

THE
Present Truth

"Sanctify them through Thy truth: Thy Word is truth."—John xvii. 17.

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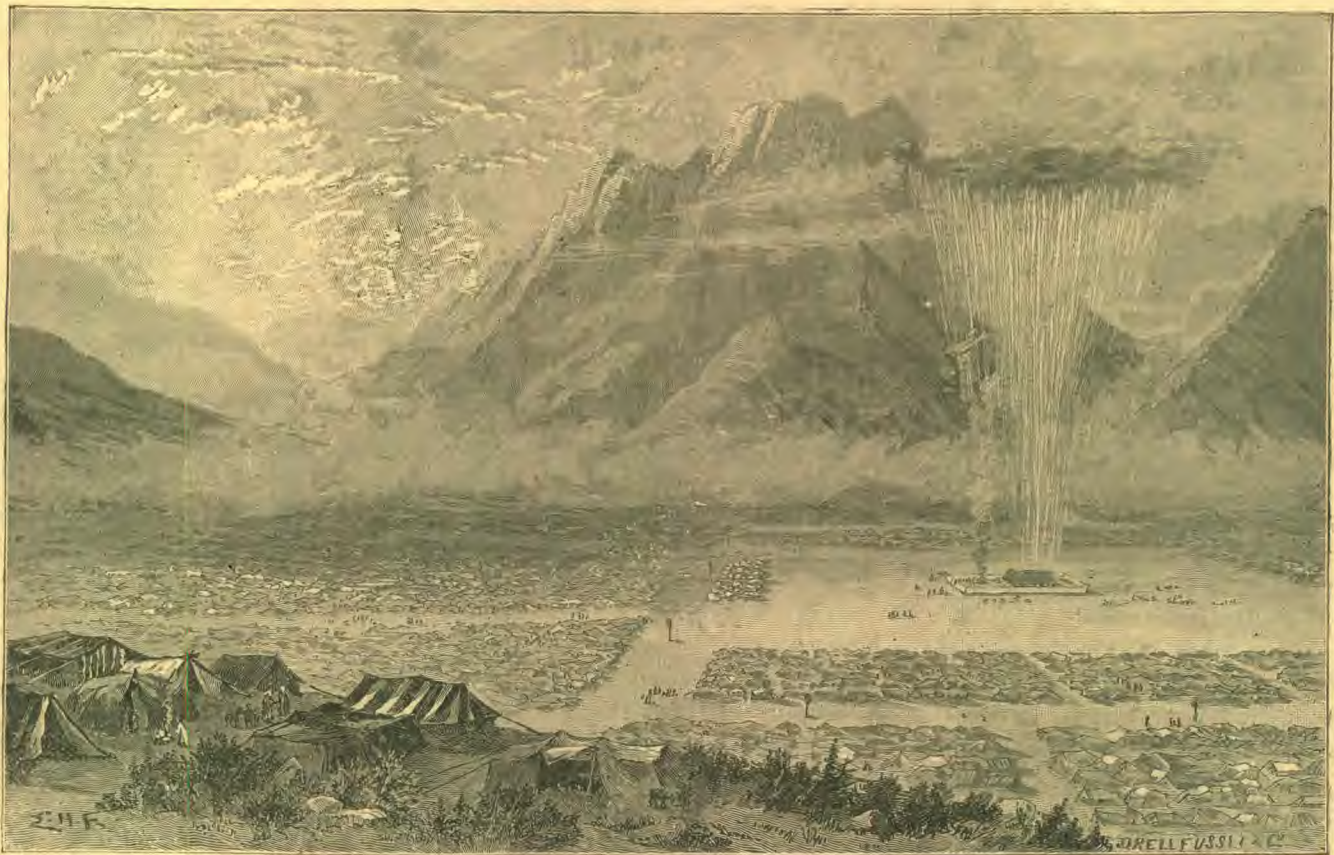
No. 10.

THE JOYFUL SOUND.

"THE heavens are Thine, the earth also is Thine; as for the world and the fulness thereof, Thou hast founded them. The north and the south Thou hast created them; Tabor and Hermon shall rejoice in Thy name. Thou hast

the mercies of the Lord, and makes known His faithfulness. See verse 1. The "joyful sound" which is to be proclaimed "to all generations" is none other than the "good tidings of great joy, which shall be to all people." Luke ii. 10. It is the Gospel, that we have before us, for it alone is the theme

from the Hebrew word for "righteousness." Righteousness is God's character, which is His law; for He rules by Himself; His own being is the law of the universe. Of this righteousness the law of ten commandments is the summary. "All Thy commandments are righteousness." Ps. cxix.



THE CAMP OF ISRAEL AT SINAI.

a mighty arm; strong is Thy hand, and high is Thy right hand.

"JUSTICE and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted." Ps. lxxxix. 11-16,

It is thus that the Psalmist sings of

of the whole Bible, from Genesis to Revelation.

Let us fix our attention specially upon verses 14 and 15 of the Psalm from which we have quoted: "Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance."

First note the words "justice" and "habitation." The first is rendered

172. "All unrighteousness is sin" (1 John v. 17), and "sin is the transgression of the law." 1 John iii. 4. Therefore all righteousness is obedience to the law. So we may read that righteousness, or law, is the habitation of God's throne.

But if we look at the margin we shall find "establishment" given as an alternative reading for "habitation." This brings us a little closer to the idea of the original Hebrew word, which means, "basis" or "foundation," which

is the word given in the Revision. So the sum of the first part of Ps. lxxxix. 14 is that God's righteousness, or His law, is the foundation of His throne. His kingdom is established upon and by righteousness.

FROM this throne of righteousness or law the "joyful sound" proceeds. It is the "throne of grace" to which we are exhorted to "come boldly," "that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16. It is there that "mercy and truth are met together," and "righteousness and peace have kissed each other." Ps. lxxxv. 10.

BUT if we should let the story rest here, some sincere souls would be sure to get frightened later on, and others would accuse God of not being equal in all His ways, even as they have already done. So let us read further about this same throne of grace, whence the joyful sound of the Gospel of grace proceeds.

THE Apostle John was permitted to see this throne in heaven. That it was the throne of grace, we may be sure from the fact that in the midst of it "stood a Lamb as it had been slain," and also that at the very time he saw it songs of thanksgiving for redemption through His blood were being sung. See Rev. v. 6, 9. Now read: "And out of the throne proceeded lightnings and thunderings and voices." Rev. iv. 5.

Is that "the joyful sound" of which the Psalmist speaks? Can there be any joyful sound in thunderings?—It is even so. Examine the Revised Version, and you will see that "the joyful sound" is really "the trumpet sound." The "everlasting Gospel" of peace is proclaimed "with a loud voice." See Rev. xiv. 6, 7. An incident in the life of Christ on earth may help to make it clear. When the hour had come that He should be glorified, He prayed, "Father, glorify Thy name. Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again. The people, therefore, that stood by, and heard it, said that it thundered; others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes." John xii. 28-30.

JESUS did not need that assurance

from heaven; but the people did. Was it not a joyful sound? Can there be any more joyful news than that God is glorified in the man Christ Jesus? That is salvation for mankind. Yet the people at that time did not know the joyful sound. Some were discerning enough to perceive that it was an articulate voice from heaven; but to the most of them it was ordinary thunder. They did not know the day of their visitation.

"THE God of glory thundereth." "The voice of the Lord is powerful; the voice of the Lord is full of majesty." Ps. xxix. 3, 4. "God thundereth marvellously with His voice; great things doeth He which we cannot comprehend." Job xxxvii. 5. The terrible voice of reproof with which God makes "the pillars of heaven tremble," is but a small whisper of His greatness. What wonder, then, that no soul could comprehend if He should thunder with all His power. See Job xxvi. 11, 14, R. V.

BUT "blessed is the people that know the joyful sound" of the thunderings that come from His throne of righteousness and grace. They who do, will be able to say, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned; and in keeping of them there is great reward." Ps. xix. 7-11. For let it not be forgotten that the joyful sound that proceeds from the throne of God is but the voice of His law. To the unbeliever it is a thunder of wrath; to the believer it is the voice of mercy and peace, for God speaks only peace to His people. Ps. lxxxv. 8.

