

# EVENTS OF THE CENTURIES.

## There Are Suggestions of Many Things in Our Time.

Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and One, by William Hally of Toronto, at the Department of Agriculture, Ottawa.

A despatch from Washington says:—Fav. Dr. Talmage preached from the following text:—Joel ii, 30, "I will show wonders in the heavens and in the earth."

I propose to show you that the time in which we live is wonderful for disaster and wonderful for blessing, for there must be lights and shadows in this picture as in all others. Need I argue that our time is wonderful for disaster? Our world has had its rough time since by the hand of God it was bowled out into space. It is an epileptic earth—convulsion after convulsion, frosts pounding it with sledge hammer of icebergs and fires melting it with furnaces seven times heated. It is a wonder to me it has lasted so long. Meteors shooting by on this side and grazing it and meteors shooting by on the other side and grazing it, none of them slowing up for safety. Whole fleets of navies and argosies and flotillas of worlds sweeping all about us. Our earth like a fishing smack off the banks of Newfoundland, while the majestic and St. Paul and the Kaiser Wilhelm der Grosse rush by. Besides that, our world has by sin been damaged in its internal machinery, and ever and anon the furnaces have burst, and the walking beams of the mountains have broken, and the islands have shipped a sea, and the great bulk of the world has been jarred with accidents that ever and anon threatened

### IMMEDIATE DEMOLITION.

But it seems to us as if the last hundred years were especially characterized by disaster—volcanic, oceanic, epidemic. I say volcanic because an earthquake is only a volcano hushed up. When Stromboli and Cotopaxi and Vesuvius stop breathing, let foundations of the earth beware! Seven thousand earthquakes in two centuries recorded in the catalogue of the British Association! Trajan, the emperor, goes to ancient Antioch and amid the splendors of his reception is met by an earthquake that nearly destroys the emperor's life. Lisbon, fair and beautiful, at 1 o'clock on the 1st of November, 1755, in six minutes 60,000 have perished, and Voltaire writes of them, "For that region it was the last judgment, nothing wanting but a trumpet!" Europe and America feeling the thro—1,300 chimneys in Boston partly or fully destroyed.

But the disasters of other times have had their counterpart in later times. In 1812 Caracaras was caught in the grip of an earthquake, in 1882 in Chile 100,000 square miles of land by volcanic force upheaved to four and seven feet of permanent elevation, in 1854 Japan felt the geological agony: Naples shaken in 1857, Mexico in 1858, Mendoza in 1861, Manila terrorized in 1863, the Hawaiian Islands by such force uplifted and let down in 1871; Nevada shaken in 1871, Antioch in 1872, California in 1872, San Salvador in 1878, while in 1883 what subterranean excitement! Ischia, an island of the Mediterranean, a beautiful Italian watering place, vineyard clad, surrounded by all natural charm and historical reminiscence; yonder Capri the summer resort of the Roman emperors; yonder Naples, the paradise of art—this beautiful island suddenly toppled into the trough of the earth, 8,000 merry-makers perished, and some of them so far down beneath the reach of human obsequies, that it may be said of many a one of them, as it was said of Moses.

### "THE LORD BURIES HIM."

Italy, all Europe weeping, all Christendom weeping where there were hearts to sympathize and Christians to pray. But while the nations were measuring that magnitude of disaster, measuring it not with the golden rod like that with which the angel measured heaven, but with the black rule of death, Java of the Indian archipelago, the most fertile island of all the earth, is caught in the grip of the earthquake, and mountain after mountain goes down and city after city until that island, which produces the best beverage of all the world, produced the ghastliest catastrophe. One hundred thousand people dying, dead! Coming nearer home, on Aug. 31, 1886, the great earthquake which prostrated one-half of Charleston, S.C.

But look at the disasters cyclonic. At the mouth of the Ganges are three islands—the Hattiah, the Sundep and the Dakin Shabazpore. In the midnight of October, 1877, on all those three islands the cry was, "The waters!" A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned. Only those saved who had climbed to the top of the highest trees! Did you ever see a cyclone? No. Then I pray God you may never see one. I saw a cyclone on the ocean, and it swept us 800 miles back from our course, and for thirty-six hours during the cyclone and after it we expected every moment to go to the bottom. They told us before we retired at 9 o'clock that the barometer had fallen, but at 11 o'clock at night we were awakened with the shock of the waves. All the lights out. Crash went all the lifeboats. Waters rush

ing through the skylights down into the cabin and down on the furnaces until they hissed and smoked in the deluge.

### SEVEN HUNDRED PEOPLE

praying, shrieking. Our great ship poised a moment on the top of a mountain of phosphorescent fire and then plunged down, down, down until it seemed as if she never would again be righted. Ah, you never want to see a cyclone at sea.

