POOR DOCUMENT

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B.; OCTOBER 28, 1899

RESCUED BY CHRIST THE STRONG SWIMMER.

HELPFULNESS OF RELIGION,

Adverse Circumstance are Overcome by Those That Put Implicit Trust in the Saviour-He Pusheth Down Iniquity and Save the Souls of Men From From the Snares Which Beset Them.

Washington, Oct. 22 .- In this dis-Washington, Oct. 22.—In this dis-course Dr. Talmage employs a very bold figure of the Bible to bring out the helpfulness of religion for all those in any kind of struggle. The text is Isaiah xxv, 11, "He shall appread forth his hands in the midst of them, as he that swimmeth appreadeth forth his hands."

In the summer season multitudes of people wade into the ponds and lakes and rivers and seas to dive or the people wade into the ponds and lakes and rivers and seas to dive or act or swim. In a world the most of which is water all men and wo-men should learn to swim. Some of you have learned the side stroke introduced by George Pewters in 1850, each stroke of that kind carrying the swimmer a distance of six feet, and sometof you may use the over-hand stroke invented by Gardener, he expert who by it won the 500 Fard championship in Manchester in 1862, the swimmer by that stroke carrying his arm in the air for a more lengthened reach, and some of you may tread the water as though you had been made to walk the sea, but most of you usually take what is called the breast stroke, placing the hands with the backs unward the hands with the backs upward, shout five inches under the water, the inside of the wrists touching the breast, then pushing the arms forward coincident with the stroke of the feet struck out to the greatest width possible, and you thus uncon-sciously illustrate the meaning of pay text, "He shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his mands to swim."

The fisherman seeks out unfre-quented nooks. You stand all day on the bank of a river in the broiling sun and fling out your line and ing sun and fling out your line and tatch nothing, while an expert an-gler breaks through the jungle and goes by the shadow of the solitary rock and, in a place where no fisher-man has been for ten years, throws inght, his face shining and his bas-ket full. I do not know why we in the that swimmeth spreadeth forth his hands to swim." The that swimmeth spreadeth forth his hands to swim." The that swimmeth spreadeth forth his hands to swim." The that swimmeth spreadeth forth his hands to swim." The that swimmeth spreadeth forth his hands to swim." The that swimmeth spreadeth forth his hands to swim." The this whole body is brought into play. The arms are flexed, the hands drive the water is thrown back to escape strangula-is thrown back to escape strangula-tion, the whole body is in propul-as the dying martyr did in othen the that swimmeth spreadeth forth his hands to swim." arms of our love and then promises to take us to the beach, and he will do it. Do not trust that plank of good works. Do not trust that shiv-ered spar of your own righteousness. Christ only can give you safe trans-portation. Turn your face upon him, as the dying martyr did in othen

cuing a drowning soul. In 1785 Lionel Lukin, a London coach build-THE DROWNING SOUL and the outrage and the harrowing, and that word is "sin." You spell it with three letters, and yet those and that word is "sin." You spell it with three letters, and yet those three letters describe the circumfer ence and pierce the diameter of everything bad in the universe. In fitted up a Norway yawl as a lifeboat and called if the Insubmergi-ble, and that has been improved up-on ounce it without giving the siss of the fiame or the hiss of the servent. Sin! And then if you add three let-ters to that word it describes every one of us by nature—sinner. We have outraged the law of God, not occasionally, or now and then, but perpetually. The Bible declares it. Hark! It thunders two claps: "The Bible says our own conscience af-firms. After Judge Morgan had sentenced Lady Jane Grey! Take her away! Lady Jane Grey! Sin is a leprosy; sin is a pollution; sin is death. Give it a fair chance, and it will warm you and me, body, mind and soul, forever. The what do we want? A swim mer—a strong swimmer, a switt mermer a the book ward? A swim-soul, forever. er, fitted up a Norway yawl as a lifeboat and called it the Insubmergi-

