public trust, and if you will like I will show you the political circles, the modes of preferment, the styles of election, the character of public men in this century." "Thank you," I reply. "I can easily understand how gospelization would improve individual life and social life, and commercial life, but I would like to see what it can do for political life." "Let me tell you," says the spirit of the twenty-first century, "that I have read about political chicanery and corruption of more than 100 years ago—the nineteenth century, in which you lived here—but the low political caucus has gone from the face of the earth, and the stuffed ballot box, and the bribery by money, and the promise of office, and the jobs got through legislatures and congresses by lobbyists."

As company with our escort we pass down from the heights on which these buildings stand I see a dismantled cannon planted on the side of the hill, and I go to examine it, and I read the inscription, cut in letters of bronze: "This is the last gun that was fired in the last battle of the last war that will ever be fought. Presented by the last regiment of war just disbanded. Glory to God in the highest, and on earth peace, good will to men." Then I look up, and our escort says: "Do you see that large structure on our right? That was a fortress, but now it is a college, and instead of guns aiming out of the port holes are looking the students of a higher literature and a wiser science, and a grander civilization than the world ever before imagined. And those students are taught by a professorate of men as renowned for piety as for science. Archaeologist's hammer and geologist's crowbar and chemist's laboratory and explorer's journey have joined in a confirmation of the truth of the Holy Scriptures until there is not an unbeliever left on the earth. The astronomer through his telescope has seen the morning star of the Redeemer, and the geologist has found the Rock Ages, and the geometer has demonstrated that heaven is the city which 'leth four square, and the length and the breadth and the height of it are equal.'"

"What," I say to our escort, "no skeptics, no infidels, no agnostics?" His reply is: "Absolutely none. The last feel who 'said in his heart

there is no God' was buried half a century ago without any liturgical service."

"Well," I say to our escort, "where are Tom Paine's 'Age of Reason' and Ingersoll's 'Mistakes of Moses' and David Hume's and Voltaire's celebrated tirades against the Bible?" "I never heard of them," says our escort. "What are you talking about? A bigger bonfire of books than that which in apostolic times was kindled in the streets of Ephesus was lighted in all our cities and the corrupt literature of the world turned into ashes many, many years ago. I saw the last leaf curl up in the flame and scatter."

In response to my question as to what had wrought all this change—obliterated all the evil and fully inaugurated all the good—our escort, the spirit of the twenty-first century, tells me that gospelization had directly or indirectly done it. It was a practical gospel that not only changed the heart, but made the man honest. A practical religion which did not extend all its energy in singing, "Fly abroad, thou mighty gospel," but gave something to make it fly.

The good work was helped on by the fact that it became a general habit among millionaires and multimillionaires to provide churches and schools and institutions of mercy, not to be built after the testators were dead, but built so that they might be present at the laying of the cornerstone and at the dedication and leave less inducement for the heirs-at-law to prove an orphan's court than when the testators made their last will and testament they were crazy. The telegraphic wires in the air and the cables under the sea thrill with Christian invitation. Phonographs charged with gospel sermons stand in every neighborhood. The 5,000,000,000 of the world's inhabitants in that century are 5,000,000,000 disciples.

I say to our escort, the spirit of the twenty-first century, "you have shown us much, but what about international conditions? When we lived in a century that was a century that bled with Marengo and Chalons and Lodi Bridge and Waterloo and San Juan. Our escort replies, "Come with me to this building of white marble and glittering domes. As we pass up and we are taken into a room where the mightiest and best representatives of all nations are assembled to settle international conditions. As I enter I hear the presiding officer opening the council of arbitration, reading the second chapter of Isaiah: 'Plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.' Questions which in our long past nineteenth century caused quarrel and bloodshed, and wars between France and Prussia were decided about Alsace and Lorraine, as when the United States and Spain were decided about Cuba, and the war between this twenty-first century settled in five minutes, one drop of ink doing more than once could have been accomplished by a river of blood."

But we cannot stay long in this hall of arbitration, for it is almost time for us to return the way we have come. This voluntary exile must soon end. And, passing out of this hall of arbitration, we go through a circular corridor, where we are shown among the curiosities an English rifle, a howitzer, a Hotchkiss shell, an ambulance—curiosities of that age, but, alas! no curiosity to us of the nineteenth century, for some of our own kindred went down under the Cuban war, or were carried off the field by those wheels.

"But," I say to our escort, "the spirit of the twenty-first century, you and I say to each other, 'we must go home now, back again to heaven. We have stayed long enough on this terrestrial visitation to see that all the best things foretold in the Scriptures and which we read during our earthly residence have come to pass, and all the Davidic, Solomon and Paulian and Johannan prophecies have been fulfilled, and that the earth, instead of being a gloomy failure, is the mightiest success in the universe. A star redeemed. A planet rescued! A world saved! It stands with garden, and it is going to close with a garden. Farewell, spirit of the twenty-first century! Thanks for your guidance! We can stay no longer away from the dogologies that never end, in temples never closed, in a day that has no sundown. We must report to the immortals around the throne the transformations we have seen, the victories of truth on land and sea, the hominization irradiated, and Christ on the throne of earth, as he is on the throne of heaven.'"