But now I turn the leaf in my subject, and I plant the white lilies and the palm tree amid the nightshades and the myrtle. This age no more characterized by wonders of disaster than by wonders of blessing—blessing of longevity; the average of human life rapidly increasing. Forty years now worth 400 years once. Now I can travel from Manitoba to New York in less than three days. In other times it would have taken three months. In other words three days now are worth three months of other days. The average of human life practically greater now than when Noah lived, with his 950 years, and Methuselah lived his 969 years.

Blessings of intelligence: The Salmon P. Chase and the Abraham Lincoln and the Henry Wilsons of the coming time will not be required to learn to read by pine knot lights or seated on shoemaker's bench, nor will the Fergusons have to study astronomy while watching the cattle. Knowledge rolls its tides along every poor man's door, and his children may go down and bathe in them. If the philosophers of a hundred years ago were called up to recite in a class with our boys and girls, those old philosophers would be sent down to the feet of the class because they failed to answer the questions! Free libraries in all the important towns and cities of the land. Historical alcoves and poetical shelves and magazine tables far all who desire to walk through them or

### SIT DOWN AT THEM.

Blessings of quick information. Newspapers falling all around us thick as a September equinoctial. News three days old rancid and stale. We see the whole world twice a day—through the newspaper at the breakfast table and through the newspaper at the textable, with an "extra" here and there between.

Blessings of gospel proclamation: Do you not know that nearly all the missionary societies have been born within a hundred years and nearly all the Bible societies and nearly all the great philanthropic movements? Christianity is on the march while infidelity is dwindling into imbecility. While infidelity is thus dwindling the wheel of Christianity is making about a thousand revolutions in a minute.

Wonders of self-sacrifice. A clergyman told me in the northwest that for six years he was a missionary at the extreme north, living 400 miles from a post office and sometimes, the thermometer 40 degrees below zero, he slept out of doors in winter, wrapped in rabbit skins woven together. I said: "Is it possible? You do not mean 40 degrees below zero?" He said, "I do, and I was happy." All for Christ! Where is there any other being that will rally such enthusiasm? Mothers sewing their fingers off to educate their boys for the Gospel ministry. For nine years no luxury on the table until the course through grammar school and college and theological seminary be completed. Poor widow putting her mite into the Lord's treasury, the face of emperor or president impressed upon the coin not so conspicuous as the blood with which she earned it. Millions of good men and women, but more women than men, to whom Christ is everything. Christ first and Christ last and Christ forever.

These things I say because I want you to be alert. I want you to be watching all these wonders unrolling from the heavens and the earth. God has classified them, whether calamitous or pleasing. The divine purposes are harnessed in traces that cannot break and in alights that cannot loosen and are driven by reins they must answer.

### I PREACH NO FATALISM.

So I rejoice day by day. Work for all to do, and we may turn the crank of the Christian machinery this way or that, for we are free agents. But there is the track laid so long ago no one remembers it—laid by the hand of the Almighty God in sockets that no terrestrial or satanic pressure can ever effect. And along the track the car of the world's redemption will roll and roll to the Grand Central depot of the millennium. I have no anxiety about the track. I am only afraid that for our indolence and unfaithfulness God will discharge us and get some other stoker and some other engineer. The train is going through with us or without us. So, my brethren, watch all the events that are going by. If things seem to turn out right, give wings to your joy. If things seem to turn out wrong, throw out the anchor of faith and hold fast.

Those of you who are in midlife may well thank God that you have seen so many wondrous things, but there are people alive to-day who

may live to see the shimmering veil between the material and the spiritual world lifted. Magnetism, a word which we cover up our ignorance, will yet be an explored realm. Electricity, the fiery courier of the sky, that Benjamin Franklin lassoed and Morse and Bell and Edison have brought under complete control, has greater wonders to reveal. Whether here or departed this life, we will see these things. It does not make much difference where we stand, but the higher the standpoint, the larger the prospect. We will see them from heaven if we do not see them from earth.

Oh, what a grand thing it is to have ships telegraphed and heralded long before they come to port, that friends may come down to the wharf and welcome

### THEIR LONG ABSENT ONES!

So to-day we take our stand in the watch tower, and through the glass of inspiration we look off and see a whole fleet of ships coming in. That is the ship of peace, flag with one star of Bethlehem floating above the top gallants. That is the ship of the church; mark of salt water high upon the smokestack, showing she has had rough weather, but the Captain of Salvation commands her and all is well with her. The ship of heaven, mightiest craft ever launched, millions of passengers waiting for millions more, prophets and apostles and martyrs in the cabin, conquerors at the foot of the mast, while from the rigging hands are waving this way as if they knew us, and we wave back again, for they are ours. They went out from our own households. Ours! Hall hall! Put off the black and put on the white. Stop tolling the funeral bell and ring the wedding anthem. Shut up the nearse and take the chariot.

