

Saturday, Nov. 15, 1899

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Dear Sir:—Replying to your Dec. 6th favor with reference to our Mr. J. P. Reame, a former pupil at your school, will say, if the ability and efficiency evidenced by our Mr. Reame are indicative of the quality of your school (which we believe they are, at least in part) we could not imagine a higher recommendation for any business college than is found in the work of our Mr. Reame. We trust that you may send out hundreds like him every year.

Mr. Reame, referred to in this letter, is well known in Chatham and Fletcher, where he formerly lived. Wherever our pupils are to be found, the same gratifying success attends them.

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Intending students would find it greatly to their advantage to commence during Nov. or early Dec. if circumstances will allow of it. For catalogue of either department, call at the College.

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THE COMING SERMON.

Dr. Talmage's Views on the Sermons of the Future.

Washington, Nov. 19.—In this discourse Dr. Talmage addresses all Christian workers and describes what he thinks will be the modes of preaching the gospel in the future; text, Romans xii, 7. "Or ministry, let us wait on our ministering." While I was seated on the piazza of a hotel at Lexington, Ky., one summer evening, a gentleman asked me, "What do you think of the coming sermon?" I supposed he was asking me in regard to some new discourse of Dr. Cumming of London, who sometimes preached startling sermons, and I replied, "I have not seen it." But I found out afterward that he meant to ask what I thought would be the characteristics of the coming sermon of the world.

pleased with the criticism, so he got another block of marble and chiseled away on it two or three years, and then he brought in his little child, 4 or 5 years of age, and said to her, "Who do you think that is?" She said, "That must be the one who took little children in his arms and blessed them." Then the sculptor was satisfied. Oh, my friends, what the world wants is not a cold Christ, not an intellectual Christ, not a severely magisterial Christ, but a loving Christ, spreading out his arms of sympathy to press the whole world to his loving heart!

Before the world is converted the style of religious discourse will have to be converted. You might as well go into the modern Sedan or Gettysburg with bows and arrows, instead of rifles and bombshells and parks of artillery, as to expect to convert the world by the old styles of exhortation and sermonology. Jonathan Edwards preached the sermons most adapted to the age in which he lived, but if these sermons were preached today they would divide an audience into two classes—those sound asleep, and those wanting to go home. But there is a discourse of the future. Who will preach it have no idea. In what part of the earth it will be born I have no idea. In which denomination of Christians it will be delivered I cannot guess. That discourse of exhortation may be born in the country meeting house on the banks of the Ohio or the Tombigbee or the Alabama. The person who shall deliver it may this moment be in a cradle under the shadow of the Sierra Nevada or in a New England farmhouse or amid the rice fields of southern savannas, or at this moment there may be some young man in one of our theological seminaries in the junior or middle class, or there may be coming some new baptism of the Holy Ghost on the churches, so that some of us who now stand in the watch towers of Zion, waking to a realization of our present inefficiency, may preach it ourselves. That discourse may not be 50 years off. And let us pray God that its arrival may be hastened while I announce to you what I think will be the chief characteristics of that discourse or exhortation when it does arrive, and I want to make my remarks appropriate and suggestive to all classes of Christian workers.

When the religious discourse of the future arrives in this land and in the Christian church, the discourse which is to arouse the world and startle the nations and usher in the kingdom, it will be a brief discourse. Hear it, all theological students, all men and women who in Sabbath schools and other departments are toiling for Christ and the salvation of immortal—brevity, brevity. But I remark also that the discourse of the future will be a popular discourse. There are those in these times that speak of a popular sermon as though there must be something wrong about it. As the world grows dull and listless, the world the impression that a sermon is good in proportion as it is stupid. Christ was the most popular preacher of the world ever saw, and considering the small number of the world's population had the largest audience ever gathered. He never preached anywhere without making a great sensation. People rushed out in the wilderness to hear him, reckless of their physical necessities. So Christ that, taking no food with them, they would have fainted and starved had not Christ performed a miracle and fed them. Why did so many people take the trouble to hear his hands? Because they all understood it. He illustrated his subject by a hen and her chickens, by a bushel measure, by a handful of salt, by a bird's flight, and by a lily's aroma. All the people knew what he meant, and they flocked to him. And when the religious discourse of the future appears it will not be Princetonian, not Rochesterian, not Andoverian, not Middletonian, but Olivetian, plain, practical, unique, earnest, comprehensive of all the woes, warts, sins and sorrows of an auditory.