WHEN God came from Sinai, and from His right hand a fiery law went forth for His saints, it was because "He loved the people." Deut. xxxiii. 2, 3. "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." Rom. v. 20. "By the law is the knowledge of sin." Rom. iii. 20. Therefore it was that the entering

of the law made the offence to abound, or be seen to be "exceeding sinful." Rom. vii. 13. At Sinai the law appeared in its greatest majesty and awfulness; therefore it is at Sinai that the awful and deadly nature of sin is seen. "But where sin abounded, grace did much more abound." Therefore the greatest exhibition of the grace of God is to be seen at Sinai.

YET it was there that the God of glory thundered. "There were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Ex. xix. 16, 19. Mount Sinai was a representation of God's throne, and indeed, it was for the time His throne; because "the Lord came down upon Mount Sinai, on the top of the mount" (Ex. xix. 20), and it was the embodiment of His law.

"AND all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that His fear may be before your faces, that ye sin not. *And the people stood afar off, and Moses drew near unto the thick darkness where God was.*" Ex. xx 18-21.

NOTICE that while the people "removed and stood afar off" as God thundered forth His law, "Moses drew near unto the thick darkness where God was." God did not want the people to be afraid of Him. Moses told them not to fear, because God had come only to prove them. What had He come to prove?—Their faith and trust; for that is what God always tries. He proved Abraham as to his faith, and then confirmed His promise to him with an oath. That test and that oath were for the benefit of all people after him, including us and those who stood at the base of Sinai. They, as well as we, had the history of Abraham and of God's dealings with him. If they had fully trusted God, and relied upon His oath, nothing

could have made them afraid, for they would have known that "He cannot deny Himself." His oath pledged Himself and His own existence to save them and us by His righteousness. It was a token of "His great love wherewith He loved us." So then though we hear the thunders of His righteousness, we need but nestle the closer to Him in loving confidence.

If we have a friend and protector, the more powerful he is the more we can trust him. Every fresh evidence of his power is but an additional cause for us to rejoice in it. So when God at Sinai showed the might of His terrible acts, and the glorious majesty of His kingdom, it was that the people might know how secure they are when trusting in Him.

THE law is not against the promises of God. Gal. iii. 21. On the contrary, it is in full harmony with them, since it is a part of them. "I will put My law in their inward parts, and write it in their hearts." Therefore however great and terrible its requirements, we may "know that His commandment is life everlasting." John xii. 50. Though its righteousness be so great that it can be fitly expressed only in a voice of thunder that shakes the earth, it is to all who believe His Word and His oath but a "joyful sound," because it makes known to us what great things God does for us. The Holy Spirit comes first with strong conviction of sin by the law, but even so He is only a comforter.

"BLESSED is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." Moses knew the joyful sound. To him the things of God were not idle tales, but they were realities. "He endured as seeing Him who is invisible." So, trusting in God's promise and oath, he knew that no matter with how great a voice God spoke, He could speak only peace to His people. Therefore He drew near to the secret place of God, and was shut in with His glory. The Lord talked with him face to face.

"AND it came to pass, when Moses came down from Mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses wist not

that the skin of his face shone by reason of His speaking with him." Ex. xxxiv. 29, R. V. He was walking in the light of God's countenance, because he knew the joyful sound of the Gospel. He knew that in the Gospel the righteousness of God is revealed to those who believe (Rom. i. 16, 17), and so he found the thundering mount to be a mount of blessing; the throne of glory was a throne of grace; the thunder of the law is but a joyful sound to those who accept the Gospel of the grace of God.

IT was better that the people should have God speak to them through Moses, than that He should not speak to them at all. It was better that they should get some idea of the glory of God's face, by the reflection of it in the face of Moses, than that they should see no glory at all. But it would have been much the best if they had been able to listen to God's own voice, and look upon His glory with unveiled face. And this would have been their privilege, if they had but believed as Moses did; for "God is no respecter of persons." Instead of that, they could not endure even the glory that shone from the face of Moses, because "their minds were blinded."

God's glory is His character. This is true in every sense of the word. The exceeding brightness that surrounds Him, and proceeds from Him, is from His righteousness. Man was "crowned with glory and honour" until he sinned, and then he came short of the glory of God. Rom. iii. 2, 3. The glory of the saints in the world to come will be but the shining forth of the righteousness of God which is in them by faith.

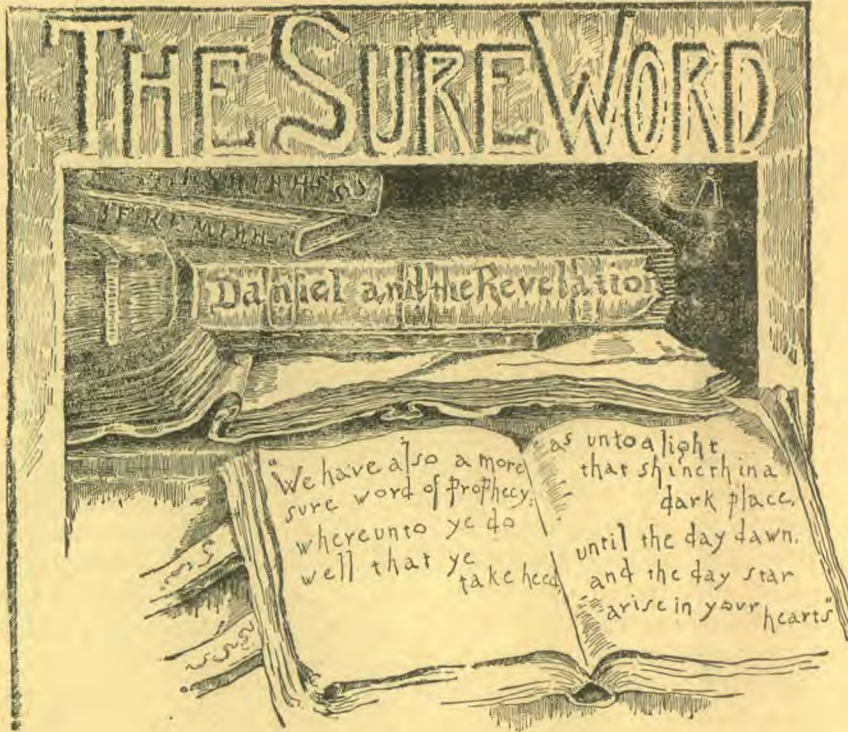
THIS glory, which is but "the light of His countenance," is for all those who by faith in God's promise hear only a joyful sound even in the thunders of His law. It is to such a joyful sound, because they know that it does not tell them what God requires them to try to do, but what He has sworn to do in them. "Hear, and your soul shall live." Hearing the law in that way, they are able to behold the glory of the Lord "with unveiled face," and so, "reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

INCREASING IN KNOWLEDGE.

ALTHOUGH we may be filled with the knowledge of the will of God, that does not mean that there will ever come a time when we may not learn more. In the very next verse to the one in which the apostle prays that we may be "filled with the knowledge of His will in all wisdom and spiritual understanding," He also prays that we may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. i. 9, 10. How can we be filled with knowledge, and at the same time be increasing in knowledge? We could not, if it were our own wisdom with which we were filled. When one is filled with his own wisdom, that effectually shuts him off from learning any more.

But the wisdom of God, like his love, "is broader than the measure of man's mind." While a man may be filled with that wisdom, he never exhausts the measure of it. He may know nothing but the wisdom of God, but yet there will be infinite depths of Divine wisdom of which he is ignorant. When God gave wisdom and understanding to Solomon, He also gave him "largeness of heart." The mind will expand, as it receives the wisdom that comes from God, so it can increase in knowledge. This keeps the men whom God instructs from becoming vain and haughty. The balance keeps even all the time. He who has become acquainted with God, knows that to all eternity he will be infinitely inferior to God, and so the knowledge of God produces humility.

Despair.—The military system of Europe, with its mechanical crushing out of personal freedom and its drilling to take life, leads those who are swept into it to put little value upon their own lives, if we may judge by statistics which show that the proportion of suicides is far higher in the army than in civil life. Late statistics show that from 1881 to 1893 no fewer than 105,327 persons in Germany violently terminated their own existence. In all countries, it is true, the rate of suicides is increasing. It is one of Satan's ways of making sure of his harvest. He lures men away from God and hope, and then leaves them to despair as a reward for serving him. The only bright and hopeful thing in this world is the true Light that shines for all who will walk in it.



THE EASTERN QUESTION.