Now the ship comes around the great headland. Soon she will strike the wharf and we will go aboard her. Tears for ships going out. Laughter for ships coming in. Now she touches the wharf. Throw out the plank. Block not up that gangway with embracing long lost friends, for you will have eternity of reunion. Stand back and give way until other millions come aboard her. Farewell to sin! Farewell to struggle! Farewell to sickness! Farewell to death! Blessed are all they who enter in through the gates into the city.

## THE S. S. LESSON.

INTERNATIONAL LESSON, DEC. 29.

Text of the Lesson, Review of the Quarter's Lesson. Golden Text, Rom. viii., 34.

Lesson I.—Joseph sold into Egypt (Gen. xxxvii, 12-36). Golden Text, Acts vii, 9. "The patriarchs, moved with envy, sold Joseph into Egypt, but God was with him." When a little child is taken from a home, everything the child has ever worn or used or played with touches the mother's heart and brings her child before her. So if we are in right relations with our absent Lord everything in the book will speak to us of Him, and the hatred and cruelty of Joseph's brethren to the brother whom the father so loved will suggest the treatment which Christ received from His brethren, the Jews, and the believing heart will say with deep gratitude, "All for me."

Lesson II.—Joseph in prison (Gen. xxxix, 20; xl, 15). Golden Text, Gen. xxxix, 21. "But the Lord was with Joseph and showed him mercy." It is written of him both as slave and prisoner that the Lord was with him and he was a prosperous man (xxxix, 2, 23). It is hard to wait day by day under adverse and trying circumstances and see no prospect of deliverance, and be seemingly forgotten by those whom we have befriended and who might be used to help us if they were not so selfish and ungrateful.

Lesson III.—Joseph exalted (Gen. xli, 38-49). Golden Text, I Sam. ii, 30. "Them that honor Me I will honor." From the prison he is suddenly exalted to be ruler over all the land of Egypt and second to Pharaoh (43), and this when he was but 30 years of age, the age at which our Lord Jesus began His public ministry. It was all accomplished without effort on the part of Joseph. The Lord did it all in His own good time and way.

Lesson IV.—Joseph and his brethren (Gen. xlv, 1-15). Golden Text, Rom. xii, 21. "Be not overcome of evil, but overcome evil with good." After perhaps 20 years He who performed all things for him enabled him to heap coals of fire upon the heads of those who had treated him so cruelly (Rom. xii, 20), and how lovingly he did it when he said, "Be not grieved nor angry with yourselves, for God did send me before you to preserve life" (verse 5). So the Jews shall one day see Jesus their brother, as the one whom God sent to prepare life for them, even life eternal (Isa. xxv, 9; Zech. xii, 10).

Lesson V.—Death of Joseph (Gen. I, 15-20). Golden Text, Ps. xc, 12. "So teach us to number our days that we may apply our hearts unto wisdom." It is a very great trial to have one's love or motives or sincerity questioned, and that Joseph's brethren should come to him with a request for forgiveness after they had enjoyed his forgiveness for 17 years was a great grief to him. It must be a grief to our Lord when those whom He has washed and

## LIFE IN A BOER REFUGEE CAMP.



LISTENING TO THE BAND.

This illustration is a curious commentary on the wild statements made by pro Boers about the treatment of Boer women and children in camps.

sanctified and justified question their salvation and seek to obtain it by their own works instead of thanking Him for the full benefit of His finished work, bestowed freely upon them.

Lesson VI.—Israel oppressed in Egypt (Ex. i, 1-14). Golden text, Ex. ii, 24. "God heard their groaning and God remembered His covenant." God permits the devil and his people seemingly to have their own way, yet He works by them or in spite of them all the good pleasure of His will and the highest interests of His people.

Lesson VII.—The childhood of Moses (Ex. ii, 1-10). Golden Text, Prov. xxii, 6. "Train up a child in the way he should go and when he is old he will not depart from it." What a striking providence that the daughter of Pharaoh, the man who was seeking to destroy Israel and had given commandment to kill all the male children, should bring up as her own son one of these male children, destined by God to be the deliverer of Israel from the power of Egypt!

Lesson VIII.—World's Temperance lesson (Isa. v, 8-30). Golden Text, Isa. v, 22. "Woe unto them that are mighty to drink wine." These six woes upon the covetous, the drunkard, the desperately wicked, the perverse, the worldly wise and the haters of righteousness are a kind of parallel with the eight woes upon the scribes and Pharisees of Math. xxiii.

Lesson IX.—The call of Moses (Ex. iii, 1-12). Golden Text, Ex. iii, 12. "Certainly I will be with thee." When Moses was 40 years old he supposed that his brethren would have understood how that God by his hand would deliver them (Acts vii, 25), but they understood not, for the time had not come, and Moses had not been authorized. He was 40 years ahead of time. But now after keeping sheep for forty years God calls him and commissions him to lead Israel out, but he must understand that he is only an instrument in the hand of the Lord, that he is nothing, but God is everything and will do all by His power.

