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THE COMING SERMON.

THE DISCOURSE WILL BE FULL OF A LIVING CHRIST.

NO DIDACTIC TECHNICALITIES.

This Living Christ Will Be One Who Means Pardon and Sympathy, Comfort and Brotherhood, Life and Heaven, For the Poor Man and Also For the Rich.

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, the sermons of the future, the word "Cumming" as a noun pronounced the same as the word coming as an adjective. But my mistake suggested to me a very important and practical theme, "The Coming Sermon."

Before the world is converted the style of religious discourse will have to be changed. 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 conquer this world for God 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 now 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? I 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 St. Lawrence or the Oregon or 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 farmstead, or in the rice fields of southern savannas, or in some moment there may be some young man in one of our theological seminaries, in the junior or middle or senior class, shaping that weapon of power, 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 find ourselves converted. That coming 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.

First of all, I remark that that future religious discourse will be full of a living Christ in contradistinction to didactic technicalities. A discourse may be full of Christ, though hardly mentioning his name, and a sermon may be empty of Christ while every sentence repeats his titles. The world wants a living Christ, not a Christ standing at the head of a formal system of theology, but a Christ who means pardon and sympathy and condolence and brotherhood and life and heaven, a poor man's Christ, a rich man's Christ, an overworked man's Christ, an invalid's Christ, a farmer's Christ, a merchant's Christ, an artisan's Christ, an every man's Christ.

That sermon or exhortation of the future will not deal with men in the chagrinable illustrations of Jesus Christ. In that coming address there will be instances of vicarious suffering taken right out of everyday life, for there is not a day when somebody is not dying for others—as the physician saving his diphtheritic patient by sacrificing his own life; as the ship captain going down with his vessel while he is getting his passengers into the lifeboat; as the fireman consuming in the burning building while he is taking a child out of the fourth story window; as in summer the strong swimmer at East Hampton or Long Branch or Cape May or Lake George himself perished while trying to save the drowning; as the newspaper boy, one summer, supporting his mother for some years, his invalid mother, when offered by a gentleman 50 cents to get some special paper, and he got it, and rushed up in his anxiety to deliver it, and was crushed under the wheels of the train and lay on the grass with only strength enough to say, "Oh, what will become of my poor sick mother now?"

Vicarious suffering—the world is full of it. An engineer said to me on a locomotive in Dakota: "We men seem to be coming to better appreciation than we used to. Did you see that accident the other day of the engineer who to save his passengers stuck to his place, and when he was found down in the locomotive, which was upside down, he was found still smiling, his hand on the airbrake?" And as the engineer said it to me he put his hand on the airbrake to illustrate his meaning, and I looked at him and thought, "You would be just as much a hero in the same crisis."

A German sculptor made an image of Christ, and he asked his little child, 2 years old, what it was, and she said, "That must be some very great man." The sculptor was displeased 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, spread out in sympathy to press the whole world to his loving heart!

The trouble is we preach audiences into a Christian frame, and then we preach them out of it. We forget that every auditor has so much capacity of attention, and when that is exhausted he is restless. That accident on the Long Island railroad years ago came from the fact that the brakes were out of order, and when they wanted to stop the train they could not stop, and hence the casualty was terrific. In all religious discourse we want to come to the simple reason that it will meet the wants 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: "But, but! Sensational!" They stand to-day preaching in churches that hold a thousand people, and there are a 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 trowel and pen and pencil and 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 Vashti 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, 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 phonography 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. And the Christian vast majority of people in our cities do not come to church, and nothing but the printed sermon can reach them, and call them to pardon and life and peace and heaven.

So I cannot understand the nervousness of some of our best preachers of the ministry. When they see a newspaper man coming in, they say, "Alas, there is a reporter!" Every day there are 10,000, 20,000, 30,000, 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 around the world, and some of the type and some by voice, all nations will be evangelized.

The practical bearing of this is upon those who are engaged in Christian work. They are to be logical students and young ministers, but upon all who preach the gospel and all who exhort in meetings and all of us who are doing our duty. Do you exhort in prayer meetings? Be short and spirited. Do you teach in Bible classes and Sunday schools and other departments? Be interesting. Do you accost people on the subject of religion in their homes in public places? Be direct, earnest 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 the last moment of our life, 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, or physicians, or bargained as merchants, or pleaded the law as attorneys, or were busy as artisans or husbandmen, or as Princetonians, or Yale men, or Andoverians, or Middlebury men, or Olivetts—plain, practical, unique, earnest, comprehensive of all the woes, wants, sins and sorrows of an auditory.

