

# PILLARS OF SMOKE.

DIVINE SYMBOL WHICH TYPIFIES GOD'S POWER AND MERCY.

## THE ARBITER OF NATIONS

The Church Called to That High Position  
—Rev. Dr. Talmage here set forth under a Bible symbol of great suggestiveness and power; text, Solomon's Song iii, 6, "Who is this that cometh out of the wilderness like pillars of smoke?"

Washington, Dec. 17.—The trials through which the truth has struggled are by Dr. Talmage here set forth under a Bible symbol of great suggestiveness and power; text, Solomon's Song iii, 6, "Who is this that cometh out of the wilderness like pillars of smoke?"

The architecture of the smoke is wondrous, whether God with his finger curves it into a cloud, or rounds it into a dome, or points it in a spire, or spreads it in a wing, or, as in the text, hoists it in a pillar. Watch it winding up from the country farmhouse in the early morning, showing that the pastoral industries have begun, or see it ascending from the chimneys of the city, telling of the homes fed, the factories turning out valuable fabrics, the printing presses preparing book and newspaper, and all the 10,000 wheels of work in motion. On a clear day this vapor spoken of mounts with such buoyancy and spreads such a delicate veil across the sky and traces such graceful lines of circle and semicircle and waves and curves and swirls and scatters with such affluence of shape and color and suggestiveness that if you have never noticed it you are like the heathen who has all his life lived in Paris and yet never seen the Luxembourg, or all his life in Rome and never seen the Vatican, or all his life at Lockport and never seen Niagara. Forty-four times the Bible speaks of the smoke, and it is about time that somebody preached a sermon recognizing this strange, weird, beautiful, elastic, charming, terrific and fascinating vapor. Across the Bible sky floats the smoke of Sinai, the smoke of Sodom, the smoke of Al, the smoke of the pit, the smoke of the volcanic hills when God touches them, and in my text the glorious church of God coming up out of the wilderness like pillars of smoke.

Let the first place, these pillars of smoke in my text indicate the suffering the church of God has endured. What do I mean by the Church? I mean not a building, but a seed, those who in all ages and all lands and of all beliefs love God and are trying to do right. For many centuries the heavens have been black with the smoke of martyrdom. If set by side, you could girdle the earth with the fires of persecution. Rowland Taylor burned at Haddesley; Latimer burned at Oxford; John Rogers burned at Smithfield; John Hooper burned in Gloucester; Hugh Latimer burned at Constance; Lawrence Saunders burned at Coventry; Joan of Arc burned at Rouen.

Catholicism as well as Protestantism has had its martyrs. It does seem as if when any sect got complete domination in any land the devil of persecution and cruelty took possession of that sect. Then see the Catholics after the Huguenots. See the gentiles after the Jews in Toulon, where a great pit was dug and fire lighted at the bottom of the pit, and 160 Jewish victims were consumed. See the Protestants in their treatment of opponents that had been the criminal courts. Persecution against the Baptists. Persecution against the Presbyterians. Under Emperor Diocletian 144,000 Christians were massacred, and 700,000 more of them died from banishment and exposure.

Witness the sufferings of the Waldenses, of the Albigenses, of the Nestorians. Witness St. Bartholomew's massacre. Witness the Duke of Alva driving out of life 18,000 Christians. Witness Harold and Nero and Decius and Hildebrand and Torquemada and Earl of Montfort and Lord Claverhouse, who, when told that he must give account for his cruelties, said: "I have no need to account to man, and as for God, I will take him in my own hands." A red line runs through the church history of 1,900 years, a line of blood, the blood of the hundreds of thousands, but by the millions must we count those slain for Christ's sake? No wonder John Milton put the groans of the martyrs to an immortal tune, writing:

Avenge, O Lord, thy slaughtered saints, whose bones Lie scattered on the Alpine mountains cold.

The smoke of martyrs' homes and martyrs' bodies if rolling up all at once would have eclipsed the noonday sun and turned the brightest day of the world ever saw into a midnight. "Who is this that cometh up out of the wilderness like pillars of smoke?"