WHAT ITS SOLUTION MEANS TO ALL THE WORLD.

No. 1.—A LOOK AT THE PAST.

NO RESPECT OF NATIONS WITH GOD.

"THERE is no respect of persons with God." And there is likewise no respect of nations with God. There being no respect of persons with God, and nations being composed only of persons, it is impossible that there should be respect of nations with God. Now everybody who has ever read the Bible knows full well that in ancient times God dealt with nations, calling them by name, and sending them direct and special messages. Who does not know the story of Jonah and Nineveh? But Nineveh was the great capital of the mighty nation of the Assyrians.

Read carefully the following passage: "In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that

are upon the ground, by My great power and by my outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they

shall till it, and dwell therein." Jer. xxvii. 1-11.

There are no less than five nations distinctly called by name, and a definite message sent to each one as to His purposes concerning them and a sixth nation, Babylon. And no one can deny that in these messages the Lord, the God of Israel, made a perfectly fair proposition. He having made all things, His is the right to bestow any or all as seems best to Him. And now in the wisdom of His own counsels, for the accomplishment of His own great purpose, He had given all the nations to the control of Nebuchadnezzar, king of Babylon. Accordingly He sends to the people concerned the announcement of this fact, and calls upon them for their own good to accept this arrangement. He tells them that if they will willingly accept it and voluntarily submit to the government of the king of Babylon, it will be well with them,—they can remain in their own land in peace. But if they refuse to submit, then they will not only be subdued by the power of Nebuchadnezzar, but will be carried away from their own native country into a strange land.

Certainly no one could ask for a fairer proposition than this. But those people were like too many others, and thought their own way the best, and refused to believe the Lord, that it might be well with them and that they might so abide in peace; and so they were obliged by sorrowful experience to learn that they had better have believed the Lord, and in their sorrowful experience continually wish that they had believed the Lord. Even Jerusalem, the Lord's chosen city, and Judah, the Lord's own people, refused to believe the word of the Lord, and so refused to yield to the dominion of Nebuchadnezzar. They rebelled, joined in alliance with Egypt, and sustained a long and terrible siege before they would submit. But by Jeremiah the Lord repeated to them His purpose with the king of Babylon, and continually called upon them peaceably to submit, and assured them that Egypt and every other resource would be absolutely unavailing. For thus saith the Lord, "Behold Pharaoh's army, which is come forth to help you, shall return to Egypt, into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord: Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten

the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. Jer. xxxvii. 8-10.

GOD'S OVERRULING PURPOSES IN THE AFFAIRS OF NATIONS.

ONE point in the great purpose of God in bringing all nations under the sway of Nebuchadnezzar, was that He might the better bring to them the knowledge of Himself and His great power and wisdom to lead men in the right way. For after Nebuchadnezzar had subdued all the kingdoms and nations unto himself, he published to "all people, nations and languages, that dwell in all the earth" "the signs and wonders which the high God" had wrought toward him. Read Daniel iv. God knew long before, to what point Nebuchadnezzar would come in the knowledge of Himself, and what use He could make of this king in spreading to the nations the knowledge of God. And for this cause He brought the nations in subjection to him. The nations did not know this, but God knew it, and the nations should have believed the message of the Lord when He sent to them the word that even for their own temporal good they should willingly submit to the authority of the king of Babylon. In all this God was showing to the nations in that time, and it is written to show to the nations in all time, that "God rules in the kingdom of men, and giveth it to whomsoever He will;" and that God has His own wise purpose to accomplish with the nations and kingdoms, even though the people may not know it, and though they will not believe it.

Now it is impossible to think that God dealt so personally with the nations of old, and yet that He has nothing to do with the nations now. It is certainly true that, as God is no respecter of persons, He is no respecter of nations, and He has His thought upon the nations of to-day, and has His purposes concerning, these as really as of old, or at any other time in the world's history. God's ways have not changed; but the people and nations have forgotten or will not believe that God still rules in the kingdoms of men and works out through them His own deep counsels and wondrous purpose. And now the Government and people of England, yes of all the nations of Europe and even America, have, and have long had, their attention fixed

upon the Government of Turkey. The Government of Turkey is a perplexity to the powers of Europe; and the powers of Europe are a puzzle to the people in their dealings with this perplexity. Is it true then that in this great question that vexes the mightiest powers and puzzles the peoples of the world, God has no part? Is it true that this world-absorbing question is outside the attention of God who of old time always ruled in the affairs of men? No; it is not true. God is "the same yesterday and to-day and for ever." With Him "is no variable-ness, neither shadow of turning." His love and care is as great for the great nations of to-day as it ever was for nations great or small in all time. His particular attention is not slackened with reference to these now any more than with those of old. In the words by His prophets were His counsels made known concerning the nations of old, and in these likewise are His counsels concerning the nations of to-day. And His purposes with the nations of to-day can be read in the books of the prophets of God, as certainly as they can be read there concerning the nations of old.

THE BREAKING UP OF THE ROMAN EMPIRE.

THREE distinct portions of Scripture are devoted to the Turkish power. Let us carefully and candidly examine these, that we may see what word the Lord has for us in this our day. The only organised nation within the bounds of history when the Bible record was closed—A. D. 98—was the Roman Empire. The one only nation therefore above all others that could be considered first of all was the Roman Empire and the Roman power. This power and such as might succeed it in the course of time were the only ones that could be directly dealt with, because Rome was not only the one great power of the world, but within its bounds was also the very centre and pivot of God's work and purpose concerning the whole world for all time. The Roman Cæsar Augustus had decreed that "all the world should be taxed," when Christ the Saviour of the world was born. By the authority of Rome in the Roman governor of Judea Christ was delivered to be crucified. Roman soldiers watched the tomb, and the Roman seal was upon the tomb, that was burst at the resurrection of the Prince of Life. Rome therefore being the great power of the world, and being also the centre of

God's cause and purpose in the world for all time, it could not possibly be anything else than the first world-power to be dealt with by the Lord, and in the nature of things next the nations which should follow it to the end of time.

God had in old time foretold the fall of Babylon and the succession of Medo-Persia to her place of power in the world. He had told of the passing of this power from Persia and Media to Grecia, and from Grecia to Rome. And now, before closing the book of His counsels He would tell of the fall of Rome and the passing of power from her to others who should succeed. In the line of the Seven Trumpets of the book of Revelation is given the breaking up of the mighty empire and power of Rome. There are three great lines of prophecy in the book of Revelation, that run by sevens, and all extend to the end of time—the Seven Churches, the Seven Seals, and the Seven Trumpets. The line of the Seven Churches is the Lord's messages to the seven stages of the church to the end of time, and treats only of the church. The line of the Seven Trumpets marks the great events in the ruin of the Roman power, and what should follow to the end of time, and thus treats only of the world; while the line of the Seven Seals treats of the church and the world as they would be related to the end of time, and thus treats of both.

The trumpet itself is the symbol of war. And in this alone is a suggestion that the seven trumpets would announce wars. But as the Roman power was the centre of all, it would have to announce wars with Rome. The first four trumpets give the fall of the Western Empire of Rome. The fifth and sixth trumpets give the fall of the Eastern Empire of Rome. And the seventh trumpet gives the fall of all nations and of the world itself. Let anyone read Rev. chapters viii. and ix. and chaps. xi. 15-19; xvi. 18-20, and he can see for himself that the seventh trumpet ends all things of earth. The best exposition of the first six of the seven trumpets is Gibbon's "Decline and Fall of the Roman Empire," in the accounts of the Goths, the Vandals and the Huns; and of the Mohammedan Arabs and the Turks. By reading of the first trumpets in the eighth chapter it will be seen that a dreadful state of things is contemplated. Yet the last three are so much worse than the first ones that "Woe" is the chief characteristic of these. "I beheld and heard an

angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound." Rev. viii. 13.

THE RISE OF THE TURKISH POWER
IN PROPHECY AND HISTORY.