But when that exhortation or discourse does come there will be no 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 says anything quaint or thrilling or unique faculty and students fly at him and set him right and straighten him out and smooth him down and chop him off until he says everything just as everybody else says it. Oh, when 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." 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 no death. She went back to the good Siva and said, "My mission is a failure. You see I have not 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 sorrows, and all have our heartbreaks."

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 and lift people out of darkness, will be a popular sermon, just for the simple reason that it will meet the wants and the wants and the anxieties of the people.

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FOOT WEAR.

The Prevailing Mode in Shoes and Slippers.

New shoes for house wear this winter have high heels and narrow toes. There is a large, pointed tongue which covers the instep, across which the shoe is fastened with a large bow of white or colored ribbon, fastened by a jeweled or gold buckle of medium size. Tan shoes with white ties are seen, black with blue, green or red.

The fashionable bedroom slipper, with or without a heel piece, is of soft, bright red morocco, very much embroidered or cut in openwork.

Slippers for evening wear are very pointed and have small buckles of rhinestones.

Bare hands, so long tabooed, are not infrequently seen now—not that gloves are

FASHION NOTES.

Details of the Costume of the Period.

A stylish Jacket. A great deal of heavy embroidery and brilliant passementerie will be employed on winter bodices, but the general style of bodice will be light, the blouse effects being abandoned.

Plain flat belts are not the only variety worn. The other extreme promises to be equally well accepted this winter, long

OUT OF DOOR STYLES.

New Ideas For Boas, Skirts and Capses.

The fashion of boas still continues. The boas now worn are short and come half way down the front of the bodice or to the belt. These of plumes are as much liked as ever, and there are also many varieties composed of ribbon, chiffon, net, etc. The newest method of wearing the boa is to let it hang a little loose at the back, instead of bringing it up to the nape of the neck. The ends are then carried over the shoulders and fastened to the bodice at each side, the tips hanging loose. The pins used for fastening the boa to the bodice are a sort of long, ornamental safety pin, often jeweled, and a boa thus secured never slips out of position.

So many women wear a short skirt on wet days that it no longer attracts any attention. The conscious superiority of



GIRL'S COSTUME.

ever omitted for the street or out of doors, but at the theater and for the less ceremonious class of social functions the gloves are removed. This is to be accounted for by the fact that the present elongated sleeves cover the hands as far as the fingers and that it is fashionable to wear a large number of rings.

The picture shows a girl's dress of red poplin. The skirt is laid in box plaits, which increase in size toward the foot. From the waist to about half way down the skirt heads black satin ending in a loop are applied over the divisions of the plaits. The blouse bodice is made and decorated in the same manner. The close sleeves have three tucks at the top. The collar and belt are of black satin, the hat of black velvet faced with red plaid velvet. A band of red velvet encircles the crown, and in front are a bow of red ribbon and a cluster of black ostrich tips.

JUDITH CHOLET.

EARLY WINTER.

What Is to Be Worn by Well-Dressed Women.

The polonaises of lace which were worn during the summer are still holding their own, but with some changes. They are now lined with thin cloth and have coming from beneath the edge a little circular ruffle or a bias band of white or yellowish cloth matching the tint of the lace.

The straight skirts, which have been accepted to a degree in their plain and serviceable form, are now being pushed by modistes and appear in rich and fanciful materials. Their inherent aspect of dishabille, which cannot be done away with by any amount of decoration, will probably prevent them from obtaining much success.

An example of the new designs is of heavy black guipure over a black tulle, and has a wide, round, and a circular ruffle of plain red cloth follows the edges. The large collar, which is almost a pelisse, is of guipure over cloth. This skirt accompanies a skirt of red cloth embroidered with black and having a circular dounce. The cape illustrated is of black drap de sole and is entirely covered with a design embroidered with jet spangles. Around the edge is a circular ruffle trimmed with serpentine gimp and headed by a ruche of black mousseline de sole. The bodice and the waist collar are faced with puffed mousseline de sole and edged with ruche. The lining of the cape is of white satin. The hat of black chenille is trimmed with black tulle and bunches of violets.

JUDITH CHOLET.



JACKET.

soft scarf belts being seen on some of the most elegant models of new gowns. These scarfs are of mousseline de sole or of crepe de chine, with embroidered or fringed ends, and are adapted in a variety of ways to the decoration of the costume.