Has persecution ceased? Ask that young man who is trying to be a Christian in a store or factory, where from morning to night he is the butt of all the meanest witings of unbelieving employes. Ask that wife whose husband makes her fondness for the house of God and even her kneeling prayer by the bedside a derision and is no more fit for her holy companionship than a filthy cow would be a fit companion for a man or a golden oracle. Compromise with the world and surrender to its conventionalities and it may let you alone, but all who will live godly in Jesus Christ must suffer persecution. Be a thinking, good, playing, wine drinking, round dancing Christian, and you may escape criticism and social pressure. But be an up and down, out and out follower of Christ, and worldling will wink, worldling as he speaks your name, and you will be put in many a dog-gel and snubbed by those not

worthy to blacken your oldest shoes. When the bridge at Ashtabula broke and let down the most of the carload of passengers to instant death, Mr. P. P. Bliss was seated on one side of the aisle of the car writing down a Christian song which he was composing, and on the other side a group of men were playing cards. Whose landing place in eternity would you prefer—that of P. P. Bliss, the gospel singer, or of the card players?

A great complaint comes from the theatres about the ladies' high hats because they obstruct the view of the stage, and a lady reporter asked me what I thought about it, and I told her that if the indecent pictures of actresses in the show windows were accurate pictures of what goes on in many of the theatres night by night then it would be well if the ladies' hats were a mile high, so as to completely obstruct the vision. If professed Christians go to such places during the week, no one will ever persecute them for their religion; they have none, and they are the joke of hell. But let them live a consecrated and Christian life, and they will soon run against sneering opposition.

For a compromise Christian character an easy time now, but for consecrated behavior grimace and caricature. For the body, thanks to the God of free America, there are now no swords or fiery stakes, but for the souls of thousands of the good, in a figurative sense, rack and gibbet and Torquemada. The symbol of the domestic and social and private and public suffering of a great multitude of God's dear children, pillars of smoke. What an exciting scene in India when during the Sepoy rebellion a regiment of Highlanders came up and found the dead body of one of General Wheeler's daughters, who had been mutilated and mauled and slain by the Sepoys. So great was the wrath against these murderers that the Scotch regiment, who were cutting off the hair of this dead daughter of General Wheeler, they divided it among them, and each one counted the number of hairs given him, and each took an oath, which was executed, that for each hair of the murdered daughter they would dash out the life of a hostile Sepoy. But as we look over the story of those who in all ages have suffered for the truth, while we leave vengeance to the Lord, let us band together in one solemn vow, one tremendous oath, after having counted the hairs of each other's daughters, one of these glorious men and women who died for the truth an immortal shall live—live with God and live forever.

But, as I already hinted in the first sentence of this sermon, nothing can be more beautiful than the figures of smoke in the Bible. You can see what you will in the contour of this volatile vapor, now enchanted castles, now troops of horsemen, now the armor of a knight, now a courier, now a black angel of wrath under a spear of the sunshine turned to an angel of light, and now from horizon to horizon the air is pictured gallery filled with masterpieces of which God is the artist, morning clouds of glory burn in the sky, and evening clouds of smoke laid in the burnished sepulchres of the sunset.

The beauty of the transfigured smoke is a divine symbol of the beauty of the church. The fairest of all the fair is he. Do not call those persecutors who I spoke of the church. They are the parasites of the church, not the church itself. Her mission is to cover the earth with a supernatural gladness. You can see, millions of Christians whose once there were thousands, and thousands where once there were hundreds. The time is hastening when there will be no infidels left except liberalists and agnostics. For Christ and his people who disbelieve in it except those conspicuous for lack of brain or men with two families, who do not like the Bible because it rebukes their evil propensities.

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from batteries of ships and pouring out from portholes of war vessels. A distinguished general of our civil war told me that Abraham Lincoln proposed to avoid our civil conflict by purchase of all the slaves of the south and setting them free. He called that would be a reasonable price for them, and when the number of millions of dollars that would be required for such a purchase was announced, the proposition was scouted, and the north would not have made the offer, and the south would not have accepted it if made. "But," said my military friend, "the war went on, and just the number of millions of dollars that would be required to make a reasonable purchase of all the slaves were spent in war, besides all the precious lives that were hurled away in the 250 battles." In other words there ought to be some other way for men to settle their controversies without butchery.

The church of God will yet become the arbiter of nations. If the world would allow it, it could to-day step in between Germany and France and settle the troubles about Alsace and Lorraine, and between England and her antagonists, and between all the other nations that are flying at each other's throats and command peace and disband armies and harness for the plow the war horse now being hitched to ammunition wagons or maddled for cavalry charge. That time must come, or through the increased facility for shooting men and blowing up cities and whirling hosts to instant death, so that we can kill a regiment easier than we could once kill a company and kill a brigade easier than we could once kill a regiment, the patent offices of the world more busy than ever in recognizing new engines of destruction, the human race will after awhile go fighting with one arm, and hobbling with one foot, and stumbling along with one eye, and some ingenious inventor, inspired of the archangel of all mischief, will contrive a machine that will bore a hole to the earth's center, and some desperate nation will throw into that hole enough dynamite to blow this hulk of a planet into fragments, dropping the meteoric stones on surrounding stellar habitations.