swamp you and me, body, mind and soul, forever. Then what do we want? A swim-mer—a strong swimmer, a swift swimmer! And blessed be God, in my text we have him announced. "He shall spread forth his hands in the midst of them, as he that swim-meth stretched forth his hands to swim." You have noticed that when a swimmer goes to rescue any one he puts off his heavy apparel. He must not have any such impediment about him if he is going to do this great deed. And when Christ step-ped forth to save us he shook off the sandals of heaven, and his feet were free, and then he stepped down into the wave of our transgressions, and it came up over his wounded were free, and then he stepped down into the wave of our transgressions, and it came up over his wounded feet, and it came above the spear stab in his side—aye, it dashed to the lacerated temple, the high water mark of his anguish. Then, rising above the flood, "he stretched forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim." If you have ever watched a swim-

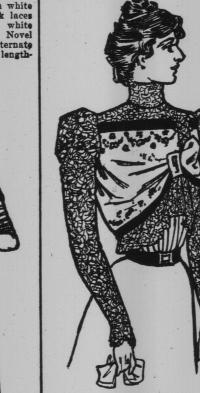
WINTER STYLES. Coats and Bodices of Different Verieties.

One variety of winter coat is so long, smooth and tight that it resembles a princess tunic rather than a wrap. These coats require a very fine figure to be be-

coats require a very fine ngure to us be-coming. Boleros of red cloth, adorned with black passementerie, are effective. They dre worn with a black skirt. Black and white continues to be a fash-ionable combination. It is seen in plaida, checks, stripes and designs of all kinds. Black garments are trimmed with white and vice versa. There are black laces embroidered with white motifs, white silks incrusted with black lace. Novel hosiery is shown, having wide, alternate stripes of black and white running lengthstripes of black and white running length-

SILK ATTIRE. Costumes.

With the simple and correct tailor made gown it is now the fancy to wear a petti-coat of silk of the same color as the gown, but lighter in tone. The petitcoat must be trimmed with scalloped or point-ed ruffles, the edges of which are cultined with narrow velvet or ornamented with little velvet motifs. For use with silk gowns the petitcoat is more elaborate. A deep flounce of net



FANCY BODICH draped and decorated with little choux of draped and decorated with fittle choux of fine satin ribbon, is a new trimming. There are also peticoats of changeable silk, with full silk ruffles and a flounce of black net striped with narrow ribbons in-terwoven in the meshes. Still another style is of white silk with permer strings of second bright colors. Still another style is of white sile with narrow stripes of several bright colors. The trimming consists of four ruffles of silk muslin, each ruffle being of the color of a stripe. Knots of ribbon to match add to the decoration. Motifs, or bands of insertion of white or black lace upon taffets ruffles are not

or black lace, upon taffeta ruffles are not new, but are still in full favor because of their attractive daintiness.

The bodice illustrated is of plaited silk,

TOILET HINTS.

Petticoats to Accompany Different Suggestions Regarding the Preser vation of Beauty.

Glycerin, although very healing in it effects, tends to give the skin a vellow tinge if it is used continuously as an ap-plication for the complexion and hands. It is, therefore, to be employed only oc-casionally, except for the lips. White vaseline is free from any discoloring tendency, but has another drawback-it stimulates the growth of downy hairs upon the skin to a noticeable extent.

The majority of women-those at least of the thin, nervous type, which grows old early-sleep too little. Sleep is to a certain extent a matter of habit, and one



may accustom herself to do with an in-sufficient amount of it, as of food. Re-pose is, however, like nourishing diet,

ministers of the gospel need always be fishing in the same stream and be fishing in the same stream and preaching from the same texts that other people preach from. I cannot, understand the policy of the minis-ter who in Blackfriars, London, England, every week for 30 years preached from the Epistles to the Hebrews. It is an exhilaration to me when I come across a theme which I feel no one else has treated; and my text is one of that kind. There are paths in God's word that are well beaten by Christian feet. When men want to quote Scripture, they quote the old passages that every one has heard. When they want a chapter read, they read chapter that all the other people have been reading, so that church to-day is ignorant of three-fourths of the Bible. You go into the Louvre at Paris.

