

# SIGNS OF THE TIMES

## What Statesmen and Wise Men Say.

The late Lord Salisbury declared shortly before his death, in speaking of threatened wars:

"These wars come upon us absolutely unannounced and with terrible rapidity. The war cloud rises in the horizon with a rapidity that obviates all calculation, and, it may be, a month or two months after the first warning you receive, you find you are engaged in or in prospect of a war on which your very existence is staked."

The late Bishop Newman said:

"This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact. . . . Statesmen are at their wit's end, philosophers speculate in vain."

Senor Crispi, for many years prime minister of Italy, said at the time of the Spanish-American War: "Europe resembles Spain from a certain point of view. Anarchy is dominant everywhere. . . . WE ARE MARCHING TOWARD THE UNKNOWN. WHO KNOWS WHAT TO-MORROW HAS IN STORE FOR US?"

A recent issue of the London "Daily Express" declares:

"THE WHOLE WORLD IS FILLED WITH UNREST. NO MAN CAN KNOW WHAT TO-MORROW MAY BRING FORTH."

## What Inspiration Says.

"We have also a more SURE WORD OF PROPHECY; whereunto YE DO WELL THAT YE TAKE HEED, as unto a LIGHT that shineth in a dark place, until the day dawn." 2 Peter 1:19.

QUESTION: Upon which of these shall we base our confidence and hope?



# Question Corner

## 2693.—Deeds of the Law. Rom. 3:20.

Please explain Rom. 3:20. What are the deeds of the law spoken of here?

C. F. C.

The deeds of the law spoken of in Rom. 3:20 are efforts which man puts forth to save himself. Verse 19 declares that all the world is guilty before God, and verse 9, that Jews and Gentiles are all under sin; therefore, no deeds which they can do will meet the requirements of the law. For they are as imperfect as the mortal sinful man who does them. Therefore, man can not be justified by his imperfect deeds. He can only be justified by One who has wrought out for him perfect righteousness, and that is our Lord Jesus Christ. But the Lord places His righteousness upon us for all the sins of the past, and His righteousness within us to change us from sin, in order that we may, by the same grace, walk above sin in the future. Sin has dominion over us when we are transgressing God's law and committing sin, and so only. It is God's desire that His grace shall so fill our hearts, not simply for forgiveness of the past, but for strength to live for Him in the future, "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8:4.

## 2694.—The Law. Gal. 5:14.

Will you explain Gal. 5:14? This surely does not mean that the law is fulfilled by loving our neighbors.

C. F. C.

Yes, loving our neighbor is the fulfilling of that part of the law which pertains to our neighbor. That is all that is implied in the statement, "Love is the fulfilling of the law." Rom. 13:10. If the law in question pertains to our neighbor, love is the fulfilling of that part; if it pertains to God, love is the fulfilling of that part. But that love always issues in deeds. Jesus says: "If ye love Me, keep My commandments." John 14:15. The apostle John declares, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. And so loving our neighbor as ourselves, we will do all in our power to serve Him, as shown by 1 John 3:14-18. The man who loves will help his brother. John concludes his remarks in this respect: "My little children, let us not love in word, neither in tongue, but in deed, and in truth."

## 2695.—Ezekiel 40 to 48.

Does Ezekiel 40 to 48 refer to the New Jerusalem and the services in the sanctuary, or does it refer to the service of the return of the Jews from captivity?

R. R. T.

Ezekiel 40 to 48 is conditional. If, when the Jews returned from the Babylonian captivity, they had yielded themselves wholly to God, there would have been rebuilt the sanctuary which Ezekiel laid before them. They failed to do this. According to Jer. 18:7-10, God's promises and blessings are conditional. Ezekiel was told to lay before the children of Israel this sanctuary, in order "that they may be ashamed" (chapter 43:10), "and if they be ashamed of all that they have done, make known unto them the form of the house," etc.

There are other expressions in the same prophecy which imply the same conditions. God would have conquered for them all their enemies; Palestine and Jerusalem would have been at peace; the new sanctuary would have been built, and God would have wrought wonderful things for His people. They would not allow Him to do this by their unbelief; and, therefore, they only obtained the much more inferior sanctuary described in Ezra.

## 2696.—Jezebel. Rev. 2:20.

Tell us who or what that woman Jezebel refers to in Rev. 2:20.

L. V. S.

The book of Revelation, ever and again, refers to the past as examples and types of the future; and among the types of the past which it brings over, is the woman Jezebel and her times. Note

the conditions then. Ahab was a king of Israel, and ought to have been faithful to God; but he married outside of his own people, a sun-worshipping princess, named Jezebel. She led away the people of God by that unlawful union. The one voice which was raised against that was Elijah, a type of the true teacher of God. The Revelation uses a part of those conditions as typical of the conditions of the church of God during the Dark Ages, a time when superstition ran riot, when man-made rules took the place of the word of God; when saints and angels were worshiped instead of God, and when God's word was made void by tradition. That great apostasy is referred to as the woman Jezebel, who taught and seduced God's servants to commit fornication, and the antitype in the Christian church led the church away to unite unlawfully with the world, and so commit spiritual fornication, or unlawful union with the kings of earth. Jezebel is a type of the great apostasy.

## 2697.—The Children of Israel in Egypt.

1. Did God send the children of Israel into Egypt?

2. How many kept His commandments and were His children when they came out of Egypt? Please explain to the simple.

M. E. G.

1. Yes, God sent His children into Egypt. This you will learn by reading Gen. 15:13; Ps. 105:17-24; Genesis 45 and 46. While none of the Scriptures directly say that God sent His children into Egypt, yet they all very clearly show that His providence directed Israel in going. There was a twofold purpose that the Lord had in this. First, that His own people might be preserved from famine, and tried; and secondly, that Egypt might have before them constantly the representatives of the truth of God.

2. We do not know how many kept God's commandments when they came out of Egypt. There are some that did, we know, like Moses and Joshua, and Caleb, and Aaron, and others. How many rebellious there were, we know not. This knowledge the Lord has reserved to Himself. We read in the first chapter of Deuteronomy of the two who left Egypt that went into the promised land; but that does not mean that others were not obedient when they left, nor does it include those who were under twenty years old. This is something which we will have to leave with God.

## 2698.—Another Day.

Please explain Heb. 4:8, "If Jesus had given them rest, then would He not have spoken of another day." As the first part of the chapter speaks of the Sabbath, does this refer to the Sabbath also?

B. B. 390.

The subject of the scripture is the rest which God promised His children. Read from the third chapter through. When they left Egypt He promised them rest, and they would have come into that rest had they been faithful. That rest was finished from the foundation of the world. When God made the world, He made a home of rest for His people; and as proof of that, the Sabbath is mentioned. He rested the seventh day from all His works, showing that these works were finished for man from the foundation of the world. At the time of the deliverance from Egypt, they to whom it was preached did not enter in because they did not believe, consequently the Lord gave another time, as expressed in the 95th Psalm: "To-day if ye will hear His voice."

The word "Jesus" ought to be "Joshua" in verse 8. "Jesus" is the Greek form of the Hebrew word "Joshua." Read as in the Revised Version, "For if Joshua had given them rest, He [God] would not have spoken afterward of another day."

Joshua took them into the promised land, but the people were disobedient and unbelieving, consequently did not get the real rest of God there after all. The "another day" in which God gives that rest is **to-day**. To all those who will come to the Lord Jesus, and receive Him, He will give

rest. Matt. 11:28-30. This spiritual rest which God gives here is the earnest, or pledge, of the glorious rest which He will give in the earth made new. Spiritual rest comes when we give up our own works and yield ourselves to God's works. The eternal rest will come when the Lord makes us immortal. The pledge of that eternal rest all through the ages has been His Sabbath.

## 2699.—After Three Days.

Will you please harmonize for me, Matt. 20:17-20; Mark 10:33, 35, with Matt. 12:38-41, and Mark 8:34?

B. B. No. 745.

There is no inharmony in these scriptures if we will simply understand this, that "after three days," and "in three days," and "three days and three nights," are all expressions employed in a general way just as such expressions are to-day. It does not mean just seventy-two hours or just so many hours a day and a night. The term "day and night" was an expression used by the Jews simply for a day, and "a day and a night" meant what would be called a day, altho it might lack several hours of being a day. Again, "three days and three nights in the heart of the earth" may not mean in the grave, but in the power of Rome who then ruled the earth. If we will look at some of these simple things, it will help us quite materially to understand the Scriptures and this text in particular. The two men who went down to Emmaus and who met Jesus there, told Him, according to the 24th chapter of Luke, at the very close of the first day, that it was the third day since those things were done. The third day, including the three days which include His sufferings and betrayal as well as His crucifixion.

## 2700.—The Morning of the Resurrection.

When the disciples were assembled on the morning of the resurrection, were they there for worship and had the door locked because the Jews were opposed to their way of worshiping, or were they living there, and afraid the Jews would kill them?

C. E. S.

We have no account whatever in the Scriptures that the disciples met on the morning of the resurrection. The record which speaks of their meeting together, with the doors closed for fear of the Jews, refers not to a morning meeting, but to an evening meeting; held toward the close of the first day, and continuing until the second day had well begun. See John 20:19, "The same day at evening." Note also that that expressly says that the doors were shut when the disciples met for fear of the Jews. This was not an assembly for meeting, for we read in Acts 1:13 that this upper room was the place where abode both Peter and James, John, etc., the whole eleven disciples. It was their common living abode.

During the whole of this first day they were in doubt, in trouble, in perplexity, many of them doubtless ashamed to appear in public, because the One in whom they had hoped was to them lying in the grave. So far from meeting to celebrate His resurrection, they did not even believe that He was raised from the dead. See Luke 24:36-41; Mark 16:11-14.

2701.—B. B. No. 745. Mark 9:49.—The fire referred to here, doubtless is the glory which will accompany God's presence when He comes. "Every one shall be salted with fire." When the Lord comes He will consume by His presence all that are not of Him. "Our God is a consuming fire," we read in the last verse of Hebrews 12; but His presence consumes only sin; and yet the glory of His presence will shine upon all. Those who are not of sin will live. They will endure the everlasting fire. While those who are half identified with sin, will perish before the glory of His presence. See Isa. 33:14, 15; 2 Thess. 2:8.



# Sigms of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15  
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## "Herein Is Love"

By Mrs. E. G. White

**C**HRIST was not only an expression of the Father's love, but a channel to convey the love of God to men. Christ loved us, and gave Himself for us. He gave His life that He might bring salvation to perishing sinners. Man could not satisfy the claims of justice; no human hand could apply the atoning blood and cleanse the heart from sin. Christ alone, by clothing His divinity with humanity, could reach mankind and bring it near to God.

And "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In the compassionate life of Christ we behold the character of the Father. "He that hath seen Me," Christ declares, "hath seen the Father."

God does not love us because Christ died for us, but it was because He loved us that He gave Christ as a ransom for our sins. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are "thoughts of peace, and not of evil." It declares that while God's hatred of sin is strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work.

No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.

When Christ came to the time of His great trial, His thoughts were not for Him-

self, but for the disciples whom He was to leave in the world to meet its trials and conflicts. "Little children," He said to them, "yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go ye can not come: so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one

practised by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealings one with another.

This love is the evidence of their discipleship. "By this shall all men know that ye are My disciples," said Jesus, "if ye have love one to another." When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the human heart.

### Love Begets Love.

God and Christ alone know what the souls of men have cost. For our sakes the Son of God became poor, that we through His poverty might be made rich with eternal riches. His love has bought for us immeasurable grace. "His divine power hath given unto us all things that pertain unto life and godliness," that we "with open face, beholding as in a glass the glory of the Lord," may be "changed

into the same image, from glory to glory."

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We can not come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the needy and unfortunate brought to us. We shall



"How that Christ died for our sins."

Hofmann.

another. By this shall all men know that ye are My disciples, if ye have love one for another."