The favor of buttons continues and is becoming accentuated. All varieties are worn, those of fine goldsmith and jeweled work, those of pearl, those which are painted, and, in addition, tiny buttons of steel or ivory or covered with cloth, velvet or goods like the gowns. These are used by the hundred for trimming purposes.

Rings are now worn on all the fingers, but must be brilliant rings of great price to be effective. The overworked hand is fashionable at present.

The directoire jacket illustrated is of mastic cloth and has a half length rounded basque. In front it opens over a tight vest of the same goods, fastened with small gold buttons. There are double revers, the first of cloth, the second faced with brown velvet. The waist collar is large safety pin, placed just below the waist at the left side, so that only the right side need be held up by the hand. The little marquis cape illustrated is a new design. It is of black satin with bias ends and has a seam in the middle of the back which is shaped to the figure.

The yoke and ruffled collar are heavily embroidered, and the latter is lined with white mousseline de sole. A double jabot of black lace falls down the front, and a double dounce of black lace surrounds the cape. Choux of black satin are fastened in front and at the back with steel ornaments.

JUDITH CHOLET.

TRAVELING COSTUMES.

They Are Very Simple, but of the Best Quality and Cut.

The traveling gown, although simple, should always be of the greatest elegance, but of the elegance should be that of perfect suitability. A perfect cut and finish are the essentials of the costume, which should be entirely devoid of furbes and fragile trimmings. Cheviots in iron gray or dark blue are appropriate goods, and cloth is also employed. The skirt may touch the ground, but should

JUDITH CHOLET.



TAILORMADE GOWN.

not trail. The more convenient bodice is a jacket or bolero lined with silk, which may be worn over a tailor made vest or a flannel silk or pique shirt waist. As extra wear a cape or a loose sack of gold cloth, plain or plaid, will be found convenient.

A pretty novelty is the toque composed of draped white tulle, over which is drawn black tulle embroidered with jet beads. Lace or ostrich tips form the additional trimming.

Parisian brides have for some time abandoned the practice of carrying a bouquet. Although colors are so much used, black costumes are fashionably worn, especially with white trimmings. The tailor made gown shown in the cut is of beige amazon cloth. The skirt is plain, with three stitched straps of all green silk around the foot. The fitted jacket bodice has a round pasque, and the front forms a scallop. There are a coat collar and revers, and the bodice closes with buttons and a spheroid button. Stitched straps of all green silk follow all the contours of the jacket and are arranged on the front, back and bottom. The hat of all green velvet is trimmed with white feathers.

JUDITH CHOLET.



MARQUISCAPE.

the short skirted woman over the long skirted woman in a pouring rain is striking as she trips along with neat garments and free hands and observes the dripping petticoats, caught up absurdly high at one side and dragging in the puddles at the other, which mark the intensely conservative school of femininity. The best method of keeping a long skirt from getting wet is to pin it up with a large safety pin, placed just below the waist at the left side, so that only the right side need be held up by the hand. The little marquis cape illustrated is a new design. It is of black satin with bias ends and has a seam in the middle of the back which is shaped to the figure.

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JUDITH CHOLET.

FASHION'S FANCIES.

Modes For Little Children—Winter Novelties.

Very little babies, those who have not yet begun to walk, are no longer dressed in very long clothes. The skirt is seldom more than three-quarters of a yard long, the cloak being a little longer. If the gown is white, as it almost invariably is, it is worn over an undergown of flannel, and in France it is the custom to have this flannel gown, which shows through the nainsook, pink or blue, according to the sex of the child, blue being used for a boy, pink for a girl.

Babies' cloaks are less bulky than they formerly were and are now made of bengaline or cashmere, white, pink, blue or pale gray. They are warmly lined and



VELVET CAPOTE.

have a short pelterine, the trimming being a frill of lace around the pelterine or, which is newer, lace incrustated on a circular ruffle.

Chenille network is a novelty introduced for the decoration of winter gowns. It is usually black and is used for tunics and boleros over colored cloth or velvet. Black tulle is fashionable, but it is used in new ways. For example, a polonaise is entirely made of superimposed bias folds of the tulle, and a tunic is composed of six panels of tulle, each panel forming a point at the foot and being tucked in such a way that the tucks form points in the middle of the panel. The cut shows a directoire bonnet covered with stretched black velvet. The trim is faced with alternate folds of black velvet and black satin. In front are two black ostrich plumes and a black butterfly with painted wings. The strings are of black velvet.

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