THE fifth trumpet, the first woe, marks the rise and spread of the Mohammedan power; and the history that most clearly shows the fulfilment of the prophecy is found in chapters l. and li. of Gibbon's "Decline and Fall of the Roman Empire." Anyone reading together Rev. ix. 1-4, 7, 8, and these two chapters of the history, cannot fail to see that the history is but the complement of the prophecy, especially Rev. ix. 4 and Gibbon, chapter li. par. 10. This portion of the Scripture, it will be seen, views the rise of Mohammedanism and the time when they had a king over them, and then there is appointed a period of "five months"—one hundred and fifty days, and each day for a year (as used in symbolic prophecy. Eze. iv. 6), one hundred and fifty years—in which they were to hurt men. And from this time when they had a king over them they take on a specially destructive character, for the Word says, "They had a king over them . . . whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Verse 11. The margin of the verse gives the meaning of this name in both tongues, which is "A Destroyer." And as the Roman Empire is the leading thing contemplated in the prophecy, it is this, or what remained of it, which was to be destroyed by this destroyer.

In speaking of the events *preceding* the time when these men "had a king over them" the historian says:—

In this *shipwreck of nations*, some surprise may be excited by the escape of the Roman Empire, whose relics . . . were dismembered by the Greeks and Latins.—*Chap. lvi. par. 13.*

But now that they have a king over them, and take upon them more than ever the character of a destroyer, the empire can no longer escape. Consequently, in the very next paragraph, the historian continues in the following important words:—

It was on the 27th day of July, in the year 1299 of the Christian era, that Othman first invaded the territory of Nicomedia, and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster.—*Chap. lvi. par. 14.*

Several points in this quotation must be noticed.

1. Othman was the man who succeeded in bringing the disjointed elements of the Mohammedan power, into compact and distinctly organised governmental shape. From him consequently comes the term which still attaches to the government of the Turks, namely, the *Ottoman Empire*. From him dates the time when as never before "they had a king over them."

2. Note the expression of the history—"the *destructive growth*" of this monster. Thus distinguishing the very characteristic which is the one given in the Scripture concerning this very power of the destroyer.

3. The historian emphasises "the *singular accuracy of the date*"—a thing almost if not altogether without parallel in historical writing. In the original documents from which the historian drew his material, he found this date made so specific that he himself is forced to remark its "singular accuracy." Yet to those who recognise God's dealings with the nations and kingdoms, and who consider that from the time when these had a king over them a period of a hundred and fifty years is given in which to do a certain work, it is not surprising that the date should be signified with such singular accuracy as to excite the particular attention and remarks of the historian.

FULFILLED TO THE VERY DAY.

JULY 27, 1299, then, this period in this "woe" began. One hundred and fifty years from this singularly accurate date, extends to July 27, 1449. Then the Word continues, "One woe is past and behold there come two woes more hereafter." And now yet other elements of destruction are to be let loose. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

An hour, and a day, and a month, and a year. Counting thirty days to the month, a year is 360 days, and "each day for a year" is 360 years. A month—30 days—is 30 years. A day is one year. These together give 391 years. From July 27, 1449 the

391 years reach to July 27, 1840. But there is "an hour" yet. An hour is the twenty-fourth part of a day. And (a day for a year) this would be the twenty-fourth part of a year, or *fifteen days*. Fifteen days from July 27 extends to August 11. Therefore on August 11, 1840, this period of an hour, and a day, and a month, and a year, would expire. For this length of time and to this date, the power of the Ottoman Empire was to continue. And on that very day, the actual power of the Turkish government passed into the hands of the Great Powers of Europe, and from that day to this, the very existence of the Ottoman Empire has been, and is now, solely by the support of these Great Powers. Several times since 1840 the Turkish government would have ceased to be, had it not been upheld specifically by those other powers. In a little pamphlet on the Turkish-Armenian question, lately published by the Armenian Society in London, we find the following statement concerning England's connection with this matter:—

"We are responsible for Turkey. We saved the Turk twice at least from the doom which he richly merited. The Duke of Wellington sixty years ago lamented that the Russians had not entered Constantinople in 1829 and brought the Ottoman Empire to an end. We have much more reason to lament that it was not destroyed in 1853 and again in 1878. On both these occasions we interfered to save it. But for us there would be no Sultan on the Bosphorus."—*Page 17.*

Again on the same page is a quotation from an article by the Duke of Argyle in the *Times* in which the Duke says:—

"It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely—mainly—due to our action that she now exists at all as an independent Power. On both these occasions we dragged the Powers of Europe along with us in maintaining the Ottoman Government."

We do not reproduce these statements for the purpose of attaching blame to England or to any other Power; but solely for the purpose of making clear the fact that the Ottoman Empire since 1840 has not existed by its own power but wholly by the action of the other Powers. In accordance with this fact this pamphlet truly says:—

"It is impossible to talk of the Ottoman Empire as if it were a nation

like the United States or like Holland. It is an artificial . . . creation of treaties, that is kept in existence by the Powers for their own convenience."

Thus on the 11th day of August 1840, the time set by the Scripture for the existence and work of the Ottoman Empire as such, expired; on that day the sixth trumpet ceased to sound, and the second woe ended; and of the seventh trumpet—the third woe—we read: "The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

A. T. JONES.

FILLED WITH KNOWLEDGE.

THE Apostle Paul's prayer for the Colossians, and for us as well, was that they might be filled with the knowledge of the will of God, in all wisdom and spiritual understanding. Col. i. 9. It is a wonderful prayer, but it was written by inspiration, and therefore it is possible for one to have that amount of knowledge. How many mistakes it would save us. How may we acquire it? Well, one of the first requisites is patience. We are usually in too great a hurry to learn from the Lord. It takes a little time to go and ask the Lord for wisdom, or if we do go and ask, it takes a little time for us to receive it, sometimes. The Lord does not always tell us things in a minute.

But we must have the thing settled at once, and so we do not wait for the wisdom that comes from above, and

which would guide us right, but we dash ahead, acting, as we say, "according to the best light that we have." But as that "light" is what we derived from ourselves, it is only darkness. God has promised wisdom to all who ask Him. If we come to a difficult place, and the matter seems urgent, and we ask the Lord for wisdom and do not see the answer at once, that should be an indication that the Lord is not in so great a hurry as we are. He sees that it will be better for us to wait awhile. If we could but learn how to "wait on the Lord," we should know much more of His will.

GOD'S ALL-EXCELLENT NAME.

PSALM VIII.

LORD, how glorious is Thy name,
Through the whole earth its splendours flame;
High on yon celestial height
Shines Thy glory's dazzling light;
Lisp'ing babes with praises shame
All who will not laud Thy name.

When Thy handiwork I see
In yon sphered immensity,
Oft I wonder, Lord, that Thou
To such care for man should'st bow,—
Stooping all his need to share,
Serving him with sleepless care.

Favoured creature of Thy hand,
Angels scarce above him stand;
In the moment of his birth
Crowned by Thee the king of earth:
Lord, how glorious is Thy name!
Earth re-echoes with its fame.

H. RATHBONE HANSON.

"LET HIM THAT HEARETH SAY, COME."

THERE is great need of heeding the words of Christ, "I have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Here is presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed on to others. Some will say, "I am not fit to serve God. How can I do this work of communicating truth? The opposition to the commandments of God is so strong, what can I, a poor weak creature, do?" It is well for you to realise your weakness, but you are to lean wholly upon God for strength. Is anything too hard for the Lord to do?

The arm of the Lord is not shortened that it cannot save. His ear is not heavy that it cannot hear. God can and will work through human agencies. He can sanctify the heart, and make the human agent a vessel unto honour. Take the Word; read it,

consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches. The Word of God is infallible; accept it as it reads; look with confidence to God; trust Him to qualify you for His service. We are not authorised to trust in ourselves; Christ is our helper, our sufficiency. It is His to give us the victory. Christ has brought life and immortality to light, and we are to look unto Him, and take this great salvation which He has won for us through His own death. Only believe; walk by faith, not by sight.

There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and laboured for patiently, perseveringly. Present Jesus because you know him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned; but take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved.

Satan is working with his masterly power to hold you back, to keep you in his army. Ever bear in mind that the powers of good and evil are striving for the mastery over every soul that is seeking Jesus. Satan works to drag the enquiring souls away from the cross; but Christ is drawing them, and all who are co-operating with Christ will exert a compelling influence in bringing others to Him.

As labourers for the salvation of souls, ask wisdom from God, believing that He will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing His Word, acknowledging His goodness, His mercy, and His love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and the contrite. The souls that are seeking for truth need to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained; but let it be the truth as it is in Jesus. Work while it is day, for "the night cometh, when no man can work." Sow the seed in faith, and with an unsparing hand. Work as if you could behold the universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth, will find the precious, priceless hidden treasure.