Lesson X.—Moses and Pharaoh (Ex. xi, 1-10). Golden Text, Isa. lxiii, 9. "The angel of His presence saved them. When Moses and Aaron went to the rulers in Israel with their God-given credentials, they were accepted by the people as the Lord's messengers, but when they went to Pharaoh with the demand from the Lord that he should let Israel go they were scorned and turned away with contempt (iv, 29-31; v, 1-4). So God humbled Pharaoh and his people by ten dreadful plagues.

Lesson XI.—The Passover (Ex. xii, 1-17). Golden Text, I Cor. v, 7. "Christ, our Passover, is sacrificed for us." There is no salvation from death, the consequence of sin, but by death, the death of a substitute. This is seen in the animals slain by God's own hand to provide the redemption clothing for Adam and Eve (Gen. iii, 21); also in the ram offered on the altar in Israel's stead (Gen. xxii, 13) and here in the Passover lambs whose blood sprinkle saved the lives of the firstborn—all sacrifices being typical of the great sacrifice of Him by whose blood alone sin can be put away (Acts iv, 12).

Lesson XII.—The passage of the Red Sea (Ex. xiv, 13-27). Golden Text, Ex. xv, 1. "I will sing unto the Lord, for He hath triumphed gloriously." The Lord who made a way through the Red Sea and triumphed over the hosts of Pharaoh is the same who afterward in the fullness of time, became the Son of Mary, God manifest in the flesh, the Creator of all things, whose goings forth have been from of old, from everlasting, the only Savior of sinners, the only Judge of all mankind.

### CODFISH, EGGS AND MEAT.

The mother codfish is prolific, the roe of a large one containing as many as 9,000,000 eggs. Nature seems to have provided for a much larger supply of cod than we are obtaining. But the eggs, floating on the surface of the water to hatch, are destroyed by millions. Codfish eat anything that comes along—from tacks to sharks' teeth. In the stomach of a large specimen two ducks were found. The fish weighed as much as 150 pounds, and the biggest are four and a half feet in length. One man has caught 600 in a day of eleven hours on the Newfoundland bank with a hard line. Eighty men take on an average of 1,600 a day on the Dogger bank. Newfoundland is the headquarters of dried cod.

### SHE BECAME TIRED.

He was exploiting the good qualities of a chum of his to a young lady friend, and this was what he said:—

"Smith is one of the best fellows in the world. Why, do you know, he actually takes the entire care of his old parents."

"Well," answered the young lady, "what of it? He is only doing his duty."

"But he gives away nearly a third of his income in charity."

"He ought to."

"And he is the companion of everybody in distress."

"That is nothing more than is expected of him."

"And he treats all animals as if they were human beings."

And he mentioned a hundred more virtues.

The lady became very tired and told him so.

Moral—Never praise your "chum" too much to others.

### INTERVIEWING THE TRAMPS.

A university professor, during his summer holiday, has been travelling about England asking every tramp that he has met why he didn't work. He interviewed 2,000 vagrants, and, classifying them according to the various reasons they gave for not earning their daily bread in an orthodox manner, we get the following:—658 said they were willing to work but could not obtain any; 445 could not give any reason that would hold water; 305 thought no one ought to have to work, and if some people were foolish enough to do so—well, they intended living on those said people; 407 were on their way to procure work at distant towns, having letters in their possession promising them employment at the said towns, and the remaining 194 were waiting for relatives to die and leave them their money.



GIRL'S COSTUME.

8 to 14 Years.

Bolero effects are always becoming to little girls, and are in the height of present styles. The very pretty costume shown is suited to many materials and combinations, but, as illustrated, is made of Napoleon blue tulle cloth with trimming of black velvet ribbon, chemisette and undersleeves of soft blue tulle dotted with black, and is worn with a sash of wider velvet ribbon.

The skirt is cut in three places, a gored front and circular sides, and is lengthened by a graduated circular flounce seamed to the lower edge. The foundation for the waist is a smoothly fitted body lining. On it are arranged the full chemisette and the bolero fronts, the trimming being extended on the back to complete the effect. The skirt, having inverted plaits or gathers at the back, is joined to the waist, and with it closes invisibly at the centre. The sleeves are double, in conformity with the latest styles, but are quite simple notwithstanding that fact. The full under portions, or puffs, are arranged over, and joined to the plain lining, while the upper sleeves are made separately and drawn over the whole. To cut this costume for a girl of 10 years of age 6 yards of material 21 inches wide, 5 yards 27 inches wide or 3½ yards 44 inches wide will be required, with 1½ yards 21 inches wide for the chemisette and undersleeves.