### The Demonstration of His Love.

"As I have loved you," the Saviour said. The fulness of that love was yet to be more fully demonstrated in His sufferings and cruel death at the hands of men who hated Him because His piety and grace revealed their own great lack. To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be



not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

The now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. To-day the same tender, sympathizing heart is open to all the woes of humanity. To-day the hand that was pierced is reached forth to bless more abundantly His people that are in the world. "And they shall never perish; neither shall any man pluck them out of My hand."

The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast.

Because we are the gift of His Father, and the reward of His work, Jesus loves us. He loves us as His children. Reader, He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust.

Beneath the terraces of his palace, whose remaining walls and piers still rise in their ruins to the height of seventy-five feet, still shimmered in the sunlight the fine streets lined with houses, three and four stories high. Two other structures of unusual beauty and size stood out against the sky. The first was "the great temple of Marduk, or Bel, the head of the Babylonian pantheon. Altho the beginning of this structure goes back to a very ancient period, it was Nebuchadnezzar who restored and enlarged it beyond its former proportions, and within its sacred precinct, in which the temple stood, he erected numerous shrines to various gods and goddesses, who constituted, as it were, the court of the chief god. A feature of the precinct was a high tower eight stories in height, formed by a series of stages, one above another, with a balustrade running around the tower to the top."—*M. Javis, Ph.D., in Harper's Magazine, April, 1902.*

The second edifice standing within the city walls and so wonderful to the ancients, was the hanging gardens. The bride from Media, who shared the throne with Nebuchadnezzar, sighed for the mountains of her native land. To cheer her, the king caused to be constructed successive terraces, rising in stages one above another. Each one of these was covered with earth in which were planted beautiful trees and rare plants, the whole being so arranged as to give the appearance of a natural mountain.

The city walls themselves were of striking dimensions. "A space of more than 130 square miles was enclosed within walls eighty feet in breadth and 300 or 400 feet in height, if we may believe the record." (George Grote in "Great Events by Famous Authors," Vol. 2, p. 75). Other writers speak definitely of three massive walls, the outer one being broad enough on top to be made into a great street upon which a four-horsed chariot could be driven. Pierced by 100 gates and flanked by 250 towers, they must have struck with admiration the astonished beholder. To speak nothing of the numerous population within their circuits, nor of the notable bridges which crossed the Euphrates, the prophet could well call it, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency." Isa. 13: 19.

### Medo-Persia.

This glittering empire, however, was not to become permanent. Daniel had noticed that, beginning with the head of gold, the different divisions of the statue declined in worth until the head of gold rested upon the feet of clay. "After thee," he declared to Nebuchadnezzar, "shall arise another kingdom inferior to thee." Nebuchadnezzar had no successor able to maintain what he had built up. He reigned forty-three years; from the time of his death in 561 B.C. till the fall of his empire in 538 B.C. five successors reigned in this space of twenty-three years. Only one, Belshazzar, has become famous, or infamous, through his godless feast, the night when the shining hand traced on the palace wall the sentence of Babylon's doom. The city fell before the skilful attack of the Medes and Persians. "Cyrus," says George Grote, "caused another reservoir and an-

## The Prophetic Image of Daniel 2

By B. G. Wilkinson, A.M., Ph.D.

[The first part of this paper gave the king's dream, and his efforts to secure an interpretation. This article continues the narrative.—EDITOR.]

### The Dream Interpreted—The First Three Empires.

**I**N astonishment Nebuchadnezzar heard Daniel make the first practical application of the dream to himself and his empire. "Thou, O king," said the prophet, "art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold.*" Dan. 2: 37, 38.

First in glory as well as in time was the universal empire of Babylon. To those who lived in the days of its greatness, it appeared as if built to endure permanently. Tho it did not attain its fullest glory until about 625-600 B.C., yet the foundations of the nation were laid immediately after the Flood. We hear much of the tower of Babylon, where God worked the confusion of tongues; but we hear little of the city which was built about the same time. "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth." Gen. 11: 8, 9. The city seems originally to have been one of four which, according to Gen. 10: 9, 10, were built by Nimrod, a great grandson of Noah. The Babylon, therefore, mentioned in connection with the tower of Babel, and the Babylon built by Nimrod can be considered as one and the same city, for Nimrod has usually been reported by Jewish and Arabic literature as the mighty rebel who led on the revolt against God which resulted in the confusion of tongues.

Under Nebuchadnezzar, this city sprang into a commanding position. His nobleness of character and his great ability made this king a suitable instrument in the hand of God to carry out the divine purposes, especially when the Jews had sunk back into lifeless idolatry. "Nebuchadnezzar was the real founder of the Babylonian Empire. The

attempt of Pharaoh Necho to win for Egypt the inheritance of Assyria was overthrown at the battle of Carchemish; and when Nebuchadnezzar succeeded his father in B.C. 604, he found himself the undisputed lord of Western Asia. Palestine was coerced in 602 B.C.; and the destruction of Jerusalem in 587 laid a way open for the invasion of Egypt, which took place twenty years later. Tyre also underwent a long siege of thirteen years. . . . Babylon was now enriched with the spoils of foreign conquest."—*A. H. Sayce, "Ancient Empires of the East," p. 2.*

### Babylon the City.

With such riches flowing into the capital city through these vast conquests, Daniel declared before the king, "God . . . hath made thee ruler over them all. Thou art this head of gold." The captive prophet had beheld the splendors of that city of which Nebuchadnezzar said later, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. 4: 30.





other canal of communication to be dug, by means of which he drew off the water of the Euphrates to such a degree, it became not above the height of a man's thigh. The period chosen was that of a great Babylonian festival, when the whole population were engaged in revelry and amusement. The Persia troops, . . . watching their opportunity, entered from both sides along the bed of the river, and took it by surprise with scarcely any resistance."

In this manner the second empire, that of Medo-Persia, took the kingdom. The head of gold was replaced by the breast and arms of silver. How rapidly had prophecy become history! Under the Medo-Persian empire, the reign of organized civilization pushed further westward and eastward. As God had used Nebuchadnezzar, so he used, as long as he was able, Cyrus and his successors. Under Cyrus took place the return of the Jews from Babylon to Jerusalem. Under Darius, 521-486 B.C., the empire still continued to aid in the restoration of Jerusalem. His son and successor, Xerxes, named Ahasuerus in the book of Esther, occupied his life with the dreadful campaign against Grecia, so disastrous for Persia. After him, the empire plunged rapidly forward toward its doom. Riches, luxury, selfishness, treason, plots, and revolts undermined confidence and public authority. Cyrus, as the anointed of the Lord, had been held in the hand of God as the Lord led him on to the execution of His designs. But when his successors departed from God, the hand of the Lord was withdrawn. "And now will I return to fight with the king of Persia," said the angel to Daniel, "and when I am gone forth, lo, the prince of Grecia shall come." Dan. 10:20.

## Greece.

"And another third kingdom of brass, which shall bear rule over all the earth." No city or nation of previous time ever secured the prominent hold upon history as did Greece. Long before the days of Alexander the Great, the cities of Greece had given to the world men of imperishable fame. Solon, for his wisdom; Pausanias, for his bravery; Euripides, for his dramas; and Demosthenes, for his oratory, had left behind immortal records. The heroic resistance of little Greece to the gigantic invasion of Persia molded a people of resistless daring, fit for the use of Alexander. Under the attacks of his commanding genius, the empires of antiquity fell to pieces, and the Grecian race, as foretold by Daniel, assumed the dominion of the earth. This youthful conqueror succeeded his father upon the throne of Macedonia and Greece in 336 B.C. By 333 B.C. Asia Minor, Palestine, and Egypt had yielded to invasions. Three great battles, Granicus, Issus, and Arbela, the last in 331 B.C., laid the Persian Empire at his feet. Then followed the subjection of Babylon, Susa, Persepolis, Ecbatana, and Persia.

His vast undertakings, however, came suddenly to an end. In 323 B.C., in Babylon, in the midst of great plans for the future, he suddenly died. The unity of his empire failed to survive him; the ultimate division of his dominions among his four

leading generals, followed his death. Nevertheless God has accomplished His purpose in giving unlimited sway to Greece. The language and civilization of that energetic people were spread abroad throughout the known world. Not only was the Old Testament translated into the Grecian tongue, but the advantages of that speech were secured to the New Testament as well. Grecian arts became the handmaiden of the new

truths proclaimed by Christ. And as Solomon employed the workmen of Tyre to build a temple to God, so the Christian church, vitalized by the Holy Spirit, continued its flight to Western worlds on the wings of Grecian knowledge. It remained for the thighs of brass to be replaced by the legs of iron,—only one step more, and then the setting up of the everlasting kingdom which should never be destroyed.

## The Eighth Commandment

By J. O. Corliss

[By mistake the article on "The Ninth Commandment" preceded this. It is out of order, but it makes no difference in the merits of the article, as each is independent of the other.—EDITOR.]

**T**HE more closely one examines the moral law, the more clearly he sees its breadth of purpose to guard the prerogatives of Jehovah and the rights of all men. The sanctity of God's name as creator, the life of the creature man, and the purity of his family, are by it required to be sustained inviolate under extreme penalty. Next to these, one's earthly possessions are remembered, and the command issues:

\*\*\*\*\*  
\* "THOU SHALT NOT STEAL." \*  
\*\*\*\*\*

The original word here rendered "steal" means to take by stealth, or secretly. The commandment does not limit the value of the thing so taken in order to bring it within the prohibited act, but simply says: Take *nothing* by stealth from another that is his by right. The thing desired may be a trifle, and of little or no intrinsic worth, but it belongs to another, and so is guarded by the commandment which forbids stealing.

### Stealing and Robbery.

According to the Scriptures, there is a difference recognized between stealing and outright robbery. As already noticed, to steal is to take another's goods surreptitiously. But to commit robbery, in a general sense, is to seize or snatch goods openly from another. While the latter is by far the worst sin because violence is added to the theft, it will be noticed that the commandment guards even the milder form of wrong, where no personal injury is contemplated.

The Hebrew word for robbery is not, however, confined to taking possession forcibly of *another's* goods, but covers the idea of "snatching away" a thing from another, even tho it rightfully belongs to the snatcher. This is because such an act involves personal violence, which the moral law forbids on the ground that it would not be doing to another as one would have another do to him.

But going still further, some acts are considered robbery which do not involve personal encounter. The question has been seriously asked: "Will a man rob God?" Mal. 3:8. It is not possible for one to have a

personal encounter with Jehovah, and yet He says: "Ye have robbed Me . . . in tithes and offerings." In this case God is robbed by a man's withholding from Him that which he has in his possession belonging to God, selfishly retained, because it is within his power to do so. After this same manner a man, or an organization of men, may commit robbery by withholding from others their rights, because it is in their power to do so. It matters not by what human rule or custom the act is done, according to the Golden Rule, such is robbery.

It was this sort of robbery which was practised by the hypocritical Pharisees, of whom the Saviour said: "Ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive greater damnation." Matt. 23:14. As is emphasized by this statement, praying at any length by those who take from, or withhold from, others their just dues, only makes the sin more heinous, and therefore adds to the condemnation merited.

### Outside of Material Property.

Coming back to the milder form of sin contemplated by the commandment under consideration, let us briefly consider its intent further, in harmony with the foregoing analysis of robbery. As before learned, stealing consists in getting things by some secret or sly method. One may refrain from taking material property from another, and yet be guilty of stealing. There are possessions of more value than real property or bank stocks. We learn from high authority that "a good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. 22:1. To take away either of these by fraud is to steal that which may not easily be recovered, and for which the common law does not in all cases provide a remedy. Material property may be located in the possession of the thief, but the good name or loving favor of a neighbor taken from him can not thus be placed. The thief does not possess it, and therefore may not always be approached. It is this feature that makes reputation-stealing so aggravatingly odious.

It is not necessary to lie openly about one in order to take from him this most valued treasure. The "loving favor" enjoyed by him may be undermined by fawning suggestions that more benefits might accrue to interested ones than they have been receiving, if cer-



tain plans were adopted. In all this not a name need be mentioned, or any reference made to the part another has acted in the matter. By such persistent wheedlings, however, the one who has enjoyed the confidence and sympathy of the public finds in time that his social or religious standing has been impaired, and he has lost that which he valued more than money and land.