But this shall not be, for whatever I let go I hang on to my Bible, which while me and the blacksmith's shop shall yet come to its grand use when the warrior and the husbandman shall enter it side by side, and the soldier shall throw it to its bank of fire his sword, and the farmer shall pick it up as a plowshare, and the straight spear shall be bent into a crook at each end, and then cut in two, and what was one spear shall be two pruning hooks. When will of olden and up with Christ. Let no more war horses exit out of the manger where Jesus was born. "Glory to God in the highest, peace on earth, good will to men!"

It is demonstrated to all honest men that it is not so certain that Abraham Owen's ("The Blacksmith's Shop") or Longfellow wrote "Hittite" as that God, who by the hand of prophet and apostle, wrote the Bible. All the bright sciences of law and medicine and literature and merchandise are gradually coming to believe in Christianity, and soon there will be no people who disbelieve in it except those conspicuous for lack of brain or men with two families, who do not like the Bible because it rebukes their evil propensities.

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## WHAT IS WORN.

Mantles, Capes and Redingotes—An Evening Gown.

Capelike mantles are much worn with the more ceremonious class of gown, as they are easily put on and off and do not crush the costume as does a coat. There are all varieties of mantles, from the plain tailor made style finished with stitching to those of velvet, satin or damask trimmed with fur and passementerie, not to mention evening wraps of the most elaborate and brilliant description.

The short capes of the last few years are out of date. They may still be utilized if they are in good condition by rounding the front corners and adding one or more circular cuffs. If the goods cannot be exactly matched, velvet may be employed. In that case velvet ornaments must be used on the body of the cape also, the collar and revers being of velvet.

Redingotes are having a growing success, its way by dint of appearing in modest, tailor made guise and not rendering it ugly, undress aspect conspicuous by rich materials and elaborate trimmings. They are the little boleros of cloth or fur, well fitting and smartly trimmed.

The evening gown illustrated has a trained skirt of black velvet, over this a princess tunic of guipure de Venice, cut square at the top and with long, tight sleeves. The decollete is bordered with black velvet set with crystal buttons, and two bands of velvet are tied across the top of the arm, forming a bow. A spray of flowers is placed at the left shoulder and a large butterfly at the front of the bodice. JUDITH CHOLLET.



RECEPTION GOWN.

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## MOURNING STYLES.

Fashions for the Several Stages of Mourning.

Mourning apparel is divided into two classes—first and second mourning. The first is always of dull wool and crepe, and only black wool, dull jet or crepe stone ornaments are trimming. Ornament of bright jet or gun metal are appropriate, as are glass gloves.

These two stages are followed by half mourning, when combinations of black and white are used.

For the second period of mourning fancy black weaves are used, and silks and black lace are also admitted, and fur may serve as trimming. Ornament of bright jet or gun metal are appropriate, as are glass gloves.

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MOURNING CAPE.

and white and all shades of gray and violet are proper. Flowers are worn in the hat—scarious, halcyon, iris, parrot, lilac, periwinkle and, in addition, white cyclamens, which are now very charmingly and naturally made.

The fashion of making mourning costumes is the fashion of the moment modified and robbed of all oddities and striking effects. There is no special style for mourning garments different from the usual one.

An illustration is given which shows a mourning cape of black chevrot. It has a deep border of English crepe, headed by stitched applications of the chevrot. The velvet collar is of black silk. As-trakhan may be used instead of crepe. The hat of English crepe has a drapery of crepe, and black flowers and feathers form the trimming. JUDITH CHOLLET.

## FASHION HINTS.

Millinery Novelties—The Question of Gloves.

For borders on toques and hats are much worn and are usually very becoming. Fringed scarfs of silk, satin or panne are a winter millinery novelty which is rather picturesque. The scarf is twisted around the crown of the hat, the fringed ends being allowed to drop a little at the side or back.

The question of gloves is one upon which uncertainty sometimes exists with regard to the proper time of wearing or removing them. It is a rule that they should always be taken off at table when eating whether the meal be luncheon or a full dress dinner. On any informal, friendly occasion the gloves need not be replaced when one returns to the drawing room, but at formal dinners, where evening



RECEPTION GOWN.

dress is worn, the gloves are removed. Men, however, may dispense with them after dinner.