You go into the Louvre at Paris. Nou confine yourself to one corridor of that opulent gallery of paintings. As you come out your friend says to you, "Did you see that Remem-randt?" "No." "Did you see that Titian?" "No." "Did you see that Rubens?" "No." "Did you see that Raphael?" "No." "Well," says our friend, "then you did not. see he Louvre." Now, my friends, I hink we are too much apt to con-ine ourselves to one of the great erridors of Scripture truth, and so nuch so that there is not one person out of a million who has ever noticed the all suggestive and powerful picture in the words of my text.

This text represents God as a This text represents God as a strong swimmer, striking out to bush down iniquity and save the couls of men. "He shall spread forth his hands in the midst of them, as he that swimmeth spread-th forth his hands to swim." The incure is bold and many sided. Most you know how to swim. Some fyou learned it in the city school, where this art is taught; some of you in boyhood, in the river near our father's house; some of you ince you came to manhood or wo-nanhood, while summering on the beach of the sea. It is a good thing to know how to swim, not only for to know how to swim, not only for Fourself, but because you will after while perhaps have to below the

while perhaps have to help others. I do not know anything more stirring or sublime than to see some from the ship Madras into the sea to save Charles Turner, who had opped from the royal yard while trying to loosen the sail, bringing him back to the deck amid the huz bringing as of the passengers and crew. If man has not enthusiasm enough o cheer in such' circumstances, he deserves himself to drop into the sea and have no sile to help him. The Royal Hamane Society of England was established in 1774, its object to applaud and reward those who should pluck up life from the deep. Any one who has performed such a deed of daring has all the particulars of that bravery recorded in a public record and on his breast a

medal done in blue and gold and bronze, anchor and mongram and inscription, telling to future genera-tions the bravery of the man or woman who saved some one from drowning. In order to understand the full

force of this figure, you need to feelize that our race is in a sinking condition. You sometimes hear ped-ple talking of what they consider the most beautiful words in our lanmost beautiful words in our lan-guage. One man says it is 'home,'' another man says it is the word 'mother,'' another says it is the word word ''Jesus,'' but I tell you the bitterest word in all our language the word most angry and balafu, the word saturated with the met trouble, the word that accounts for all the loathsomeness and the yang trouble, the word that accounts for all the loathsomeness and the yang

anticipation and in general in

sion. And when Christ sprang into the deep to save us he threw his en-tire nature into it—all his godhead, his omniscience, his goodness, his love, his omnipotence, head, heart, hardness to thrust him back when eyes, hands, feet. We were far out on the sea and so deep down in the waves and so far out from the shore that nothing short of an entire God could save us. Christ leaped out for the das been swimming all the way from the throne of God, where you are now, and is ready to swim all the way back again, taking your re-deemed spirit! that nothing short of an entire God could save us. Christ leaped out for our rescue, saying, "Lo, I come to do thy will!" and all the surges of human and satanic hate beat against him, and those who watched him from the gates of heaven feared he would a surges of the way back again, taking your re-deemed spirit! I hear many saying: "Well, I would like to be a Christian. I am going to work to become a Christ-ian." My brother, you begin wrong. When a man is drowning, and a would the surges of the source and the surges of the way back again, taking your re-would like to be a Christian. I am going to work to become a Christ-ian." My brother, you begin wrong. him, and those who watched him from the gates of heaven feared he would go down under the wave and instead of saving others would him-him, he says to him: "Now be quiet.

<text>

Longthy fedding Feasts.

apprehended. The picture shows a short coat af diag-onal. It is tight fitting, the fronts form-ing two leng fabs below the waist and apening over a vest of white cloth with crystal buttons. The coat has double re-vers and collass and may be fastened with two rows of buttons or left inclosed. Hows of stituting form the finish. JUDIC CHOLLET. A wedding nvitation in Caire ex-tends for thee days. There is feasttends for the days. There is feast-ing durin all the time, and the house ap street are liberally decor-ated wh flags and lanterns.

ine de soie

mousseline de soie. The illustration shows an attractive costume of chamois cloth. The seamless skirt closes at the side and is bordered all around by a band of moss green vel-vet, above which is a band of black braiding. The bodice, which is fitted at the back and gathered at the waist in front, closes at the side and has a yoke