## An Evil Custom of All.

This is not entirely a supposititious suggestion. The same course has been pursued for ages, both in and out of the church. Altho swift justice does not always follow an act of this kind, yet the embezzler has usually reaped the due reward of his labors. The case of Absalom and his untimely fate reveals how God permits justice to overtake this cruel violation of the divine law. Being very desirous of obtaining that favor of the king's subjects to which, as the king's son, he felt entitled, he prepared himself to win the coveted treasure. Securing a body-guard, he stationed himself, early each morning, by the gate of the city, and as each traveler came by, he inquired of him from what city he came, and why he came thither. He next proceeded to ingratiate himself into favor by telling the stranger that his cause was just, but that the king had deputed no one to attend to such cases. Then, as tho in sympathy with the suitor, he would say: "O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" Kissing then the hand of his auditor, he would let him go.

All this could not fail in time to have its effect. The king's subjects were gradually losing their kindly feeling for him, and the "loving favor" of his people was withdrawn, because "Absalom stole the hearts of the men of Israel." 2 Sam. 15:1-6. But his booty was not long enjoyed. As soon as the king learned what had been done, and that Absalom had laid deep plans to take the kingdom as well, the royal soldiers pursued the reprobate to the woods, where he was hanged in the boughs of a heavily drooping oak.

How much better it would have been in this case to curb ambition, and live happily, than to steal the hearts of the king's subjects for so brief a period. It is just as reprehensible to steal another's good name and loving favor now as in the days of King David. "Thou shalt not steal." See thou do it not.

## Efficacy of Prayer.

IN THE first of a series of articles on "The Salvation of Christianity" which appears in the August number of *Appleton's Magazine*, Rev. Charles F. Aked quotes a distinguished London medical man, Dr. Murray Hyslop, as bearing this testimony to the efficacy of prayer:

"As an alienist and one whose whole life has been concerned with the sufferings of the human mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits and all the miserable sequels of a distressed mind, I

would undoubtedly give the first place to the simple habit of prayer. . . . Let there but be a nightly communion, not as a mendicant nor repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome more incidental emotionalism than any other therapeutic agent known to us."

— ★ ★ ★ —

## Hast Thou No Hope of Heaven?

By Mrs. L. D. Avery-Stuttle.

I.  
HAST thou no hope of heaven? time flies away,  
And life is short, its moments will not stay;  
Already in the darkening heavens afar,  
We note the twinkling of the evening star;  
And shadows dim are creeping o'er the land,  
That mark the coming of the night at hand.

II.  
Hast thou no hope of heaven? the joys of earth  
Are transitory and of little worth;  
Thy gold will canker, and thy silver rust,  
And thy poor form lie low within the dust,  
For time is short, and ah, thy days are brief,—  
Death's angel waiteth for the ripened sheaf.

III.  
How canst thou rest upon thy couch at night,  
Careless and thoughtless, when, ere morning light  
Thy beating heart may, weary, cease to beat,  
And endless rest come to thy busy feet?  
Finished at last thy journey to the goal,—  
"The cord be loosed," and broke the "golden bowl."

IV.  
But should thy days be lengthened out to thee  
Till thou the coming of the King shalt see,  
How shall thy trembling spirit shrink and fail!  
With abject terror shall thy cheek grow pale,  
While those whom thou hast scoffed shall swell the song:  
"Lo, this is He for whom we've waited long."


V.  
Hast thou no hope of heaven? the city waits,—  
The regal city, with her pearly gates,—  
Her twelve foundations and her jasper sea,  
Her crystal river, and her healing tree.  
Is not this worth thy puny offerings small?—  
Ah, heaven's worth thy life—'tis worth thine all.

— ★ ★ ★ —

## Is the Sabbath Jewish?

### Ten Scriptural Facts.

By J. C. Stevens.

EQUENTLY when one's attention is called to the fact that in keeping Sunday, the first day of the week, as the Sabbath, he is not keeping the Sabbath according to the commandment (Luke 23:53-56), he seeks to excuse himself by saying, "The seventh-day Sabbath is the Jewish Sabbath. It is only for the Jews." Yet at the same time, the majority of those who thus retort profess to believe that the Ten-commandment law, of which the Sabbath is a part, being a moral or character law, is binding on all, Jews and Gentiles; and they well know the scripture which says, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2:10.

The seventh-day Sabbath is not a Jewish institution. It is not to be confined to the Jews, nor to any one race, nor to any one dispensation, nor to any one covenant. This is evident from the following scriptural facts:

I. In speaking of the Sabbath, Jesus our Saviour, said, "The Sabbath was made for MAN, and not man for the Sabbath." Mark 2:27. Are only Jews men? Will any Gen-

tile admit it? In this statement Christ takes the mind back to creation—to the making of man, and the making of the Sabbath. Man was made on the sixth day, and the Sabbath on the seventh. Who was this man?—Adam, the father of *all men*—mankind. "The Sabbath was made for *man*." Then the Sabbath is not Jewish. It comes to us from creation.

II. In Gen. 2:2, 3, we learn that the Creator in the end of that first week of time rested on the seventh day; He then blessed it, and sanctified it. The Hebrew word "sanctify" in Gen. 2:3 is *kadash*, and is thus defined: "To appoint, to pronounce holy, to consecrate, to set apart a thing or person to some religious use," etc. How could the Sabbath be thus sanctified for man's use, or be set apart to be used in a sacred manner by him, except by God's telling the man to use it in this holy, sacred way? Being thus made for man, it was set apart for sacred purposes, without limitation as to age or country, and is therefore to-day obligatory upon the whole human race. The Sabbath was *made* in the beginning, given to the father of all men—more than two thousand years before the Jews were called out of Egypt.

III. The reasons given in the fourth commandment for its observance—"for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it"—are reasons applying equally to all of Adam's posterity as long as creation stands. If the Jews observed it for other reasons, the primary reasons for all to observe it are found in the Sabbath commandment itself.

IV. The Sabbath is a part of that law which in the nature of things is immutable. When the Creator at Sinai gave form to His law, He by His own divine finger placed the Sabbath of Eden in the very heart of that law. Deut. 10:4. Throughout the Bible, the very attributes of God Himself are ascribed to His law. Thus, the law is perfect (Ps. 19:7), holy, just, good, and spiritual (Rom. 7:12, 14), righteous (Ps. 119:172), eternal (Ps. 111:7, 8), etc. The law, then, is a transcript of God's character, hence is a moral law. The word says, "They that forsake the law praise the wicked, but such as keep the law contend with them." Prov. 28:4. Without controversy a character law, a moral law, can not be confined to one race or dispensation. Hear Paul, "Now we know what things soever the law saith, it saith to them who are under the law, that *every mouth* may be stopped, and *all the world* become guilty before God." Rom. 3:19. It declares the world guilty, for "all have sinned, and come short of the glory of God" (Rom. 3:23), and "sin is the transgression of the law" (1 John 3:4; Rom. 7:7; 3:20; 4:15). This law is not only for the Jews, then, for if it were, why would all be held *under* it, and declared guilty? All men are amenable to this law. And the Sabbath is a part of this law.

V. God is the great Governor of the universe. Dan. 4:25, 34, 35. He is a moral governor. Ps. 89:14. The psalmist says, "The Lord hath prepared His throne in the



heavens, and His kingdom ruleth over all." Ps. 103:19. The Ten-commandment law is the moral law at the foundation of His moral government. This truth was taught by this law being placed in the ark, covered by the mercy-seat, on either side of which was an angel. Deut. 10:4; Ex. 25:10-22. This ark was a symbol of the throne of God in heaven. The Scriptures call the articles of furniture of the Mosaical sanctuary, "patterns of things in the heavens." Heb. 9:23. The psalmist says that God's throne is in the sanctuary. Ps. 102:19. See also Heb. 8:1, 2. John in vision saw the temple in heaven and the ark therein. Rev. 11:19. When the Father is represented as reigning, it is said, "He sitteth between the cherubim." Ps. 99:1. The Ten-commandment law was placed in that ark, no other law was, therefore showing that this law, which is an expression of His character, and embracing man's whole duty (Ecc. 12:13, 14), is at the very foundation of God's moral government. Are the Jews only under His moral government? "His kingdom ruleth over all." Ps. 103:19. "I am the Lord. I change not." Mal. 3:6. The Sabbath is a part of this law, and therefore a part of His moral government. Let us not confine to the Jews God's law any more than His mercy or His Gospel.

(Concluded next week.)

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## Heaven Our Home.

**I**T CAN not be that earth is man's only abiding-place. It can not be that our life is a bubble, cast up by the ocean of eternity, to float another moment upon its surface, and then sink into nothingness and darkness forever. Else why is it that the high and glorious aspirations which leap like angels from the temples of our hearts, are forever wandering abroad, unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse on their faded loveliness? Why is it that the stars which hold their festival around the midnight throne are set above the grasp of our limited faculties, and are forever mocking us with their unapproachable glory? Finally, why is it that bright forms of human beauty are presented to the view, and then taken from us, leaving the thousand streams of the affections to flow back in an Alpine torrent upon our hearts?

We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades; where the stars will be spread out before us like the islands that slumber on the ocean; and where the beautiful beings that here pass before us like visions, will stay in our presence forever!—*George D. Prentice.*

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It is no use for one to stand in the shade and complain that the sun does not shine upon him. He must come out resolutely on the hot and dusty field where all are compelled to antagonize with stubborn difficulties, and pertinaciously strive until he conquers, if he would deserve to be crowned.—*E. L. Magoon.*

## The Only Righteousness.

**D**AVID was a great king, chosen, inspired, and taught of God. He was a prophet under the special guidance of Jehovah. Next to God, he was the chief executive of a theocratical government. Yet he never heard of "civic righteousness"; or, if he did, he did not believe in it. He knew there was no righteousness but "the righteousness of God." He said, "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only."

But does not the Bible speak of the righteousness which "exalteth a nation"? Yes, but that is not civic righteousness; it is the righteousness of God received by faith.

The Jews tried to develop righteousness by the enforcement of law, but the effort proved fruitless so far as righteousness was concerned. Here is the record:

"But Israel, which followed after the law

of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone." "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." See Rom. 9:30-33; 10:1-10.

To compel men to be civil and to refrain from trespassing upon the rights of others, is proper and necessary. But to undertake to force them to fear God or to put on an outward show of righteousness, is simply to make them hypocrites.

Only those who are born of the Spirit can be righteous, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." Rom. 8:7, 8.

A. DELOS WESTCOTT.

# Our Bible Reading

## The Eternal Word.

The One through Whom the Scriptures Are Given.

1. Who was the active agent in creation?

Christ; "for in Him were all things created, in the heavens and upon the earth, things visible and things invisible; . . . all things have been created through Him." Col. 1:16, 17.

2. When man fell, in whom was redemption promised?

"Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake." 1 Peter 1:18-20.

3. The angel who appeared to Moses was Christ, the Lord.

"An Angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord." Acts 7:30, 31.

4. Who was the actual leader in the Exodus?

"Behold, I send an Angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared." "And He said, MY PRESENCE shall go with thee, and I will give thee rest." "In all their affliction He was afflicted, and the Angel of His presence saved them." Ex. 23:20; 33:14; Isa. 63:9.

5. How were the children of Israel to regard the "Angel of His presence"?

"Take ye heed before Him, and harken unto His voice; provoke Him not; . . . for My name is in Him." Ex. 33:21.

6. What is the name given Him by John?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made." John 1:1-3.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war, . . . and His name is called THE WORD OF GOD." Rev. 19:11-13.

NOTE.—Christ is called the Word because through Him God revealed all His truth; thus were all things created and given through Him. The record of creation and all the other revealed words of God through Christ is given in His word, the Scriptures.

7. Wherein lies the power of the Word?

"In Him was LIFE; and the life was the light of men." John 1:4.