Never forget that we cannot assimilate to the world, and be God's people. There is Divinity in the Word. In

presenting the Word to others, never make it a "suppose so," a "guess," or a "may be." Speak as one who has authority from God through His Word. Declare with Peter, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. . . . 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, and the day-star arise in your hearts."

MRS. E. G. WHITE.

A WILY FOE.

SATAN is constantly at work; but few have any idea of his activity and subtlety. The people of God must be prepared to withstand the wily foe. It is this resistance that Satan dreads. He knows better than we do the limit of his power, and how easily he can be overcome if we resist and face him. Through Divine strength the weakest saint is more than a match for him and all his angels, and if brought to the test, would be able to prove superior to his power. Therefore Satan's step is noiseless, his movements stealthy, and his batteries masked. He does not venture to show himself openly, lest he arouse the Christian's dormant energies, and send him to God in prayer.—*Selected.*

FREE FROM CARE.

"BE careful for nothing," says the apostle in Phil. iv. 6. Many individuals desire to be relieved from the cares which surround them. Those who live in the country think they can be released by going to the city. Those who live in the city seek the rural surroundings to be rid of their cares; but do they succeed?

The country as well as the city has its cares; solitude, as well as crowds, has its fear. A gentleman once said to his friend, "I find sin and trouble in my splendid mansion and beautiful surroundings, though in the country." This is true. Wherever man may go or live, whatever he does to enjoy the things of this world, he cannot flee from care. In some form or other, for some cause or other, in one degree or other, it will follow him, harass him, and will be a source of perpetual annoyance.

There is no asylum from care within the whole compass of earthly things. Benevolence has built asylums for mental and bodily diseases, but it has built none for cares. Not in the city, not in the country, not in wealth, not in power, not in pleasures, not in company, not in solitude, will you find freedom from care.

Can it be found?—Yes. Where?—

In Jesus Christ. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." In Him all care is buried. The calm sunshine of His smile scatters all darkness. The full flow of His joy carries away all sorrow. The sweet words of His promises allay all fears. The consciousness of His encircling arms gives perfect confidence. Cast "all your care upon Him; for He careth for you." "Cast thy burden upon the Lord, and He shall sustain thee." These are infallible ways to find freedom from care. J. H. DURLAND.

JESUS ONLY.

Nobody knows but Jesus
The weight upon my heart;
Nobody sees but Jesus
How oft the tear drops start;
Nobody feels but Jesus
Each pang of woe I feel,
And nobody else but Jesus
Has power these woes to heal.

Nobody knows but Jesus
The dangers hovering near,
And nobody else but Jesus
Can quell each rising fear;
Nobody else but Jesus
Can guide my steps aright;
For nobody, only Jesus,
Can make the darkness light.

Nobody else but Jesus
Has power to cleanse from sin,
And nobody else but Jesus
Can give me peace within;
Nobody else but Jesus
Hath triumphed o'er the grave,
And nobody, only Jesus,
One soul from death can save.

Nobody else but Jesus
Has bidden me to come,
Lay all my burdens on Him,
And share His kingly home;
Nobody else but Jesus
Has suffered death for me,
And nobody else but Jesus
Offers to set me free.

Nobody knows but Jesus
How long and hard I've tried
To follow in His footsteps,
And keep close by His side,
And nobody knows but Jesus
How utterly I've failed,
That when I've tried the hardest,
Sin has the more prevailed.

Now I come as He has bidden;
I'll take His proffered hand,
Earth's pleasures all forsaking
To follow His command;
I'll give up all for Jesus,
My all to Him resign;
For nobody else with Jesus
Shall share this heart of mine.
M. M. STOWELL.

GOD'S GRACE SUFFICIENT.

THE Apostle Paul, when in severe trial and suffering, recognising the "messenger of Satan," besought the Lord that it might depart from him; but the One whom Paul served knew that even the buffeting of the enemy would work for his good better than the immediate relief which he so much desired. Paul could not then see the "eternal weight of glory" that these afflictions would work out for him; but the Lord promised grace, and Paul submitted. 2 Cor. xii. 8-10.

The Lord told Paul that his strength was made perfect in weakness. Paul accepted the word of the Lord, and if the Lord's power could be manifested through him, he was not only willing to suffer, but actually took pleasure in his infirmities. "For," he said, "when I am weak, then am I strong." Strong in the grace of our Lord Jesus Christ! Happy is the man that is thus endowed.

A sense of weakness is necessary to give true humility of heart, and humility is always necessary for the abiding presence of God. The Lord says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15. Thank God that, in suffering, the spirit is revived by His gracious presence. Says the Saviour, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." This relates to the present as well as to the future. ALBERT WEEKS.

SIN.

SIN always causes loss. It is never profitable. It is the highwayman that stands beside the path and robs you of whatever of value you may possess. It is the sly thief that intercepts that which was intended for you, so that you do not receive it. It is both a thief and a robber. Sin well understands this art. It does not take the whole at first, but, like the dishonest clerk, it begins by taking a little here and a little there, and so very often carries on its dishonest dealing a long time before it is detected.

The Christian is not led to commit some great sin first of all; the enemy is too crafty for that. It is by little things that the soul is led astray. A little sin is presented at first. But that forms the beginning. It is the starting of the train, on the down grade, to gather speed and momentum as it goes on.

That sin has to some extent robbed the soul of the conscious help and joy of God. It has benumbed the spiritual sensibilities; it has perverted the judgment and the sense of right. Hence the soul is not in the condition to discriminate between right and wrong that it was before. Because of this, the second sin becomes easier than the first, and the third easier than the second. And the further you proceed, the easier sin becomes, because of this loss of sensibility and the power of discrimination. And this means that the soul has been gradually growing unsusceptible to the voice and the touch of God. This explains the indifference and worldliness on the part of members of churches, and their forgetfulness of their covenant obligations.

Put it down as a fact always to be remembered, that sin is a robber. And that which is a robber in time becomes the source of ruin in eternity. Let us turn away from sin, knowing that a holy, godly life is always pleasing unto God.—*Messiah's Herald.*

WHY DID YOU NOT COME BEFORE?

WHEN the heathen are awakened to a knowledge of Jesus, they express deep surprise that information of Jesus and His blessed Gospel was not brought to their people long before. And this is the astounding surprise that confronts us to-day,—why did the church of the modern age wait until the close of the last century before sending the Gospel to the heathen? Not long ago a woman in heathen lands listened to the sweet story of Jesus, and to the joy of her soul confessed His name. "How long," asked she of the missionary, "have your people known these things?" "For nearly two thousand years," said he. "Oh, why were you so long in coming? Why did you not come and tell this sweet story to my parents before they went to a hopeless grave? Oh, that they, too, had known of Jesus, and died in this precious faith!" No wonder that sobs and tears mingled with her feelings of joy.—*Selected.*

SONGS IN THE NIGHT.

THERE are some of us old-fashioned Christians who still believe that a loving God creates dark nights as well as bright noondays; that He not only permits trouble, but sometimes sends troubles on His own children for their spiritual profit. As many as He loves, He sometimes corrects and chastens. And a truly filial faith recognises that all His dealings are perfectly right. "Happy is the man whom God correcteth; therefore despise not thou the chastenings of the Almighty." I have seen a farmer drive his ploughshare through a velvet greensward, and it looked like a harsh, cruel process; but the farmer's eye foresaw the springing blades of wheat, and that within a few months that torn soil would laugh with a golden harvest. Deep soul-ploughings bring rich fruits of the Spirit.

The day is God's and the night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that very withdrawal reveals new glories in the midnight sky. Then, how the creation widens to our view! The stars that lay concealed behind the noontide rays rush out and fill the spangled canopy. So in the night seasons which often descend upon the Christian, fresh glories of the Divine love are revealed, fresh power is given to our faith, fresh victories are won,

and a new development is made of godly character.

Bethany had to become a dark town to two poor women before Jesus could flood it with joy. Before Gethsemane's midnight struggle Christ Himself chanted a hymn; and happy is the man or woman who can go into life's hard battle singing! The ear of God hears no sublimer music than a Christian's songs in the night.—*Theodore L. Cuyler, D.D.*

THE FATHER'S CALL TO COME.