"In that world we have just visited the deserts are all abloom, and the wildernesses are bright with fountains. Sin is extirpated. Crime is reformed. Disease is cured. The race is emanated. 'The earth is full of the knowledge of God, as the waters cover the sea.' 'The redemption of the Lord shall be glorified with songs and everlasting joy, upon their heads.' 'The Lord God Omnipotent reigneth, and the Kingdoms of the world are his, and he will be glorified forever.' Let the harpers of heaven strike the glad tidings from the strings of their harp, and the trumpeters put them in the mouth of their trumpets, and the orchestras roll their into the grand march of the ecstasy, and all the cathedral towers of the great capital of the universe chime them all over heaven."

Bulcotton, you and I, who were companions in that expedition from heaven to earth, seated on the green bank of the river that rolls through the paradise of God, will talk over the scenes we witnessed in that parenthesis of heavenly bliss, in that vacation from the skies, in our terrestrial visitation—those who were early residents in the nineteenth century, escorted by the spirit of the twenty-first century, to see what this world was like as 'a new earth, wherein dwelleth righteousness.' 'Gloria be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.'"

### FASHION HINTS.

Items Concerning the Predominant Styles.

The blouses now worn are much modified. They are far closer in fit, and the blouse form is but lightly suggested. Yokes of all varieties are the principal feature—round, square, pointed, cut in all sorts of odd shapes, plaited, puffed and embroidered.

Many gowns are made in two tones, the tunic being lighter or darker than the skirt.

Stitching is seen everywhere upon hats, wraps and gowns. Some tailor made costumes are almost entirely covered with



CLOTH COSTUME. Lines of stitching which design all sorts of motifs and continuous patterns. There are waved bands, arabesque, Greek patterns, scrolls, points and circles thus design for coat covers and collar and is also used to cover hats and draw tapes.

The picture shows a gown of lizard gray cloth. The redingote skirt has round corners and is finished with lines of stitching and opens over a tulle of the same material. The bodice, fitted at the back, is stretched in front and has a plastron plaited at the sides and crossed in the middle by little red velvet straps held by crystal buttons. The revers of white satin form a bertha across the shoulders and are covered with lines of stitching of purple. They are cut in square tabs and edged with a narrow band of sable. The close sleeves are plaited at the top. The belt is of red velvet, as is also the accompanying hat, which is trimmed with black ostrich plumes and a jeweled buckle.

### FASHION NOTES.

A Becoming Variety of Style in Skirts.

Although the general style of skirts is clinging, there is nevertheless a certain latitude allowed, for, while the utility plain kind without the least plait or fulness at the waist, is becoming to some figures, to others it is most unfavorable. So there are not only plaited skirts, but plaited ones, two or more folds being placed at the immediate back. The same may be said of tunics. Some are entirely plain, covered with a heavy material. Circular ruffles continue to be worn, but their novelty vanished long ago.



YOUNG GIRL'S GOWN. Double skirts, the lower very flaring, the upper scant, are well represented. The perfectly plain skirt is, however, by no means in disgrace, and its lining is usually fastened securely to the outside material instead of being attached only at the belt. Occasionally, however, the two are separate, and in that case they are cut in exactly the same form.

The young girl's gown depicted is of parrot silk. The skirt, which is embroidered in a narrow design, opens over a side panel of royal blue velvet, being held closed by a parrot bow. The parrot's blue blouse, embroidered to match, has a yoke of blue velvet, with a capuchon bertha of embroidered silk, with an ornamental buckle and a parrot bow in front. The cuffs of the tight sleeves are embroidered.

An Inspiration. Miss Sweetest has accepted me, and we are to be married next month. Only think of it! It was only a few weeks ago she declared she wouldn't marry the best man on earth. Whelp—It is only child to that, you are all day.—Dorothy Swainbridge.

### THE WINTER MODES.

Perforated Cloth Once Again in Fashion.

Perforated cloth has come into favor again, but it is now not simply cut in patterns. The perforated design is also embroidered. This cloth is used for tunics and for entire gowns and is made over silk of a contrasting color. Black over red and black or light gray over white are the most fashionable combinations. The perforated material is often closely applied to the silk lining, the contours of the pattern being stitched to hold the two together. When it is left free, a thickness of gauze is applied under the open gauze, interposing between it and the lining.

Delicately tinted silk embroidery without spangles is seen on some of the newest evening gowns.