8. What is the effect of that light?

He "is the true light, even the light which lighteth every man." "As many as received Him, to them gave He the right to become children of God, even to them that believe on His name." John 1:9-12.

9. How may that life be found?

"Search the Scriptures, for in them ye think ye have eternal life." John 5:39.

10. What is the authority of the Scriptures?

"Every scripture is inspired of God." 2 Tim. 3:16.

"Men spake from God, being moved by the Holy Spirit." 2 Peter 1:21.

"The prophets sought and searched diligently, . . . searching what time or what manner of time the SPIRIT OF CHRIST WHICH WAS IN THEM did point unto. . . . To whom it was REVEALED, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the Gospel unto you by THE HOLY SPIRIT SENT FORTH FROM HEAVEN." 1 Peter 1:10-12.

NOTE.—From these scriptures it is evident that Christ is the great central figure of all the ages—the Creator, the Deliverer, the Redeemer, the Revealer. To Him all prophecies point; about Him all history centers. He, the Word, spoke the worlds into existence; by His word they exist. Inspired by His Spirit, holy men spoke and wrote the Scriptures; His Spirit directs in their study; His Spirit gives understanding. Old Testament and New Testament are alike from Christ, and are therefore "Christian." "In them ye think ye have eternal life," said Jesus. And why?—"They are they which testify of Me," of Christ, the Source of life, whom to know is life eternal. O that with the psalmist all might truly say,

"Thy word is a lamp unto my feet,  
And a light unto my path."

H.





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Manuscripts should be addressed to the Editor.  
For further particulars, subscription rates, etc., see page 15.

## Union or Federation—Which Shall It Be?

**C**HRISTENDOM is divided, sadly, sorely divided, and has been for centuries. Sometimes serious differences of doctrine divide, sometimes mere matters of church government, sometimes nationality, sometimes human ambitions.

It is not a desirable condition. Great and earnest souls have grieved over its divisions and sects, have recognized the good that has been wrought through them, and have prayed that they might be united in one solid army for God and His Christ.

We do not see how an earnest, thoughtful Christian should think otherwise. This divided condition is a standing reproach upon Christianity, and is so used by the unbeliever. Surely it is not normal; Christendom is sick. Confusion and disorder reign throughout her entire system. Diseases, in the form of various delusions and unchristian theories, afflict the various sects and parties, and these diseases are rapidly increasing. The divine name for this confusion is Babylon. God desired to heal great Babylon of old. She "would not be healed." He as truly desires to heal present Babylon. Will she be healed?

There are different physicians. One class of the modern school says, Federate together. The great Physician, the Head of the church, has given both the condition desired and the means of attaining it in that wonderful prayer found in John 17:

"I have given them **THY WORD**; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldst take them from the world, but that Thou shouldst keep them from the evil one. **THEY ARE NOT OF THE WORLD**, even as I am not of the world. **SANCTIFY THEM IN THE TRUTH: THY WORD IS TRUTH**. As Thou didst send Me into the world, even so sent I them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on Me through their word; that they may **ALL BE ONE; EVEN AS Thou, Father, art in Me, and I in Thee**, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them; that **THEY MAY BE ONE, EVEN AS WE ARE ONE; I IN THEM, AND THOU IN ME**, that they may be perfected into one; **THAT THE WORLD MAY KNOW THAT THOU DIDST SEND ME**, and lovedst them, even as Thou lovedst Me." Verses 14-23.

We have printed in capitals several expressions to make them more emphatic. Note them:

1. Christ prays that His people may be one in the fullest sense—one as He and the Father are one. This transcends all outward unity of human agreement or resolution. It is life union. Christ in them, the Father in Christ, binding God and His children together by the living Christ. There is no

other true union. This is the union between the living vine and its fruit-bearing branches which He uses to illustrate the true relationship between Himself and His disciples, in John 15:1-8. That branch—that disciple—which has not this union is dead, whether individual soul or single denomination.

2. The means of this union is God's word or truth. The life of that word is His Spirit, and His Spirit is "the Spirit of truth." "Sanctify them in the truth," prays the Master, "Thy word is truth." He would not leave us in doubt. It is not only union in impulse, desire, love, but union in all the great essentials of God's truth. Even so an apostle speaks to a divided church: "That ye all *speake the same thing*, and that there be *no divisions* among you; but that ye be *perfectly joined together in the same mind* and in the *same judgment*." 1 Cor. 1:10.

The means by which the true minister of Jesus Christ is to bring this about is the word of God—"the Scriptures of truth." For "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Therefore the injunction which follows: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Men ignore, pervert, divide, belittle, criticize the word now. The early church knew nothing about this. When Jesus met the tempter in the wilderness, each assault was met with an arrow from the divine quiver of the word. He defeats the sophistry of the Jews by one word, with the seemingly agreed, axiomatic truth, "The scripture can not be broken." It was ever the word, the truth, ever the word of truth and the Spirit of truth.

Jesus Christ is the Way, the Truth, and the Life. Every soul, ignorant tho he may have been of theology, who has yielded to God's way of salvation in Christ, has found salvation. Pitiful work the ages have made of the truth of the way. Weak and maimed and lame the great divided church has gone on. But the great God respected her motive of standing for truth, and He blessed her despite her errors. Holding to man's inherent immortality in a way she has trusted Him for life, and He has in a slight measure bestowed upon her His Spirit. But when that church in its various branches or by its leading minds and spokesmen repudiates the Way of the Cross, ignores or compromises His Truth, makes His word a shuttlecock of criticism, and declares to be a divine immanence in every man what the Bible declares can come only through faith in Christ, how can we hope for true-life union? At the best, it can be but federation, and federation spells compromise, and compromise means suppression of truth.

For instance, the Baptist must hold in suspension his views of baptism, practically saying that his position of the centuries has been one of obstinacy over a non-essential. There is no reason why he should not go over in a body to the Congregationalists. Episcopalians and Presbyterians are saying, at least

one of the bodies, that our separation for all these years was foolish, and all our efforts were misdirected. Believers in the perpetuity of God's law fellowship antinomianism. Believers in the near advent of Christ are yoked up with those who believe in world conversion and utterly repudiate a second personal coming of our Lord. Believers in the Bible as the word of God compromise conviction and stand with the higher critics who have no standard left but each man's own changing inwardness. And so it goes on.

And for what?—

1. To uphold tradition contrary to the word of God; namely, the Sunday-sabbath.

2. To shut out and crush, if possible, by their force of numbers, any small denomination who may refuse to join them and stands in opposition to the scheme.

3. To assume the place of authority in religious matters on their platform of compromise, and to rule out those who may not see fit to follow their regime.

4. To take charge of the education of the masses, and seek by education to mold them after their standard.

5. To parcel out the foreign mission fields among the constituent members of the federal body and order off from their self-assumed preserves as poachers any religious body that still has convictions of a whole Bible, a whole Gospel, an all-sufficient Christ, who died to save sinners.

Here are the two methods: Divine union, life union, truth union, unbound by human creed or dogma, but loyal to Christ and His word, ever pushing on in the path of glorious light, which "shineth more and more unto the perfect day," yet overtolerant and charitable toward all, compelling none, coercing none, but persuading in the constraining love of Christ. Or the union of the human over a mangled Bible, an insufficient Saviour, a compromise of truth, a union of church and state, an intolerant regime.

O brethren, the federation of churches, good as it may sound, is not Christian union, is not truly Protestant. Let us plead for life union and that cooperation which will not stultify our own conscience or seek to coerce that of another, which will lose sight of the human and exalt the divine.

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## "Thou Therefore, My Son, Be Strong."

**P**AUL had a philosophical way of looking at trials and discouraging circumstances. To Timothy he wrote an account of the unfaithfulness of the brethren in Asia. "Thou knowest," he said, "that all they which are in Asia be turned away from me." And almost the next thought expressed is, "Thou therefore, my son, be strong in the grace that is in Christ Jesus." There were many who would turn away from the Gospel and spurn the messengers of truth; there were few faithful ones to be found in the time of adversity; therefore, because of these conditions, be strong.

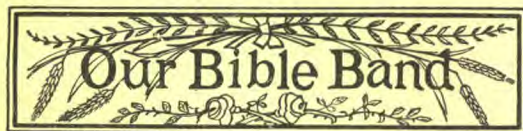
Closing his first letter to the Corinthian brethren, he wrote of his anticipated visit



with them, after a season at Ephesus, where he said, "A great door and effectual is opened unto me, and there are many adversaries." Such conditions might have discouraged a weaker, more fearful man, but to him the presence of adversaries meant opportunity to work. In the same letter he exhorts the brethren, "Watch ye, stand fast in the faith, quit you like men, be strong." His own example can never be said to belie his words. And his example can be followed by every worker in the same great cause for which he labored and gave his life.

H.

According to the "Home and Herald" of Chicago, the "Christian Catholic Apostolic Church" which Alexander Dowie gathered in Zion City "is split up into four great factions and many minor ones." It is a sad, discouraging picture which Mr. Barton draws of the conditions in Zion City. So it ever will be with those who put their trust in the assumptions of man.



## Readings for Week Ending January 20.

	Morning	Evening
Jan. 14	Gen. 33, 34, 35	Matt. 10: 1-20
" 15	" 36, 37, 38	" 10:21-42
" 16	" 39, 40	" 11
" 17	" 41, 42	" 12: 1-23
" 18	" 43, 44, 45	" 12:24-50
" 19	" 46, 47, 48	" 13: 1-30
" 20	" 49, 50	" 13:31-58

### Suggestive Notes.

Our Old Testament readings of the week begin with Jacob's meeting Esau on his return from Syria, just after his all night of prayer, in which he had gained the victory with God. The gift which he had sent on before, together with the Spirit of God, had softened Esau's heart, and when Jacob met him it was not as an enemy, but as a friend. Chapter 34 is not pleasant reading, but it reveals the low state of morality in Canaan and the higher standard of Jacob's sons. Two of the noted things in chapter 35 is a renewal of God's promise to Jacob, and the death of Rachel. The next chapter is almost wholly taken up with the descendants of Esau, or Edom.

Chapters 37 to 41 record the always interesting story of Joseph, his early life, the envy of his brothers, his sale to the Ishmaelites as a slave, his sojourn in Egypt, and God's wondrously good dealings with him in it all. Chapters 42 to 45 continue the story, tell us of the great famine that possessed the land, and how Joseph became reunited to his father's family. Chapter 44:18-34 presents one of the most eloquent passages in the English language; Judah's plea before Joseph for Benjamin.

The remainder of the book of Genesis is the story of Jacob's going down into Egypt, his blessing of his sons, his prophecy concerning them, the adoption of Joseph's sons, and his death. The impression which the Israelites made upon Egypt is shown by the regard that was paid to Jacob at the time of his burial. God's care for the Seed is everywhere manifest.

Our New Testament lessons cover chapters 10 to 13 inclusive in Matthew. The calling of the twelve disciples, the instruction of Jesus to them as He sent them out, His testimony concerning John the Baptist, His upbraiding of various cities which had turned from the light, His rebuke of their slavish Sabbath-keeping, showing by His own example how the Sabbath should be observed, and various striking parables of His kingdom, what wonderfully instructive lessons they are, and how much stronger the devout reader should come through the week after feeding upon such nourishment.

## Note and Comment.

England, it is estimated, spends annually over \$1,500,000 for the destruction of rats. These destructive rodents are themselves a plague. She is hoping to get considerable of this back in utilizing rat skins for various purposes.

The 1909 Alaska-Yukon Pacific Exposition, in Seattle, expects to have a wonderful demonstration of new fighting-ships and old-class vessels on exhibit, at least a part of the time. No show that is accessible to the sea is considered complete in these days without a war exhibit.

With the diminution of our great timber supply, it is encouraging to note that the cotton stalk which for years has been considered utterly worthless after the fleecy product has been picked from it, can now be used in the manufacture of paper. This brings nearly all the cotton plant into use. From the fiber, cloth is made, the oil is now in demand everywhere, considered by many as superior to olive-oil; fertilizers and oil-cakes for stock are made from the hulls of the seeds, and now the stalk goes into paper.