LUKE XV. 11-32.

My child, return from the strangers' land,
Whither thou art gone;
Hear thy Father's pleading voice,
Return, My son, return.
Thy heart is sick with wandering,
Fainting, famished, lone,—
Come, return, where gladness reigns,
Thou desolate, wandering one.

Leave the lawless, riotous throng,
Wasted, woe-begone,
Thy self-willed path hath made thee sad,
Return! My son, return!
The door it stands wide-open still,
For thou art still My own,
Mine eye it looketh thy return,
Poor wandering erring one.

Thy way hath cast thy feet in gloom.
Do not farther roam;
Come, and all is pardoned thee,
Return, My son, return.
The table is well spread for thee,
Unforgotten one.
Come rest, be safe, be satisfied;
Your Father bids you come.

Homeless, friendless, where thou art,
Hopeless, and undone,
Unchanging love still longs for thee,
Return, loved one, return.
Upbraidings do not rest with Me,
Take courage and return,
Come where peace and joy doth reign,
Return! My son, return!

Thou art come, and all is pardoned,
I, this reconciling kiss now give;
Take My robe, and put it on thee,
Even as I live, then live;
On thy hand I place this token
Of our union from above,
On thy feet the preparation
Of the Gospel of My love.
R. E. POLLOCK.

GOD'S CARE FOR THE NEEDY.

"I am poor and needy, yet the Lord thinketh upon me." Ps. xl. 17.

I.

WE have here the Psalmist's estimate of his spiritual condition: "I am poor and needy."

These words contain a true description of every child of Adam, whether he acquiesce in their estimate or not.

Some confess their truth, (a) He whom the Spirit has convinced of sin knows that he is poor indeed. His is the condition of the debtor who owed his lord and had nothing to pay. How vast his need of pardon, of peace, of the work of the life-giving Spirit of God. (b) The child of God also echoes the words of the Psalmist. He feels himself to be poor and needy. Not a day passes without the need of forgiveness and power from on high to

run with patience the race that is set before him. He knows that if he is to be made meet for the inheritance of the saints in light it can only be by the instrumentality of the blessed Spirit, who having begun a good work in his soul will perform it to the end.

Some, alas! deny the truth of this description. They think they are rich and increased with goods and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked.

II.

We have the Psalmist's encouragement, "The Lord thinketh upon me, (one version, 'Careth for me')." God cares for us in the dealings of His providence. He provides for His creatures' wants. God cares for us in our lost and miserable condition. He devised means that His banished be not expelled from Him. We who were far off are made nigh by the blood of Christ.

The humble Christian is an object of deep solicitude and delight to his heavenly Father. Therefore He withholds from him nothing that is for his real and eternal good. He chastens him that he may be partaker of His holiness. He is his guide unto death, the believer's entrance into a state of everlasting bliss.

H. P. WRIGHT.

THINGS BEHIND.

IN climbing this ladder of life, we leave the rounds behind and they are soon forgotten. So it must be with the days themselves and with what they bring. How many things now look little which once looked large! Who cares to remember his toilsome days, his tossing nights, the pains that wrenched his nerves, or the pangs that smote his heart? The steps must be taken, the voyage must be made, but the incidents by the way are forgotten in the destination. Welcome are the experiences that conduct us to wisdom and goodness, to power and peace. Welcome all the rounds by which we may ascend.—*Rev. Charles G. Ames.*

"WHAT will all your groaning and the torturing of your soul avail? You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts, and receive the thoughts of God, through which your mind may be elevated, your soul purified and uplifted."

* * *

WHEN the air is filled with sunlight, there is no opportunity for the deeds of darkness. Where the soul has tasted of the bread of life, it cannot hunger for the stones of the wilderness. Where God is all to us, the world is nothing.—*Farrar.*



AT THE HOME.

"STRETCH IT A LITTLE."

TRUDGING along the slippery street,
Two childish figures, with aching feet,
And hands benumbed with the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day,
Over the city's broad highway.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks, and fell
On her own thin fingers, stiff and cold.
"Tain't very big, but I think 'twill hold
Both you and me, if I only try
To stretch it a little. So, now, don't cry!"

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth, and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little!" O girls and boys,
In homes o'erflowing with comforts and joys,
See how far you can make them reach,—
Your helpful deeds and your loving speech,
Your gifts of service, and gifts of gold;
Let them stretch to households manifold.

—Selected.

MAID MARIAN.

SUCH a clouded, discontented little face as it was, frowning between the rich lace curtains, and looking with gloomy eyes upon the sunlight that was flooding the flower garden.

"Just my luck! Of course, when I wanted to go to Aunt Bernice's the carriage must go to the shop, and that stupid Marie had a blue feather put in my hat when I told her a white one. I know that I am the most unhappy girl alive!"

An angry stamp of the foot emphasised the words, and a flood of tears seemed just ready to fall, when the click of the iron gate caused Marian to turn quickly. A dear old lady was trotting briskly up the walk, a little basket on her arm, and her soft, grey curls bobbing gaily upon either side of her wrinkled face.

"Why, it is Miss Hannah!" Marian cried, eagerly, a sudden smile breaking over her gloomy face as the door opened and a chirpy voice said:—

"How are you, my dear? No, I cannot stay, I only came in to beg a few of your lovely flowers for an invalid friend I am going to see."

"You are welcome to as many as you want, Miss Hannah. I am sure that they do no good there in the garden. Just wait until I get the scissors," Marian replied, the old cloud creeping back over her face, and in a few minutes they were in the garden, the basket being rapidly filled with the choicest blossoms, while Miss Hannah listened to a flood of peevish, discontented words. A faint sigh passed the old lady's lips as she looked at the daintily dressed little girl, complaining so bitterly because one of her bright, happy days had contained a slight disappointment.

"Everything goes wrong. Whenever I plan anything, something is sure to happen every time," Marian cried, fretfully, as she tossed a white lily into the basket.

Miss Hannah did not reply at once; she seemed to be thinking deeply, with her eyes fixed upon the beautiful, stately house rising at their side.

"That will do, deary," she said at last; then, resting her wrinkled hand on the pretty golden head, she continued gently: "Marian, my dear, I want you to do me a great kindness; will you take a pretty cluster of these lilies to No. 13 Walnut-street and give them to Nellie Raymond? She is a dear friend of mine. Tell her I sent you."

An instant Marian hesitated, for Walnut-street was a poor place, where her aristocratic little feet had never been. Then obeying a sudden impulse she kissed her dead mother's old friend and said, pleasantly: "Why, yes, Miss Hannah, I will do that for you. I go for my music lesson this afternoon, and can come back by Walnut-street."

"Thank you, my dear. Do not forget the lilies, and when I see you again

you must tell me what you bring away with you." Then with a farewell kiss and smile she went her way.

"I do not see why Miss Hannah sent flowers here. The idea of these lilies in a place like this," Marian thought, with a tilt of her dimpled chin, as she stepped cautiously upon the porch of a very tiny house that afternoon.

"Come in, please," called a blithe voice in answer to her timid knock, and, clutching her great bunch of lilies tightly, she opened the door slowly and entered. Such a bare little room, with its few poor articles of furniture, but oh, so fresh and clean! In a large armchair by the window a girl near Marian's own age was sitting, with her hands busily knitting. "Will you please find a chair?" she said, turning her soft brown eyes toward Marian; then, receiving no answer, she continued: "I do not know who you are, for I am blind."

"I am Marian Esmond, and Miss Hannah Grey sent these lilies to Nellie Raymond," Marian answered, advancing to the old chair and looking with wonder into the bright face turned toward her.

"I am Nellie. Oh, how kind of you both, and how sweet they are!" the blind girl cried eagerly, as she lifted the snowy blossoms carefully. "I feel almost as if I see them when they touch my face so. But sit down, will you not? Tatters"—touching the huge grey cat curled up in her lap—"and I are alone this afternoon."

Marian paused a moment irresolutely, then drawing a chair near the window she seated herself, her eyes resting, as if fascinated, upon the animated face before her. "Do you stay here alone all the time?" she asked at last, and a merry, joyous laugh answered her: "O dear, no! Only during the day, for at night mother is here, you know. She stays in a shop, and it is often quite late before she comes. We do have lovely times when she is here."

Marian's blue eyes opened widely as she glanced around the bare little room, and thought of her own cozy, nestlike quarters at home. "Lovely times" here!