But when that exhortation or discourse does come there will be a thousand gleaming scimiters to charge on it. There are in so many theological seminaries professors telling young men how to preach, themselves not knowing how, and I am told that if a young man in some of our theological seminaries asks to have his child restored to life, that the future religious discourse of the Christian church arrives all the Churches of Christ in our great cities will be thronged! A mother with a dead babe in her arms came to the good Siva and asked to have her child restored to life. The good Siva said to her, "You go and get a handful of mustard seed from a house in which there has been no sorrow and in which there has been no death and I will restore your child to life."

so the mother went out, and she went from house to house and from house to house looking for a place where there had been no sorrow and where there had been no death, but she found none. She went back to the good Siva and said: "My mission is a failure. You see I haven't brought the mustard seed. I can't find a place where there has been no sorrow and no death." "Oh!" says the good Siva. "Understand, your sorrows are no worse than the sorrows of others. We all have our griefs, and all have our heart-breaks."

Laugh, and the world laughs with you; Weep and you weep alone; For the sad old earth must borrow its mirth; But has trouble enough of its own.

We hear a great deal of discussion now all over the land about why people do not go to church. Some say it is because Christianity is dying out, and because people do not believe in the truth of God's word, and all that. They are false reasons. The reason is because our sermons and exhortations are not interesting and practical and helpful. Some one might as well tell the whole truth on this subject, and so I will tell it. The religious discourse of the future, the gospel sermon to come forth and shake the nations, will be a popular sermon, just for the simple reason that it will meet the woes and the wants and the anxieties of the people.

There are in all our denominations ecclesiastical mummies sitting around to frown upon the fresh young pulpits of America to try to awe them down, to cry out: "Tut, tut, tut! Sensational!" They stand to-day preaching in churches to a few hundred persons present, and if they cannot have the world saved in their way it seems as if they do not want it saved at all. That religious discourse of the future will be an everyday sermon, going right down into every man's life, and it will teach him how to vote, how to bargain, how to plow, how to do any work he is called to do, how to wield the yardstick and plane, and it will teach women how to preside over their household and how to educate their children and how to imitate Miriam and Esther and Wash-tin and Eunice, the mother of Timothy, and Mary, the mother of Christ, and those women who on northern and southern battlefields were mistaken by the wounded for angels of mercy fresh from the throne of God.

Yes, I have to tell you that the religious discourse of the future will be a reported sermon. If you have any idea that printing was invented simply to print secular books and stenography and photography were contrived merely to set forth secular ideas, you are mistaken. The printing press is to be the great agency of gospel proclamation. It is high time that good men, instead of denouncing the press, employ it to scatter forth the gospel of Jesus Christ. The vast majority of people in our cities do not come to church, and nothing but the printed sermon can reach them, and all them to pardon and life and peace and heaven.

So I cannot understand the nervousness of some of my brethren of the ministry. When they see a newspaper man coming in, they say, "Alas, there is a reporter, they say, 100,000 immortal souls added to the auditory. The time will come when all the village, town and city newspapers will reproduce the gospel of Jesus Christ, and sermons preached on the Sabbath will reverberate all over the world, and, some by type and some by voice, all nations will be evangelized. The practical bearing of this is upon those who are engaged in Christian work, not only upon theological students and young ministers, but upon all who preach the gospel and all who exhort in meetings and all of you if you are doing your duty? Do you exhort in prayer meetings? Do you exhort in the Bible class? Do you have to study every night, be interesting. Do you accept people on the subject of religion in their homes or in public places? Study adroitness and common sense. A dying Christian took out his watch and gave it to a friend and said: "Take that watch. I have no more use for it. Time is at an end for me, and eternity begins." Oh, my friends, when our watch has ticked away for us the last moment and our clock has struck for us the last hour, may it be found we did our work well, that we did it in the very best way, and whether we preached the gospel in public, or taught Sabbath classes, or administered to the sick as physicians, or bargained as merchants, or pleaded the law as attorneys, or were busy as artisans or husbandmen or mechanics, or were, like Martha, called to give a meal to a hungry Christ, or like Hannah, to make a coat for a prophet, or like Deborah, to rouse the courage of some timid Barak in the Lord's conflict, we did our work in such a way that it will stand the test of the judgment! 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