In the story in a popular magazine of a master diver, who lived in New York, his character was summed up in these words: "One who was not afraid, and who spoke the truth." This is said of him as tho it were exceptional in his case. It ought not to be. That ought to be true of every Christian; one who is not afraid of men, or of any of the elements of earth, because he has seen God, and who would speak the truth under all circumstances because in truth alone is righteousness and life and safety.

"Uneasy lies the head which wears a crown," is a saying of Shakespeare, we believe. It would seem that the German emperor must be thinking along those lines somewhat at the present time. He has been talking too much to suit his subjects. He has been compromising his prime minister and the German Empire, and yet in his autocratic power none of his strongest advisers have dared to say anything. His son, however, the crown prince, has come forward, the report tells us, and plainly told his father that his power was greatly waning, and that the best thing he could possibly do would be to try to mend the great breaks which had been made by his rashness; all of which, with many more things, goes to show on how slender a thread the peace of the world is hanging. One word, one deed, and the whole equilibrium of the world is upset. The demand in Germany now is for a limited monarchy instead of an autocracy. How far from that lies socialism? Such the prophecy of Revelation 17 seems to indicate will exist when the Lord comes.

Fundamental Differences.—Mr. Frank W. Gale, publicist for Christian Science, declares that "the fundamental difference between Christian Science and the Bishop's [Fallows] movement, is that the former depends upon the power of God, Divine Mind, for salvation from all sin, and for the healing of every kind of disease as taught and practised by Christ Jesus; while the latter distinguishes between functional and organic diseases, and aims to relieve one by suggestion and mental means, and the other by drugs and other material methods." But it seems to us that there is this fundamental difference between Christian Science and Christianity as taught by Christ Jesus, for He did recognize sin as more than real belief; did recognize that there were material bodies and actual diseases, and also made very clear in His teaching that the power to restore and heal did not exist within, but came from above in answer to faith; and that faith was the laying hold of a power which was above us, eternal and omnipotent; rather than a recognition that that power was already within.

The same energetic strife for superiority in air navigation which has been agitating Europe for some months still continues. The French are hoping for much from the Wright Aeroplane, while the Germans have faith in their air-ship. The Russians have designed a new aeroplane, hoping that that will be the superior of all others thus far; but it is still kept secret. It is a serious question whether air navigation will figure so largely as some have supposed. They must be frail craft at the best, and getting near enough to cause great damage, they can be readily punctured by the high-power guns of the present day.

We do not know how much the National Municipal League is lending itself to the church-and-state regime, born under the National Reform roof tree, and nurtured by the Federation of Churches. It looks, however, as tho it were yielding itself to become one of the branches. In its sheet sent out under date of October 17, it asks this question: "Has your city a Sunday-closing law? Is or can the law be enforced?" We would like to suggest to the National Municipal League that the powers of government are purely civic and never ought to enter the religious field at all. Sunday is a religious institution. If it is designed by these questions to help promote temperance legislation, we would say that the only true temperance is temperance seven days in the week. To pass a temperance law for one day of the week is not to honor temperance, but rather to enthrone the saloon. The design of such a law is always to specialize and exalt a day.

Reports from the East indicate that in different parts of New York and Pennsylvania, foot and mouth disease prevails among the live stock. Secretary Wilson apprehends that a large number of dairy cattle will become infected, so that the milk supply of New York, Philadelphia, Baltimore, and Washington will be seriously injured, and he fears, too, that the infection will be carried by the railroad cars as far west as the Mississippi River. Already shipments of milk from the infected localities are forbidden by quarantine declared by the states and the Federal Government. Two hundred inspectors are in the field killing cattle which show the least symptoms of infection, and the territory to cover is becoming larger each day. It appears in eruptions or blisters in the mouth; around the coronets of the feet, between the toes, and on the udders. Horses, dogs, cats, and even poultry are carriers of the contagion. It is seldom fatal to humans, being chiefly contracted by children and adults who drink large quantities of un-boiled milk. Twelve counties of Pennsylvania are now under quarantine.

President G. Stanley Hall, an authority in educational matters, writes in *Appleton's Magazine*: "My studies have years ago convinced me that never has even the American boy been quite so wild as now, and never in the world have so many young cubs been so half-orphaned and left to female guidance in school, home, and church. It may seem to some a slight thing that city gangs defy and outwit the police, or commit petty depredations, break into a store to steal fruit or cigars, collect pistols, half of them toy ones, in cellars, sheds, or other lairs; plan petty rogueries in dark alleys, scare or insult schoolgirls, play tricks on passers-by, swagger and bully each other; but these are nurseries where the criminals of the future are being reared." And yet he tells us that at this impressionable age is just the time that the boy ought to be trained, a time when the father should have a part in the training instead of the mother, but we would like to add, a time when both father and mother should spend all the time and interest possible in the training of the boy. It is the crisis in his life, and those who neglect it, neglect it both at their own peril and the peril of the boy. President Hall is simply stating what is an observed fact everywhere, and such facts ought to call for humility of soul on the part of the church and the religious teachers of the world.



## Federal Council of the Churches of Christ in America

Held in Philadelphia, Dec. 2 to 8, 1908

*From Our Own Correspondent*

[This report is from an experienced Gospel minister, a president of a conference, one fitted by experience to weigh principles and measures. It deals with a subject of not only nation-wide, but of world-wide importance. The first part of the report, given last week, dealt with the opening of the council, cooperation in mission work, and its attitude toward labor.—EDITOR.]

### Resolutions on Sunday Observance.

**T**HE climax, however, of this significant meeting was reached when the Committee on Sunday Observance brought in its report. The discussion which followed the report, and the resolution adopted, clearly demonstrated the real animating thought of those who oppose the Sabbath of Jehovah and its observers.

do not take a stand upon which day we believe we should observe as a day set apart for the worship of God, and of rest, this will give a wrong impression to the people. Is it the Lord's day or some other day that we are standing for? If it is the Lord's day, we should take the resolution by the committee and nothing more, and I trust that the resolution [Dr. Wayland Hoyt's] as proposed be not accepted. We believe in the Lord's day and must stand for it."

In support of his resolution, Dr. Hoyt said:

"I hope the resolution will pass. Let us remember that the brethren of the Seventh-day Baptist denomination are members of this council as are any other bodies. If we are going to observe brotherhood and Christian love, we are not going to clash because of the religious convictions of brethren associated with us in this council of churches. These brethren: I do not myself sympathize with them in their belief; I have respect for their convictions. I do respect them for the

will be decided sometime. In the meantime we will have Sabbath observance on that day (the first day), or we will not have it for one hundred years. . . . It is very unfortunate that this resolution was introduced. Our committee declines to consider it as unwise. The question is whether this council will step back and leave the first day of the week without its due recognition from this body. . . . We are confronted with a condition, not a theory."

It was then moved that the resolution be read again, which was done by Dr. Hoyt.

### Appeal for Tolerance Rejected.

Rev. William F. Richardson, of the Disciples of Christ, Kansas City, Mo., closed this discussion with a stinging speech insisting upon an unqualified declaration in favor of Sunday, saying among other things:



The Delegates to the Federal Council of Churches.

The resolution, as will be observed, called for "a new and stronger emphasis of . . . the first day of the week as . . . the rest day for every man, woman, and child. . . . All encroachments upon the claims and sanctities of the Lord's day should be stoutly resisted through the press, the Lord's day associations and alliances, and by such legislation as may be secured to protect and preserve the bulwark of our American Christianity."

"Resolved, That we rejoice in the prospect of unity of action among the various organizations striving in America for the preservation of the Lord's day as a day of rest and worship."

### A Rift in the Lute.

These resolutions were discussed at length and were the occasion of the "first serious breach," as a morning paper expressed it, of the peace of the sessions.

The Rev. Dr. Wayland Hoyt (Baptist) proposed a resolution which stated:

"It is not our intention that anything should be done to interfere with the convictions of those brethren represented with us in this council, who conscientiously observe the seventh instead of the first day of the week as a day for rest and worship."

This resolution was hotly protested by Bishop Thomas B. Neely (Methodist), of New Orleans, and others. He said:

"I can not support that resolution. We must decide upon one day as the Sabbath. If we

fact that they are willing to sacrifice. I respect them for their willingness to stand firm and true to what they believe."

Dr. Hoyt further stated that he fully sympathized with the spirit of the resolution already submitted — favoring the Lord's day (Sunday), yet he earnestly hoped that his resolution favoring the Seventh-day Baptists would pass, as he believed God looked smilingly upon the desire to be absolutely fair and just and brotherly to all represented in this federation of churches.

The Rev. Dr. Arthur E. Main, Dean of the Alfred (N. Y.) Theological Seminary (Seventh-day Baptist), made an eloquent plea for religious liberty, in part saying:

"We know that we represent the smallest body in this conference, and on that account we recognize with gratitude your recognition of us. . . . You recognize us as standing together with you in the fundamental principles of salvation. . . . Shall it be that this council refuses to say that we shall not be interfered with in the exercise of our religious convictions when we have stood with you in all these things?"

In reply, a delegate said:

"I think it is a mistake to approach this question from the theoretical side. The question is: Is the Sabbath, or the Lord's day, the first or the seventh day of the week? That is the question that is before us. This is not the time or the place to settle this question. But it is one that

"We must remember that with the brethren who have come to sit with us, there are others who hold hostile relations to us and the principles we believe to be right. . . . If we were to accept this resolution, that would give the impression that we acknowledge that there is another day than the first day of the week which is the Lord's day, the Sabbath, a day of rest and for worship of God. I say there are those who will take advantage of any such admission on our part. The Jews will feel a still stronger assurance in their belief. . . . The Seventh-day Adventists will take part in their antagonism to many of the things which we hold sacred, in addition to their assaults upon the first day of the week as a day of rest and worship. . . . This resolution [Dr. Hoyt's] should be left alone; it should not come before us. We must take our stand as a body united in the belief that the Lord's day is a day of rest and worship. Thus we can take our stand before the world. . . . Let us as a body stand in this conviction and therefore not accept the resolution."

**THE RESOLUTION WAS VOTED DOWN BY A LARGE MAJORITY.**

### The Chairman States His Views.

In opening the discussion upon Sunday observance, the Rev. Frederick D. Power, chairman of the committee, deplored the multiplication of Sunday amusements, theaters, excursions, ball games, and social functions as a serious menace to the sanctity of the Lord's day. He said:



"We are gratified that the President has ordered the minimum of work in the government departments on Sunday, and the American Federation of Labor has declared emphatically in favor of Sunday as a day of rest."

"Introduction by immigrants of the Continental conceptions of Sunday; the organization of secular unions and liberty leagues for its destruction; . . . the indifference, neglect, and even open violation on the part of many church people; and determined resistance to Sunday regulations on the part of mistaken religionists, must be met. Nothing less than physical and spiritual health, family and Christian life, national prosperity and the advancement of the kingdom of God, call for such federation of the forces of righteousness to hold the Christian institution inviolate. The Lord's day is the day of days."

The overwhelming defeat which the resolution favoring Seventh-day Baptists received, refusing even to go on record as willing not to interfere with the convictions of those who conscientiously observe the seventh instead of the first day of the week, and the spirit manifested by the champions of the Sunday-Sabbath at this representative gathering, is but a slight indication of what seventh-day observers may expect in the very near future when they refuse to respect the legal Sunday. "Future events cast their shadows before."

## The Use of the Civil Power.

To what extent the new union of churches proposes to use the civil power in suppressing what it calls "moral" evils, is already very apparent. Attention in this connection is again called to the statement made by Rev. Dr. Roberts, one of its leading spirits: "Our action on Sunday labor will be put on an economic basis. We will try to have the Sabbath (Sunday) as a day of rest **ESTABLISHED BY LAW. . . .**" Again, it was stated by one speaker that when the request was made for the appointment of additional chaplains, the President suggested that if the churches would **PREVAIL UPON**

**THEIR CONGRESSMEN**, the bill would go through. If Congressmen will give deference to the demands of the church for legislation in one matter that is specifically religious, it follows that the church may frequently demand and receive similar favors from the state.