"And sometimes mother comes home early, and when she is not too tired we go for a ride on the tram—away out, you know, where it feels and smells just like the country. I do enjoy that, and I think about it for ever so long, and make up stories about how it must all look. Do you live in the country?" The brown, sightless eyes were again turned toward Marian, who flushed slightly as she answered:

"No; I live on Hamilton Avenue."

"That is where so many beautiful houses are, mother told me. How happy you must be! Do tell me all about your home."

And for the next two hours the two girls chatted like old friends.

"If you could only see the lovely flowers in our greenhouses!" Marian surprised herself by saying suddenly, but Nellie's sweet face did not darken as she answered softly, a beautiful light stealing into her sightless eyes:

"Some day I shall see, but I am content as it is now. It is dark outside, but you know that makes it all the brighter inside. Then I have so much to make me happy; every one is so kind to me that I do not have time to miss my poor eyes."

Marian looked at the happy face of the speaker with a rather queer expression in her blue eyes, and when she tied her wide hat on over her curls it shaded a very sober little face. She had come in contact with a new and unknown side of life, and her face glowed and her pretty lips quivered as she recalled her peevish complaints to Miss Hannah. As she said good-by she hesitated a moment, then said, hastily: "I am coming again, Nellie, if I may, and some day soon I am going to take you to my home for a whole, long day among the flowers." A warm kiss was pressed upon the blind girl's lips, and ere she could reply the door closed softly and she was alone.

Many new thoughts chased each other through Marian's curly head as she neared the beautiful home where she reigned supreme over her widower father's heart. Near the gate she met Miss Hannah, and running forward, caught her hand. "O Miss Hannah!" she faltered, looking up with misty eyes, "I went to see Nellie, and I can tell you what I brought away. I brought away a blessing, and I know now how bad and wicked I have been, and how happy I should be. I think I know why you sent me, and blind Nellie has taught me a lesson in contentment that I shall never forget."—*Sunday School Visitor.*

BUSINESS SUCCESS.

It is the very common mistake of youth to expect a royal road to success, and of this age, perhaps more than any before it, it is a characteristic to want to be at the top without waiting to climb up. Archdeacon Farrar writes as follows in giving some qualifications necessary to success in any line of work:—

A very rich man, who died with a title, once said to me, "Because I have been successful in life, many young men come to me and ask me to give them a start. But they all want to begin more or less where and how I end, not where and how I began. My own history was this: I was the son of poor parents; the only education I ever got was at a free school,

which I left at the age of fourteen. I was then put into an office, I did my very best there; but, as I was determined to get on, I looked out for the most eminent man in my profession, went to him, and asked him to let me work for him gratuitously when my business hours were over, simply that I might thoroughly understand the conditions of the business to which I had been apprenticed. He allowed me to come and work in the evening in his office with no salary. I worked hard. By the end of the year I had learned what I wished, but I had also made myself indispensable; and the great man pressed me to enter his service with a good and increasing salary. That was the foundation of my present fortune." "Yes," he said, "there is a cheque for a hundred pounds for your church. Don't thank me! I really shall not miss it in the slightest degree at the end of the year. It makes no difference to me."

His remarks were only an illustration of the proverb that the crowd is all at the bottom. "There's plenty of room at the top."

THE SLEEPY SONG.

His eyes are closing even now,
"The strife will not be long;"
Sing, mother, sing,
"Most anything;
But sing the sleepy song.

The baby, bless his little heart,
Was tired all along;
Sing, mother, sing,
"Most anything;
But sing the sleepy song.

—Sel.

POULTICES.

THESE are a few rules which apply to all poultices:—

1. If a linseed or other hot poultice, let it be very hot, but remember that some skins cannot bear hot applications as well as others. Add a few drops of castor oil when making the poultice.

2. Make the poultice large, as the pain probably extends beyond the inflamed part.

3. Make the poultices of an equal thickness all over, from half an inch to one inch, or the edges may harden and become painfully sharp.

4. Spread the poultice on cotton wool, spongio-piline, or flannel, not on calico or linen, and it will retain its heat much longer.

5. Unless spongio-piline is used, cover the poultice with oiled silk or mackintosh, with a pad of cotton wool outside to keep in the heat.

* 6. Never let a poultice grow cold on the patient, but renew it constantly.

7. Do not make it too stiff, and pat it into a hard mass; it should be of the consistency of porridge.

8. Place it next the skin, or if absolutely necessary to have some inter-

vening material, let it be fine gauze only.

9. Do not let a chest poultice cover the nipples.

10. When poulticing a wound, do not use oiled silk or other waterproof material.

11. If the doctor orders oil to be smeared over the face of the poultice, use vaseline.

12. If an eruption appears on the skin where the poultice has been, do not apply another until the doctor has seen it.—*Selected.*

DON'T NOTICE THE DEFECTS.

THE following advice, given to a young married woman who was visited by another older and more experienced one, may be helpful to some of our readers:—

When the visitor arose to go, the hostess went with her to the door, and out upon the pleasant verandah, which, however, looked a little dusty in the corners.

"Oh, dear!" said the young wife, "how provoking servants are! I told Mary to sweep the verandah thoroughly, and now see how dusty it is."

"Grace," said the older woman, looking into the disturbed young face with kindly humorous eyes, "I am an old housekeeper. Let me give you a bit of advice: Never direct people's attention to defects. Unless you do so, they will rarely see them.

"Now, if I had been in your place, and noticed the dirt, I should have said: 'How blue the sky is!' or, 'How beautiful the clouds are!' or, 'How bracing the air is!' Then I should have got you safely down the steps without your seeing the dust."—*The Household.*

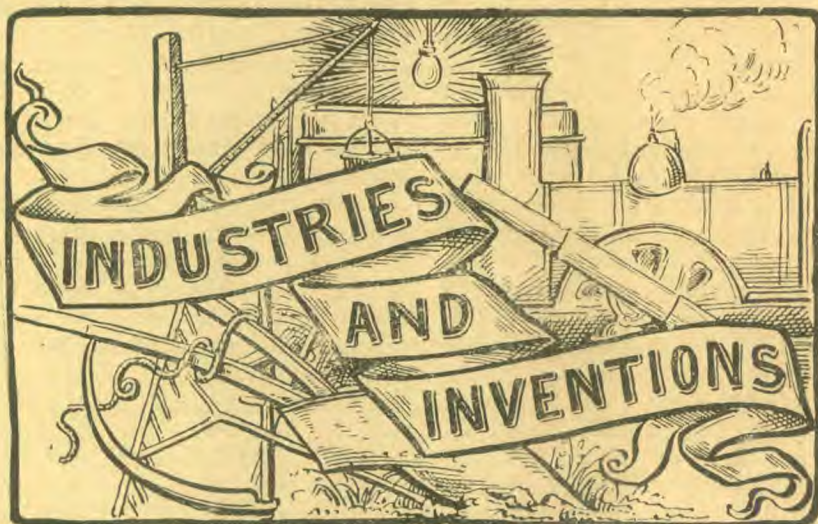
NEW socks feel very comfortable to the feet, but wearing them before they are washed is, says some writer, a mistake. Hosiery should always be washed before being worn, as the washing shrinks the threads and makes the socks wear as long again, besides preventing the feet being injured by the colouring. When put on before washing they stretch out of shape, and can never be restored to their original form.

* *

ARTICLES of old furniture are sometimes made to appear new by washing them with lime-water and then applying a coat of oil.

* *

A BRUISE may be hindered from discolouration either by the instant application of hot water or by using a little dry starch or arrowroot merely moistened with cold water and placed on the injured part.



A GREAT CORPORATION.

ACCORDING to Mr. J. W. Gordon in *Pearson's Magazine* the greatest corporation on earth is the London and North-Western Railway. This company has a capital of £119,000,000, and a revenue of over £1,300 an hour; its 2,300 engines travel over 41,000,000 miles in the year; it employs over 60,000 men, and carries over 156,000 passengers a day. It makes everything it can for its own use, not only building its own bridges, engines, and rolling its own rails, but making the carriages and wagons, coal scuttles for its stations, and the wooden limbs for the injured of its staff. To keep the line in a proper state of repair takes £2,500 a day. The approach roads, the bridges and signals, and other necessaries require £140,000 a year to keep them in working order, and about £100,000 a year goes in painting and repairing, besides £30,000 in rebuilding. Even the wages bill for the permanent way alone amounts to £26,000 a month.