A great deal of velvet is used for trimming, as, with the exception of lace, it



CLOTH COSTUME. The only decoration available for materials covered with elaborate designs such as are now much seen. The other more elaborate trimmings are employed upon plain gowns.

The gown depicted is of chenille cloth, and the skirt which has a slight train, is bordered with fur and enriched with elaborate applications of mastic cloth. The coat bodies cut away in front and forms tabs at each side. It is covered with applications like those on the skirt and closed by a large steel button. There is a velvet collar ornamented with applications, as are also the sleeves. The revers are of fur, and fur also encircles the wrists. The vest is of mastic cloth with steel buttons and the cravat of white tulle. The hat of chenille felt is trimmed with a drapery of chestnut velvet and with turquoise blue quills.

### TAILOR MADE STYLES.

Stitching the Fashionable Form of Decoration.

The tailor made gown is so important a factor in the winter wardrobe that it must be again referred to, for it is the accepted costume for traveling and walking, although it does not properly appear upon elaborate or ceremonious occasions—formal calls, afternoon "at home" and similar functions.

While retaining its conventional simplicity of material and cut, the tailor made gown is nevertheless susceptible of considerable variety and may also be



SATEEN TUNIC. decorated a great deal, provided the decoration is of a suitably reserved character. Stitching is at present the ornamentation chiefly favored, and the newest finish for a gown consists of collar, cuffs and revers of black velvet closely stitched with white silk.

With a wrap or gown thus trimmed it is considered appropriate to wear a hat also stitched. It may have a flat, stitched brim or may be a toque draped with stitched material. Velvet ribbons for hat trimming are also made by folding bands of velvet double, with a stiff interlining, and stitching them lengthwise in many rows. These ribbons are used to form stiff, winglike bows.

An illustration is given which shows a toque of gray satin. The satin is laid in plaits and stitched, then draped over a shape. In front is a twist of gray velvet, passing under the brim, and there are two points of gray velvet and an ornamental quill having a painted design upon it.

Bliss—Congratulations me, old fellow. Miss Sweetest has accepted me, and we are to be married next month. Only think of it! It was only a few weeks ago she declared she wouldn't marry the best man on earth. Whelp—It is only child to that, you are all day.—Dorothy Swainbridge.

### TOILET HINTS.

Care of the Complexion and Hands in Winter.

It is very important, especially in the winter time, that the skin should be thoroughly dried after the hands or face has been washed. A soft, dry towel should be used and every trace of moisture removed. Otherwise chapping, roughness and redness are almost sure to ensue.

After walking or driving in an open carriage and always before going to bed the face should be thoroughly washed



CLOTH COAT. with warm water to remove all dust. To retire at night with the complexion covered with powder and atmospheric impurities is a practice which greatly impairs beauty. The French are fond of saying that one need not be beautiful, but one must not be ugly. To take care of the teeth, skin and hair, to dress neatly and becomingly and to cultivate so kindly and cheerful a disposition that its reflection softens and brightens the countenance will effectively prevent any woman from being ugly, even if she has not a good feature in her face.

The illustration shows a coat of mastic cloth, close at the back and half loose in front. It is trimmed with bands of black velvet, which are arranged so that they follow the rounded outline of the coat. Horizontal bands of velvet cover the sleeves. The collar and double revers are of black astrakhan. A black satin skirt is worn, a white mouseline cravat and a hat of black velvet trimmed with white feathers.

### ORNAMENTS.

Trimmings and Jewelry for the Winter Season.

Louis Quinze knots continue to be a favorite motive in dress decoration. They are incrustated in velvet on cloth or applied in beads on tulle, and they appear in embroidery of all kinds, forming designs about the edges of tunics.

A great deal of jewelry is worn with gowns of almost every sort, but especially with evening costumes. Brooches, barrettes, buckles and clasps are seen, and pins representing flowers, birds, bees



MORNING BLOUSE. ties, butterflies, etc. They are used in the trappings of the bodice, at the belt, in the cravat, in the hair and upon millinery.

One of the prettiest of hat or hair ornaments is composed of small peacock plumes, the eye of the plume being set with jewels. Peacock eyes are also combined with other feathers very effectively. Butterflies of lace and spangles are also worn in the hair with evening dress.

Black velvet belts, now fashionably adopted, are very narrow, except where the buckle is attached. At that point they widen somewhat.

The morning blouse shown in the picture is of aurora. It has a wide collar edged with a band of embroidery and a ruffle of lace, which continues down the front in a double jabot and around the waist. In front the blouse ties with two long ends, also embroidered and bordered with a lace ruffle. The petticoat of broche silk has two circular ruffles of plain silk edged and headed with silk ruches.

### SLANDERS.

"Never waste time in denying slanders," said the corn fed philosopher. "Start a new slander about some one else, and yours will be forgotten."—In a Minneapolis Journal.