On this basis we need not be surprised to see another bold attempt on the part of the church, through its great union, to hasten the establishment of religion by the state—through the adoption of a national Sunday law. That this is the avowed purpose of the Federal Council any one may understand by reading the resolution on the "Lord's Day." It calls for "such legislation as may be secured to protect and preserve this bulwark (Sunday) of our **AMERICAN Christianity.**" It continues: "That we rejoice in the prospect of unity of action among the various organizations striving in America for the preservation of the **LORD'S DAY AS A DAY OF REST AND WORSHIP.**" The "unity of action among the various organizations" refers to the Young People's Society of Christian Endeavor; the several Woman's Christian Temperance Unions; the American Federation of Labor, with its membership numbering 2,000,000, and the newly formed Federal Council of the Churches of Christ in America, with its 50,000,000 adherents. The

mighty influence of any one of these organizations, with religio-political representatives at state and national halls, is not a matter of little consequence or to be lightly regarded; but what can be said of the possibilities of the Lord's Day Alliance of the United States, which designs to be "**NATION-WIDE IN ITS SCOPE AND . . . CONCENTRATE THE ENERGY OF ALL FORCES WORKING FOR THE PRESERVATION OF THE LORD'S DAY?**" Where is the politician of the 20th century who would dare to disregard the re-

lic sentiment in its favor. And when this is accomplished, what can be said of the strong, even cruel, prejudice that shall everywhere be shown toward those who may sincerely and conscientiously oppose such legislation? Stinging calumny and ridicule will be hurled alike from the press, the pulpit, and the platform against those who refuse to honor the Sunday which has unlawfully and inconsistently been called the "Lord's day."

To the careful Bible student the inconsistencies of the Federal Council of the Churches of Christ in America in many of its deliberations were strikingly apparent. While the Scriptures clearly reveal that this world's history will end in universal war, the council forgetting or overlooking this fact stated: "We may take it for granted that the nations will decrease their efforts to increase armaments," and that "war must end and increase of armaments must cease." In connection with these statements, the speaker, Henry Wade Rogers, LL.D., Dean of the Yale Law School, clearly showed that the great nations of to-day had all increased their navy budgets from fifty to two hundred per cent, the latter figures being credited to the United States.

W. H. HECKMAN.

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**Big Things.**—Attorney Charles S. Wheeler, in a recent speech before the Merchants' Association of San Francisco, pointed out, as many other think-

ing men are doing, the dishonesty that there is in commercial circles. His argument was that honor should be placed above dollars. Great organizations of capital and vast sums of money have lured people from honesty. He stated some very striking facts in his speech; namely, that in the thirty years between 1870 and 1900 America doubled her population; more than doubled her railway tonnage; increased her inter-lake traffic thirty-one times; her

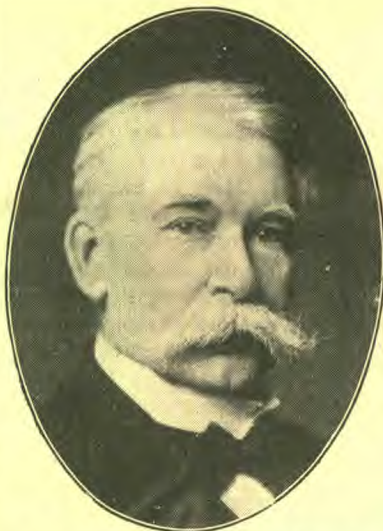
petroleum output eleven times; her steel product 153 times; her total exports 256 per cent; while the export of manufactures increased 535 per cent. In 1870 the wealth of this country was estimated at thirty thousand million dollars; in 1890 it was sixty-five thousand million; in 1900 it was ninety-four thousand million. With all this has come the big corporations—a condition, not a theory—and either it must be controlled or killed. To declare an industrial war, too, was almost worse, and inflicted almost as much suffering as an actual conflict of arms under old conditions. Think of one corporation alone—the United States Steel—having over 200,000 employees, making with their families nearly one million people dependent upon that one corporation.

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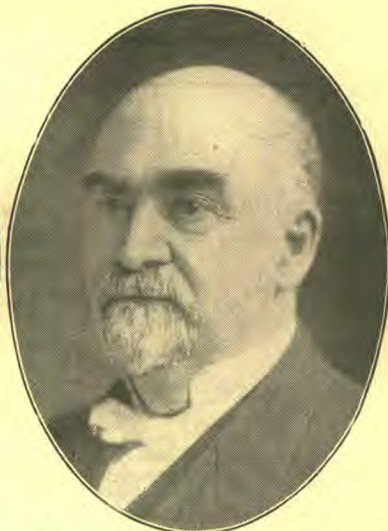
**New Coins.**—Preparations are now being made in the mints of Denver, San Francisco, and Philadelphia for the coinage of new five-dollar and two-and-one-half-dollar gold pieces. They are entirely different from any coin heretofore minted. The design on the face of the coin is sunken. In other words, the edge of the coin is high. This was necessary in order that the coins should "stack," or pile, without tipping. In this way a strong relief of the design can be impressed on the coin. On the obverse side is a real Indian head with a war bonnet of feathers; on the reverse, an eagle. The new coins will bear the motto, "In God We Trust."



Charles Stelzle, Department Sec. Church and Labor.



E. B. Sanford, Cor. Sec. Federal Council.



Bishop E. Hendrix, the New President.



F. M. North, Sec. City Evang. Union of M. E. Ch.



Henry Wade Rogers, Chairman "International Relations."

quests of this greatest of all great Religious Unions, when it demands a national Sunday law?

## The Secular Press.

It is also a significant fact that the Federal Council desires to keep on friendly terms with the secular press, for in them it will find its most efficient means in molding pub-





Cone and lava fields of Vesuvius after the eruption of 1872.

ON December 28, at 5 A.M., a most fearful earthquake devastated all Southwestern Italy, indicated on our map, drawn for the purpose. On that day it was stated that probably 20,000 were killed. The next day the report was given as 100,000, and on the morning of December 31 the cable told us that 120,000 were killed in Messina and Reggio alone. The last estimate to reach us is 200,000 dead. One of the refugees from Messina states that 100,000 were killed in that city alone. It will be seen that the center of the earthquake district is the volcano Etna which is in eruption. We do not know that we can add anything to the awful descriptions which will be given by the entire daily press of the United States. We mention some of the towns which are said to be destroyed.

Messina and Reggio have been totally destroyed. Messina is on the Island of Sicily, and Reggio in the Province of Calabria in Italy. Among other towns in Calabria, Palmi with 30,000 inhabitants, Baguare with 10,000, Scylla with 8,000, Villa San Giovanni 10,000, and all the coast villages near Messina. Taormina, where many Americans live, was seriously damaged.

Marine reports are that the coasts of Southern Italy are entirely altered, especially so the Straits of Messina. The famous Cape Pharo has been entirely destroyed and sunk in the sea. The Lipari Islands were reported swallowed up, but later news declared them safe, tho badly shaken.

The distress and suffering beggar description. Many of the people, half-mad, poured into the churches while they were falling; victims are imprisoned in ruins, and starving hordes are fleeing from city to city, and pouring into partially destroyed towns where there is nothing for them to eat. It is said that the death list will reach 300,000. It may be that it will not reach half that sum, and yet every report from the stricken district is more awful than the previous. Among the towns on the Island of Sicily reported destroyed are Catania, Agosta, ancient Syracuse, Catlanissetta, and Girgenti. The territory affected is about 100 miles square, including, of course, the water district as well as the land. In the extent of territory affected it is not very different from that of the California earthquake of 1906, but in violence it seems to have greatly exceeded it. The time during which it lasted is recorded as thirty-two seconds on the seismographs in other parts of the world. It was probably longer than that in the affected district. No language can describe the awful terror which is



A general view of Herculaneum, buried in an eruption of Vesuvius in A.D. 79. It lies beneath the surface from 30 to 120 feet.

## An Unspeakable Horror

Southern Italy Devastated  
200,000 Reported Dead

upon the excitable inhabitants of Southern Italy; and the heart of the whole civilized world will go out in sympathy for those who survive.

At this writing both the king and queen of Italy are in the center of the awful calamity, and are doing all in their power to relieve and palliate the suffering. Subscriptions are pouring in from different parts of the world. Mr. John Pierpont Morgan is reported as having given \$10,000. There are not a few wealthy men in America who could, if they would, combine their donations and soon be able to relieve the physical needs of all who could at all be relieved by humanity. The utter destruction of the cities, the crushing out and burning of from one to three hundred thousand persons, the awful agony of separation and fear which has come upon the people, can never be relieved by anything which humanity can do. These will abide with the people still. Such an awful event as this ought to cause thoughtfulness on the part of human beings everywhere. We may think that we ourselves are safe, we may solace ourselves with the thought that we are not living in an earthquake zone. One scientist fifty years ago declared that the United States was not in the earthquake belt, and that the



Map of earthquake district. The transverse lines are longitude 15th degree east, and latitude 40th degree north. The square represents a territory of sea and land 420 by 350 miles square. Mt. Etna is the center of the disturbance. Messina, Catania, Agosta, Syracuse, and Reggio, are among the greatest sufferers. Mt. Vesuvius is at the north of the district.

cities of this country had nothing to fear. Since that time, however, Charleston was visited, and also San Francisco. Could we but remember God's word that the earth "shall wax old as doth a garment," and that as an old garment it is liable to breaks and tearing in different parts, we would not wonder. That same word has also told us of the time when a mightier earthquake than the earth has yet seen will occur, when the cities of the nations shall fall. Could we but appreciate this, there would be a turning to God, and a seeking for that refuge from these calamities which no power of man can give.

The God who made the earth, and who yet reigns notwithstanding the sin which He has suffered for a while to exist, still has a care for the sin-laden planet. And when His great plan has been worked out, when to the entire universe sin will be seen to be sinful, and only sinful, the same creative power of God will renew the earth, make it stable forever, and people it with all those who have had faith in Him.

It is a good thing in times like these to have a faith that reaches beyond the earthquake, beyond all its untold calamities, beyond the many forms of death and distress which grow out of it.

In the meantime all Christian hearts sympathize with the sufferers; and all truly enlightened Chris-



An eruption of Vesuvius, April 26, 1872, at 3:30 P.M. Etna is now belching forth smoke and lava in a similar way, beclouding the sun by day, and illuminating the heavens by night.

tians can answer the messengers of the nation who are enquiring for places of refuge, "that Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge."

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### The Great Earthquakes of the Past.

THE district of Italy now afflicted has suffered fearful things in past centuries. There were 15,000 lives lost in Catania in the year 1137; 40,000 in Naples in 1456; 70,000 in Naples in 1626; 6,000 in Palermo in 1726; 30,000 in the Province of Calabria in 1783; 10,000 in Calabria in 1857.

Earthquake records show that there were recorded before A.D. 1, in a period of 1,700 years, 58 earthquakes, or one in 29 years. From that time to the end of the 9th century, a period of 900 years, there were 197 recorded, about one in 4½ years. In the next 600 years there was an average of one a year. The next 300 years an average of 9 a year; the next 50 years an average of 64 a year; the next 18 years, or from 1850 to 1868, an average of 277 in a year. These, of course, include all trembles of the earth recorded.

Of destructive earthquakes, Robert Mallet, the English seismologist, tells us that between B.C. 1700 and A.D. 96, a period of 1,796 years, there were recorded sixteen destructive earthquakes. From A.D. 96 to 1850, 204, or an average of one in 8 years. From 1850 to 1865 an average of one a year, in which more or less life and property were destroyed. From 1865 to 1868, a period of three years, there were 15 destructive earthquakes, or an average of five a year. Since that time we are sure the old earth has kept up its record, and this last awful earthquake in Italy seems to have been the greatest on record since the Deluge.