The reception gown shown in the illustration is of blue taffeta. The skirt is sun plaited and has a train, the redingote tunic of black lace spangled and beaded with jet being open at the back to allow the train to emerge. The back of the bodice is plain, but in front the lace opens very attractively. The great aim is to keep the entire wardrobe simple and girlish as may be, and in order to gain this end rich materials and trimmings must be eschewed and all nature styles which tend to add dignity and grace to the appearance of the wearer.

The picture shows a girl's cloak of Russian green cloth. It is long and is cut quite straight, being closed at the left side by loops and large cloth buttons. The capuchin also is usually avoided, except for golf or evening capes, where it is of some practical use. The great aim is to keep the entire wardrobe simple and girlish as may be, and in order to gain this end rich materials and trimmings must be eschewed and all nature styles which tend to add dignity and grace to the appearance of the wearer.

## VARIOUS NOTES.

Fur and Thick Mantles—A Dainty Wrapper.

Fur, which is still on the pinnacle of favor, as it was last winter, is used in several new ways. It composes some very attractive hats. For example, a hat covered, crown and curling brim, with chinchilla is trimmed with a drapery of violet mouseline de soie, and at the left side is a large bunch of violets. Fur boleros are much worn, short pile furs being selected for them. A bolero of utter green velvet is shown, and has a flaring collar lined with ermine and large ermine cuffs.

Capuchons are made on the lines of the old fashioned visite. They have no sleeves, but are close about the shoulders and arms and are curved in to the figure at the back. The richest materials are employed for them, with equally rich passementerie and applications. They are worn at the theater, for ceremonious calls and at church.

The jacket is by no means thrown out of fashionable calculation, however. It has a permanent place as a general utility garment, comfortable, warm and convenient, and for walking, shopping, skating, etc., nothing takes its place.

The picture shows a charming wrapper of the finest transparent nainsook. It has two lines of valenciennes insertion and is inset with Louis Quinze bars of the insertion. The fichu has long ends, which lie at the back, and is edged all around with a ruffle of valenciennes lace, a similar ruffle finishing the foot of the wrapper and the edges of the half length sleeves. Down the front is a fine plaiting of nainsook. A colored silk slip is worn beneath. JUDITH CHOLLET.



MUSLIN WRAPPER.

used as a lining for fur mantles and other luxurious garments. Neck and hat scarfs with fringed ends are also made of it.

The lining is becoming of more importance than the outside in the case of some garments. For example, a simple tailor made gown has a skirt lining entirely puffed in such tiny puffs that the effect is of a sort of mossiness. This puffing is all done by hand and is the work of great time and patience, intended to increase the expense and luxury of a costume which in itself is plain and quiet.

A picture is given which illustrates a typical winter hat. The crown is covered with black folds of coral velvet. The brim is draped with a wide scarf of coral taffeta having fringed ends. The scarf forms a chou at the left side, from which the fringed ends droop. Points of velvet of the same shade are placed under the brim next the hair. JUDITH CHOLLET.

## JUVENILE STYLES.

Fashions Adapted For Little and Large Girls.

Some sacks are preferred as outside garments for little children, and even quite large girls wear them. The long cloak, like a sack, extending to the edge of the dress and closed with a double row of buttons, is also in vogue. For half grown girls the jacket of the half fitting variety remains the favorite. For warmer days the Carriack cape, coming only to the waist and composed of three scant pelerines, is well worn.

Grown up girls adopt the usual styles for women, with the more formal characteristics omitted. For example, the



GIRL'S CLOAK.

medial collar is not worn, as it gives too mature an aspect, and a young girl should remain young as long as possible. The capuchin also is usually avoided, except for golf or evening capes, where it is of some practical use. The great aim is to keep the entire wardrobe simple and girlish as may be, and in order to gain this end rich materials and trimmings must be eschewed and all nature styles which tend to add dignity and grace to the appearance of the wearer.

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## FANCIES OF FASHION.

Novelties For the Luxurious Women's Wardrobe.

Panne, the beautiful new material which fashion has so eagerly adopted, is a sort of very delicate velvet, something like antique velvet. It has a short, flattened pile, with a peculiar, lustrous quality, and comes in the most exquisite colorings. It is plain or is printed just as fancy silks are printed, the design being usually of a close, mixed character. There are more effects also. Many exquisite evening wraps are made of panne, mingled with lace and fur, and it is also



WINTER HAT.

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