CLOTH COSTUME

wise. Some of the newest and costliest models of separate bodices are of white taffeta, veiled with black lace or black

E

front, closes at the side and has a yoke of guipure de venise over, moss green sik. Bands of trimming like those on the skirt border the bodice and the sleeve caps. The tight sleeves are horisontally plaited between the elbow and shoulder, the waists being trimmed like the caps. The belt of green velvet is fastened by a gold buckle. The hat of chamois felt is trimmed with green velvet draperies, a gold motif and two spotted feathers. JUDIC CHOLLET.

Embroidery and thick, heavy laces are occupying a prominent position among fashionable fabrics. Entire wraps, sleeves, tunics and bodices are made of them, and when they are intended for such use they usually are sold by the yard, in wide widths, like dreas goods. If the lace is cut and sewed up in seams in the adjustry more the effect will be in in the race is cut and sewed up in seams in the ordinary way, the effect wil be in-elegant. To obtain a proper result the different portions, after being carefully cut in the proper form, should be joined

VELVET COAT.

The best method is to cut and fit a lin-

question of time and patience. The illustration shows a coat of brown velvet, with tails like a man's coat and a vest of white cloth trimmed with tabs

of brown velvet and fastened with small

dull gold buttons. The large shawl col-lar and revers of white cloth are faced with brown and white plaid silk. JUDIC CHOLLET.

Worse and Worse. The excited caller dropped into a chair.

"More'n a dozen." "H'm! Do you know what a shyster

"No. I haven't the least idee." "A shyster is a cheap lawyer," "Gosh! Sue him for \$10,000!"-Chi-cago Tribune.

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"What has he done?"

Embroidery and thick, heavy laces are

The bodice illustrated is of plaited silk, with sleeves and yoke of guipure. A bo-lero effect is obtained by a drapery of silk which is bordered with velvet and em-broidered. It is caught up at the left side by a bow and buckle, and the velvet belt is also fastened by a buckle. JUDIC CHOLLET. LACES. How to Employ the Heavy Varieties Now Used. Embroidery and thick, heavy laces are cloth, bordered and trimmed with verter bands and fastening at the side with vel-vet choux. The cloth sleeves are also trimmed with velvet bands, and the belt and collar are of velvet. JUDIC CHOLLET.

VARIOUS NOTES.

A Novelty In Thin Bodices - Orna mental Neckwear.

Mousseline de soie of good quality is issa fragile than it appears to be-in fact, the fibers of silk are very tough and will stand much wear. Bodices of this va-porous material, either plain, plaited of with applications of lace, are as much worn as ever, but a new idea with re-card to them here heren introduced. gard to them has been introduced. For-merly they were lined with silk or satin, but now they are made on a double lin-ing of the mousseline itself, which gives them a much lighter, more misty appear-

ance. Tight collars, closely embroidered with beads and tiny cabochons imitating ro-bies, turquoises, diamonds and other



PLAID COSTUME.

"Called me a 'shyster." "What did he do that for?" "I don't know. That's what I want to find out. I'm going to make him prove it."

A picture is given of neat and revery ble-costume of plaid. The shirt is frimmed. The bodice, tight at the ba with a short, rounded basque, is straig in front, cut square and fastened wi "And he called you a shyster, did he? Have you any witnesses to testify to that?" in front, cut square and fastened with velvet buttons at the left side, The ge-iar and revers are of velvet and are bop dered with mixed wool fringe, which als follows down the front. The sleeves at plain, with bands of velvet at the wrist and are carried up the front. JUDIC CHOLLES.

"You're a lawyer, ain't you?" he asked. "Yes, sir." PLATD COSTUME. jewels, are a fashionable accessory. From the lower edge falls a more or less deep fringe, which rests upon the shoulders and chest. Boas of white, black or gray plumage are still immensely worn; although by for means new, they are very becoming, and therefore remain in favor. A pluture is given of nest and remain. "I want you to sue a feller for me." "What for?" "Damages. I want to stick him for \$5,000."