While doubtless the seismographs have recorded earthquakes in later times which once would not have been noticed at all, this is not true as regards destructive earthquakes. The constant increase in the perturbations of the old earth certainly mean something. Man's perversions of God's laws in the beginning brought sin, and sin brought death, and whether we regard His word or not, the great fact is true just the same that a continuation of sin against God will bring continual trouble and calamity. When man whom God made ruler over this earth sinned, all below man was affected. Perversion of spiritual law means perversion of physical law. The earth is suffering for man's sake.



General view of Palermo, the largest town in the north of the island of Sicily, where some damage was done.



# What Others Think of It

The following extracts from recent letters will give some idea of the enthusiasm with which "Bible Nature Series Number One" has been received by teachers all over the country. It would seem almost impossible to formulate stronger expressions of commendation than are contained in these letters.

From the East comes this straightforward testimony:  
"It becomes a pleasure to me to acknowledge the receipt of a copy of 'Bible Nature Series Number One' and also the 'Note Book.' I am very much pleased with these, and as fast as we can, expect to use them in our school."—B. F. Machlan, Principal South Lancaster Academy, South Lancaster, Mass.

From the West comes a still stronger word of approval:  
"The book that I have been looking for, 'Bible Nature Series Number One,' is here. And as I turned from page to page and saw the wealth of illustrations and the lessons so nicely graded and beautifully worded, I said to myself, 'This is no disappointment.'"  
"The book as a whole in the matter of printing, binding, drawings, subject-matter, and general arrangement, is most excellent; and in particular fills a long-felt need. The world needs this series that it may learn true science-teaching."—I. C. Coleord, Ed. Supt. California Conference, Healdsburg, Cal.

From the British Dominion in the far North we have the following:  
"I am more than pleased with 'Bible Nature Series Number One.' It seems to me that with such school books we have reason to believe that our educational system is destined to become very successful."—A. O. Anderson, Ed. Sec. Alberta Conference, Harmattan, Alberta, Can.

Now from the South we hear the following:  
"I like it very much, and certainly think it will fill a long-felt need in our schools. It is just the book I have long been wanting."—Kate C. Bickham, Ed. Sec. Louisiana Conference, Shreveport, La.

Then from college presidents, principals of schools, educational secretaries, and leading educators all over the country come similar expressions of approval.

O. J. Graf, President Emmanuel Missionary College, says:

"The copy of 'Bible Nature Series Number One,' and also the 'Note Book' have reached me. I believe they will be a great help to our teachers in the lower grades."

Next, from E. D. Sharpe, President of the Western Normal Institute, we have the following:

"I consider the book a little jewel, the best ever sent out by educational departments. I shall be glad to use it in our school."

C. Sorenson, Principal Keene Industrial Academy, has the following to say:

"The copy of the 'Bible Nature Series Number One' came to hand recently. I am much pleased with the general appearance and scope of the same. I think this is exactly what we have needed in our work."

M. B. Van Kirk, Principal Southern Training School, adds his tribute:

"The sample copy of 'Bible Nature Series Number One' has been received. I have given it quite a thorough examination. I want to assure you that I like it very much. I believe it will be a great help to the nature studies in our graded schools."



From a photograph of the finished book.

Prof. George McCready Price, Secretary Loma Linda College of Evangelists, has this to say:

"If the man who makes two blades of grass grow where only one grew before is a benefactor of the race, surely the one who multiplies a thousandfold the bright and happy thoughts of teachers and children alike is much more deserving of our gratitude and esteem. Professor Cady has done an excellent piece of work in getting up this revised edition, and the publishers have done their part well in getting it ready for the reader. The arrangement of subjects can now be said to be in accord with psychological principles, and the maps and glimpses of physical geography are a very valuable addition. I hope the series will be continued."

E. L. Neff, Ed. Sec. Oklahoma Conference, says:

"I am sure the book will meet with a hearty welcome from teachers, pupils, and parents. It will fill a long-felt need among us. I like the plan of the book, and am glad we have a work that teaches the great truths of science in harmony with God's word and one that is free from the errors so common in books treating on these subjects."

Nellie D. Plugh, Ed. Sec. Northern Illinois Conference, adds her word of commendation, as follows:

"I am well pleased with 'Bible Nature Series Number One' and feel free to recommend it to my teachers. For work in the fourth grade I know of nothing that will equal it. I have thought it might be a good substitute for a reader in that grade. The entire book is very suggestive to the wide-awake teacher and will prove a blessing in our schools, I am sure."

Ethel M. Harris, Ed. Sec. New York Conference, adds her testimony as follows:

"I want to write and let you know how much I appreciate the 'Nature Series Note Book Number One.' There is nothing I have found so helpful in years and which the little ones seem to enjoy so well."

Prof. E. S. Ballenger, Ed. Sec. Southern California Conference, says:

"I am very much pleased with the 'Nature Study Book,' and find that our teachers are highly gratified with the success they are meeting with in teaching it. I wish to compliment you also on the very attractive cover that you have put on this book. To my mind it is the most attractive of the school books thus far published."

Mrs. Alma McKibbin, author of "Bible Lessons," expresses her satisfaction with the new book as follows:

"I can not refrain from writing to tell you how delighted I am with the new 'Bible Nature Series No. 1.' "When my copy came I was busy at work in the kitchen, but the dishes waited to be washed, and my bread ran over, while I went through the book from cover to cover. Each page was a delight, each lesson a pleasure as I remembered how I used to struggle over those subjects trying to simplify them, and here they are all ready for my use. I felt as if I must show them to some one at once."

3. What five things do seeds need in order to grow into sturdy plants?
4. What do human plants need in order to be fruit-bearing Christians?



GARDENING

## Lesson L

### The Common Bean

You have planted your school gardens, perhaps. Did you plant any beans in your garden? Did you study the seeds carefully before you planted them?

Did you compare the beans you planted with other beans? Did you find all beans alike in surface markings? Do you find them all alike in shape? In color? How many kinds of beans did you collect?

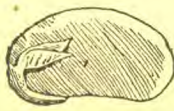
Did you soak your beans before you planted them? If



COMMON BEAN



SOAKED BEAN



COTYLEDON AND BABY PLANT

A sample page from "Bible Nature Series No. 1."

This new series of text-books has received such unqualified indorsement that we urge every teacher not using the book in their fourth grade work to procure a sample copy at once and see what a great help "Bible Nature Series Number One" will be. It is not only a complete text-book for the study of Bible and Nature in the fourth grade, but it combines with this in the most natural manner the study of geography, physiology, botany, and natural science. This arrangement greatly simplifies the work of the teacher, and also relieves the parent of the heavy burden in the purchasing of text-books.

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**Pacific Press Publishing Association**  
Mountain View, California





### Work.

LET me but do my work from day to day  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray:

"This is my work; my blessing, not my  
doom;

Of all who live I am the one by whom  
This work can best be done, in the right way."  
Then I shall see it not too great, nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the laboring hours  
And cheerful turn when the long shadows fall  
At eventide, to play and love and rest,  
Because I know for me my life is best.

— Henry Van Dyke.

\*\*\*

### A Conversation in Which Conscience Takes Part.

#### Sabbath Afternoon.

**W**HAT a tedious sermon we had today," remarked Mrs. A. "It must have been an hour long."

"No," said her son, a young man, "he preached just forty-five minutes."

"Well, thirty minutes is long enough," said the daughter petulantly.

"But he preached good," said a clear, penetrating, but quiet voice. "Don't you think he preached good?"

"Perhaps he did," was the reluctant response; but meetings are too long for these busy days. I think our prayer and missionary-meetings are altogether too long."

"Why did you stay through the meeting, mama?" inquired a little boy.

"I didn't. When the leader arose to make his last appeal, I left."

"Was it not interesting and necessary?" questioned the clear voice again.

"Yes, I suppose it was; but I was weary, and I needed sleep for the hard day's work to-morrow."

#### At a Week-Day Dinner.

"You were not up, my dear, when I went to the office this morning," remarked the husband as he sat down to dinner. "When did you and the children get in last night?"

"It was nearly midnight."

"You had a full program, I suppose."

"Yes; she replied, and it was long; and the hour was late when it closed."

"But," said the husband, "I thought that you and the children, all of whom were nearly ill and needed the rest, were not going to stay late. Why did you?"

"Well, it would not look well to march out before others were ready, or to break into the program before it was finished. So we stayed."

Said the clear voice again: "Think! The sermon seems long when only forty minutes in giving, yet you could stay three hours or more to the pleasure party. The sermon was a message for which both speaker and hearer will be held responsible in the great Judgment-day. The party program added nothing to life; no one felt uplifted or strength-

ened by it morally or spiritually. At its best it was full of neutral nothings, and its three hours' time in overcrowded, ill-ventilated rooms left you unfitted for the hard day's work on the morrow.

"You could leave the prayer- and missionary-meeting, when the very leader you helped to choose wished to plead with you a little longer for the work of God. Your leaving was discouraging to him, and added to his burden. Yet that was in your mind a proper thing to do. But you could not leave the party, because it would be unconventional; it would not look well.

"Now, listening to a sermon, attending prayer-meeting, donating to church work, will not save a soul. But the fact that you weary so quickly of religious services, that you greatly prefer the party of pleasure, ought to be a great index-finger pointing to a low spiritual condition, a dangerous state of spiritual health, boding fatal disease and death.

"You can read some story for hours upon a stretch, some light inconsequential reading, but it becomes wearisome to read at one time the word of God, to exceed a half-hour. What do these things mean?"

The clear, penetrating voice fell to a sad cadence and ceased. The faces of the children took upon them a more serious, resolute look. The wife and mother bowed her head upon her hand, thoughtful and penitent.

We pass the parable on to others. What do they think of the words of the voice? Will their effect be permanent, we wonder? or will the next evening party sweep them all away as with a flood?

AN OBSERVER.

\*\*\*

### Fred's Big Sister.

**D**ON'T go much on sisters," Rodney Black was heard to remark, "but I could stand a dozen like Fred's, she's O. K. Lucky dog, that Fred Wilkins."

"Same here," Tim Welsh added. "She's better posted on fish bait and baseball than Fred is himself, and as to cookies — O, my!"

Fred Wilkins' house was the most popular resort for the boys of the neighborhood, but Fred said, good-naturedly, "I'm not chalking up any credit to myself for it; it's all Sue."

There never was a girl like her for making mouth-watering tarts and turnovers, doughnuts, and cookies, and she knew enough of a boy's appetite to make them by the gross and the bushel, instead of paltry dozens and pints. As to skill in bandaging and caring for torn and bruised fingers and toes, even the doctors, so the boys said, had to take a back seat for Sister Sue. Yet, after all, her crowning talent was the wonderful way she had of patching and darning a ragged, jagged tear in coat or trousers, so that even one's own mother couldn't discover it.

"Say, she's going to have a birthday next

Wednesday," confided one of the boys to the other. "Let's do the handsome thing and get her a present. She's always loading us up with good things and doing for us generally."

The group of boys hilariously agreed, and it was decided to ask Fred to learn from Sister Sue what she most desired as a gift. Fred agreed, and promised to report promptly. But two days passed and Fred kept away from the other boys, or gave unsatisfactory answers when approached. Finally the boys cornered him.

"Well, you see," he said shamefacedly, "Sue ain't like other girls, always wanting things. If it was Bess, now, she'd tell a dozen things she'd like in one breath."

"Well, it isn't Bess, it's Sue," cried Will Davis. "What does Sue want?"

Fred took a long breath. "Well, you see," he began again, "she couldn't know I was quizzing her for anybody but myself, and she said — pshaw, I ain't going to tell you," he broke off impatiently, "it isn't any of your business, anyway."

The boys grew indignant. "Well," said a voice, "I guess it is our business. If you think it is going to cost too much — we're not a stingy lot. We're ready to do it up fine. Out with it, Fred!"

Fred straightened up at that, with a "do-or-die" expression on his face. "Maybe you'll wish I hadn't. It is something that'll cost like fun, but I said I'd report, and I'm a man of my word, so here goes. She just said, 'Frederick Jackson Wilkins, if you want to give me a birthday present that I'd like better than anything else, you take a sheet of blank paper and write on it an iron-clad promise that you'll stop smoking cigars, and sign it.' And that's all I could get out of her."

Fred said afterward, when he told Sue about it, "You could have sliced up the silence that fell over the bunch of boys with my jack-knife." Every boy of them had known that Fred's sister Sue had no use for cigars, and they had always been careful to keep them out of sight. It was Fred who finally spoke again.

"Well, I didn't suppose you'd like it a bit better than I did, but you made me tell."

"Say, are you going to give Sue what she asked for?" spoke up a boy, dryly.

Fred's face flushed, but his voice had a manly ring, as he promptly answered, "You just better believe I am. She's too good a sister to disappoint."

"That's what I say," blurted out Tom Folk. "It would please her mightily to have all us boys do the same thing, too. Let's do it. All in favor say 'Aye.'"

"Aye, Aye," was the firm but quiet response from every boy.

\* \* \* \*

"There's one of the boys wants to see



you, Sue, out in the yard," said Fred Wilkins to his sister on the morning of her birthday. "He won't come in."

Sue smilingly accommodated herself to a boy's whim and hurried out into the yard, where she found Rodney Black. He handed her an envelope, bulky and broad. "From us boys, to just start off your birthday cheerful," he told her.

Fred lingered around when Sue opened the envelope and read the promises written in many boyish hands to stop smoking, and heard a fervent, girlish, "Bless their hearts. How did they ever know how much I wanted them to do this very thing!"

She wouldn't have been a girl if she hadn't been wonderfully pleased at the mammoth box of bonbons that came later, labeled in boyish hand, "Bought with the money we didn't spend on cigs." But she always insisted that, delicious as it was, it wasn't to be mentioned in the same breath with the presents that came in the envelope.

—Julia F. Dean.

## A Little Hero.

RECENTLY a Dublin gentleman proposed to drive with his wife to the beautiful Glasnevin Cemetery. Calling his little son, a bright boy of some four years old, he told him to get ready to accompany them. The child's countenance fell, and the father said, "Don't you want to go, Willie?" The little lip quivered. "Yes, papa, if you wish."

The child was strangely silent during the drive, and when the carriage reached the entrance he clung to his mother's side and looked up in her face with pathetic wistfulness. The party alighted and walked among the graves and along the tree-shaded avenues, looking at the inscriptions on the last resting places of the dwellers in the beautiful city of the dead.

After an hour or so they returned to the carriage, and the father lifted the little boy to his seat. The child looked surprised, drew a breath of relief and asked, "Why, am I going home with you?" "Of course you are; why not?" "I thought when they took little boys to the cemetery they left them there,"

said the child. Many a man does not show the heroism in the face of death that this child evinced in what to him had evidently been a summons to leave the world.—London Telegraph.

\*\*\*

## On the Farm.

THE sun is setting and the toiler halts. Across the furrows, shadowed by its rays, The smoke from out his own home chimney curls In lazy clouds and fades away in air. His hand drops from his plow; the cool air blows Across his face a moment, as he stands Foot deep in stubble, then homeward starting, Caring for his faithful, weary team, He onward moves to meet his welcome home. The cheerful kitchen walls throw back A kindly glow, and in the gleam he sees The table with the simple supper spread; And then his wife, lighting the evening lamp.

After the meal a happy hour goes by With children prattling gaily on his knees. And then a prayer unto his Saviour-God, For mercy and protection through the night. Later to rest, a peaceful, dreamless sleep Until the rising sun proclaims the day.

—Adapted.

\*\*\*

## Notice of Annual Meeting of the Stockholders of the Pacific Press Publishing Company.

NOTICE is hereby given to all whom it may concern, that the annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation, organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the Company, on Villa St., in the Town of Mountain View, California, on Monday, the 25th day of January, A. D., 1909, at 10 o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, and such other business as may be necessary or proper to be transacted will come before the meeting.

By order of the directors,

H. W. COTTRELL, President,  
H. G. CHILDS, Secretary.

\*\*\*

## Notice of Annual Meeting of the Members of the Pacific Press Publishing Association.

NOTICE is hereby given to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation, organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the Association on Villa St., in the Town of Mountain View, County of Santa Clara, State of California, on Monday, the 25th day of January, A. D., 1909, at 11 o'clock A. M.

The election of directors for the ensuing year, and such other business as may be necessary or proper to be transacted will come before the meeting.

By order of the directors,

M. C. WILCOX, President,  
H. H. HALL, Secretary.



PUBLISHED WEEKLY

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For further particulars, subscription rates, etc., see page 15.

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We have omitted our Missions Department this time to make room for the earthquake news. We are sure that our readers will not find fault.

We shall have more to say of the Federal Council of Churches and their proposed work in future issues. There are tremendous issues before us. Every Christian and patriot ought to be wide-awake now, and the Christian's eyes should be God-anointed. It takes more than a discernment quickened by expediency or policy to see many things before us in the present; they must be weighed and measured in the light of eternal principles.

## Calendars.

WE ACKNOWLEDGE with thanks a beautiful little hand-painted and lettered calendar from Mr. Pedro Lemos of the firm of Lemos Brothers, Artists, Designers, and Engravers, of Oakland. The little panel picture is a suggestive and helpful illustration of "He leadeth me beside the still waters." This little gem is without price.

"Missionary Calendar for 1909," compiled by A. W. Roffe, published by the Christian Worker Publishing House, 274 Bathurst St., Toronto, Can. It consists of thirteen sheets, the first forming a neat cover. Each day has some appropriate scripture or missionary item of importance, with a cut of some mission field. It is a calendar of inspiration. Price not given. Last year it was twenty-five cents. Address the publisher.

A memorial calendar, by E. Komtzky, Station E, Baltimore, Md. Printed in colors, with great, inspiring thoughts on every page. The author of these calendars anonymously distributed them freely for years to those who were interested in "seed sowing." Altho at the head of a large manufacturing business, he found time to do this work for

the Master. Last year he fell asleep in Jesus. In memory of him and to carry on his work, his wife and family continue for the present to publish the calendar. May it be a blessing wherever it goes.

"Self-denial Calendar and Box" for the benefit of educational and Gospel work among the colored people of the South. A good place to put the pennies and nickels and dimes which otherwise might be spent foolishly. It is sent out by the Southern Missionary Society, Madison, Tenn.

And there are others, and others, for all of which thanks.

★ ★

A novel means that the Red Cross Society has of raising money, is to issue a stamp costing half a cent, to be affixed to letters in addition to postage, for the benefit of work against consumption. In Delaware last year the Red Cross Society adopted a penny Red Cross stamp and sold three thousand dollars worth of them. This year it will issue the stamp in every state. It is not good for postage, but it will bear a message of benevolence and kindness wherever it goes and help the society in its work.

★ ★

## An Unseemly Display.

APRIL 18, 1906, San Francisco was smitten by a mighty earthquake. From palace and hovel, from street and alley, came cries of terror and prayers to God, and weeping and mourning.

The fire followed the earthquake, till the heart of the city was eaten up by the devouring flames. And men and women still prayed and wept and moaned amid the ashes of their dwellings in the days that followed.

December 28 a mightier earthquake smote to destruction sunny Southern Italy and the fair island of Sicily. Sister cities and towns and villages went down in ruins. Coast lands sunk beneath the sea. Islands and their towns and people were engulfed forever. Fire followed the mighty temblor, and suffering indescribable, and praying and mourning fill the devastated district from which people are fleeing in the terror of madness and despair.

Yet in the very midst of this awful suffering, on the night of December 31, 1908, and January 1, 1909, San Francisco went pleasure-mad, revelry-mad, drunken-mad,—a great, mad, bacchanalian carnival,—lasting all the night, till physical powers or money were exhausted, nerves were worn to a frazzle, and jaded men and women, sodden with circean drink and revel, sought homes or saloons. Among the floats and costumes and masques were represented witches and demons and hell. Bacchus and Circe and all the other brood of carnate deities reigned supreme, and Italia's suffering and agony and God were forgotten.

We are not deerying joy and thankfulness. San Francisco has been wonderfully blessed during the past two years notwithstanding all the evils of selfish, human greed she has had to meet, some of which were of her own choosing. The way in which she has been prospered ought to call for real joy, for sincere thankfulness, for devout gratitude to God. From a purely human standpoint, from considerations of ordinary decency, in the lurid, ghastly light of Italy's suffering, affecting so many of San Francisco's Italian citizens, the exhibition of joy ought to have taken on a more seemly display. It was almost a "dancing upon a volcano," "the dance of death."

★ ★

In Labor's Ranks.—The various organizations of Labor, and especially the American Federation of Labor, have been stirred to their very depths by the decision of Justice Daniel Thew Wright, Federal Judge in the District of Columbia, who sentenced, December 23, for Court contempt, pressed by the National Association of Manufacturers, Samuel Gompers to a year's imprisonment, John Mitchell, nine months, and Frank Morrison, six months. These men are respectively president, vice-president, and secretary of the Federation. The opinion was very strong, and what might be called bitter. Protests have poured in

from almost every labor organization in the United States. Appeal has been made to the United States Supreme Court, and demands have been made upon the President by various parties for a review of the case, or pardon, but he has stated that he could not do anything while it was before the Courts. It has stirred up tremendous feeling on the part of organized labor, and doubtless it will create sympathy for the men, from the fact that they are punished for what has been done many times by others who have escaped punishment. There are millions who will ask that if leading labor men are to be imprisoned, why are not leading trust men, who have violated the laws, imprisoned also? The most striking reason in the Judge's sentence is that there has been open and continued defiance of the Courts. The outcome is not yet.

★ ★

## Vicious Legislation.

CONGRESS has reassembled, and it will have pressed upon it legislation of all sorts and kinds, evil and good; and the evil will be so mixed with the good that the average legislator will not be able to determine relative values. For instance: The *Christian Advocate*, of November 26, pleads for five bills which should be "pressed to their passage," and says, "The probability is that the moral sentiment of the country will force their enactment if they can be brought to vote." Three of these are in the interest of temperance and one against gambling, all of which are proper subjects of legislation, for they pertain wholly to civil matters. The fifth one, however, is a Sunday bill—religious legislation pure and simple. It is called by the *Advocate* "a protection against Sunday toil and traffic." It is brought in under the guise of reform; it is rather a step toward the Dark Ages. Every responsible soul in the United States has the right to refuse to work on Sunday if he so desires.

Such bills compel the government to decide between the citizens of different religious beliefs, to discriminate and favor the one, and against the other. It is a step which demands further steps until religious dogmas and tenets are become a never-ending part of legislation. This editorial of the *Christian Advocate* is borrowed almost word for word from an editorial sent out by Wilbur F. Crafts, the Sunday-law champion.

★ ★

A new special delivery postage stamp has been issued by the Government, of a dark-green color; severely plain, but delicately executed. Running diagonally across the face is an illustration of an olive branch, the leaves of which entwine a Mercury hat, symbolic of peace and haste.

★

Our thanks are due to the Rev. S. G. Ayers, D.D., librarian of Drew Theological Seminary Library, Madison, N. J., for the fourteenth printed report of that institution, June 1, 1907, to June 1, 1908.

★

It will be of interest in religious circles to know that the Right Reverend Cosmo Gordon Lang, D.D., Bishop Suffragan of Stepney, and Canon of St. Paul's, has been made Archbishop of York, England.

★

Abraham Ruef was sentenced, December 29, by Judge Lawler, to fourteen years' imprisonment in San Quentin. He was given the limit of the law. Appeal will be made to the higher courts.

★

The agonies through which San Francisco, Valparaiso, Kingston, and Southern Italy have passed, are among the beginnings of the plagues of earth's last days of sin before the Master shall come.

★

Spain's budget shows a deficit of 20,000,000 pesetas—\$4,000,000.