LUCIFER MATCHES.

SELDOM in the history of science has the inventor of a new idea or discovery reaped any pecuniary fortune from his invention. It has been the manufacturer and the retail tradesmen who have most benefited by the discovery. A good illustration of this occurred a short time since, when the inventor of lucifer matches died at St. Lothaire, in Jura. This benefactor was a poor country doctor named Saurin, who, when a student, conceived the idea of making matches with chlorate of potash, phosphorus, and sulphur. He was unable to raise 1,500 francs, which sum was necessary to patent his discovery. M. Nicolet, professor of physics at his college, became aware of his researches and lectured upon the subject in Germany. The Germans developed the idea, and soon made matches and exported them into other countries.

It is impossible to form any conception of the enormous sums of money made out of this invention, or the convenience which it has been to the public. Yet the discoverer died, aged 84, in poverty. Certainly when he was an old man M. Grevy obtained for him a Government appointment as the keeper of a tobacco shop.—*Selected.*

THE "KNIFE-BOARD" BUS.

AT what period this extraordinary vehicle first made its appearance about the streets of London is rather uncertain, but we may safely assume that it was considerably anterior to Dickens's time, as that writer gives a graphic description of its eccentric habits and general behaviour.

There was never any attempt made to improve it; for what it was in the time of Dickens, it remained to the end of its career,—hot, stuffy, and uncomfortable.

Many harsh things have been said of the "Knife-Board," and we never recollect having heard anyone say a good word for it: but then, the thing never minded, and wandered on its daily course totally oblivious of everybody and everything, never got excited, was never in a hurry, and was rarely so full but there was "room" for one or two more.

To be packed inside a "Knife-Board," six a side on a hot summer's day, was a sort of miniature experience of the black hole of Calcutta. And the outside was not much better, for though we did not run the risk of suffocation, we were in serious danger of being trampled to death by other passengers, or of being pitched head first into the roadway on attempting to alight.

No doubt many readers remember standing in an irresolute manner on the upper "deck," swaying from side to side, holding on frantically to a rusty iron rail with one hand, and a shaky advertisement board with the other, looking blankly down into space. Shall I go backward or shall I bravely

face the danger? you said to yourself. Well, you finally decided upon the former course, and if your arms were steady and your legs long you succeeded in getting one foot on the little iron rung half way down the ladder, and the other on the conductor's "dicky." At this point you probably lost your presence of mind and became stuck, and you then became aware of the fact that a lot of the "insides" were laughing at your undignified performance, and you resolved to make a jump for it, the chances being about equal that you would land on your own back or on somebody else's.

The inauguration of the Road Car Co., with its cheap fares and "Garden Chair" cars struck the knell of the "Knife-Board," and the latter is being rapidly "improved" off the face of the earth. We say "earth" advisedly, for in all our wanderings about various parts of the globe, and though we have been in many extraordinary conveyances, we have never come across a specimen anywhere resembling a London "Knife-Board." When "Garden Chair" first made its appearance, "Knife-Board" got excited for the first time in its existence. The struggle for supremacy was long and bitter, but the newcomer quickly became favourite, and "Knife-Board," like many other old institutions "had to go."

Strolling down Whitehall the other day I actually came across one of these old relics of the past. A pair of ancient horses was pulling it, a sad-faced, weather-beaten driver on the box, and a melancholy-looking conductor on the "dicky," hanging on to the inevitable strap. But the poor old thing was empty, and whether it was on its way to the British Museum, or Madame Tussaud's, I was unable to ascertain.

E. COOPER.

DURING THE QUEEN'S REIGN.

IN an article on "Victoria, Queen and Empress," in *The Forum*, Sir Edwin Arnold refers to "the prodigious progress achieved during the Victorian era." He recalls the fact that on the day of the coronation he saw lucifer matches being sold on the street as curiosities at a halfpenny each. At that time railways and steam navigation were practically unknown. To-day over £1,000,000 are invested in the railways of the British Empire. The public grants for schooling, which were in 1837 only £200,000, have risen to more than £4,000,000. Our foreign trade is four times as great as it was sixty years ago, and our shipping is seven times as great. Marvellous advance has been made in the fine arts. "The Queen has borne an immense personal part in moulding her age," says Sir Edwin, "and the age reflects back on her name and her greatness a lustre beyond the glory of all other reigns."



GOD TEACHES THEM.

Who taught the bees, when first they take
Their flight through flowery fields in spring,
To mark their hives, and straight to make
Their sure return, sweet stores to bring!

Who taught the ant to bite the grains
Of wheat, which, for her winter's store,
She buries, with unwearied pains,
So careful that they grow no more?

Who taught the spider's curious art,
Stretching from twig to twig her line,
Strengthening her web in every part,
Sure and exact in her design?

Who taught the swallows when to take
Their flight before chill winter comes?
The wren her curious nest to make?
The wandering rooks to find their homes?

The God whose work all nature is,
Whose wisdom guides her vast design,
Man sees but part; but what he sees
Tells him this wisdom is Divine.

—Selected.

A QUEER CREATURE.

"I AM going to tell you," said papa, "about an animal that sees without eyes, hears without ears, eats without tongue or teeth, and walks without feet."

"Oh, papa, you are making fun," cried George.

"No, here it is," he replied, and he pointed to what looked like a bright coloured flower growing just under the water. It had a thick stem and a crown of beautiful pink leaves.

"But that is a flower!" exclaimed mamma.

"Do you think so?" said papa. "Can a flower be afraid?" He touched the thing, and in a minute all the long leaves had curled up, and it looked like an ugly knob. The children watched, and presently it uncurled again, the stem swelled, and it was a wide-open flower.

"Can a flower eat?" asked papa. "Look here!" He caught a little shrimp and dropped it just over the pink leaves, or tendrils, and—would you believe it?—they snatched the shrimp and sucked it down into the middle, where papa said it would be digested.

"You see, this animal, which is

called a sea-anemone, has no eyes nor ears, but it saw and heard the shrimp coming; no tongue nor teeth, but it has eaten up Sir Shrimp; no feet, but when it pleases it can get off the rock, to which it seems to be fastened, go off to another, and fasten itself there. Now let us remember that God has filled the earth and sky and sea with marvels like this, and greater than this. We can look up to Him and say, 'O Lord, how manifold are Thy works! In wisdom hast Thou made them all.'—Selected.

IDLE HANDS.

"HARRY, do stop pulling that tassel in pieces. You have nearly destroyed it already. Just see!" and Aunt Nellie held up the ragged remains of a once handsome curtain tassel.

"Oh!" exclaimed Harry, "I did not mean to do that. I was looking out of the window and wondering if it would ever stop snowing so I could go skating."

"It is owing to idle hands," said Aunt Nellie. "Satan, you know, always finds mischief for such kind of hands; you must find something to do to keep your hands out of mischief."

"I was so in hopes," said Harry, "I should find something for my feet to do; but it does snow so I don't know if it will ever stop, and if it should, the ice will be all covered with snow, so I can't skate. I do feel so miserable with nothing to do."

Harry Hayden was spending the winter with his Aunt Nellie. He went to school, and in the short winter days there was very little time for out-of-door sports.

A holiday was looked forward to with a great deal of pleasure. Many a coasting or skating party was planned for such days; and great was the disappointment of all if the rain or snow prevented carrying out their plans.

A week before, Aunt Nellie had said: "Harry, if you have perfect lessons for a week, on your birthday

we will ride out and see your cousins, James and Sarah. They live close by a large pond; and you can all go skating in the afternoon, if the ice is all right by that time. That will give you a chance to try your new skates."

Now the long expected morning had come. Harry had been marked perfect for a whole week, and there was nothing to hinder his going,—nothing but a snowstorm, the worst of the whole season.

Harry hoped for a few hours in the morning that the snow would stop and the sun shine; but now he had given that up, and was wandering about, feeling miserable enough.

"Come out into the kitchen and help me," said Aunt Nellie after a while, seeing Harry could not busy himself about anything.

"I don't know what I can do," said Harry.

"We will see. First, you may pare some apples; I shall want a few this morning. Then, you may pick over that rice and those raisins, being careful not to eat more than half of them."

Harry's hands were soon busy, and he began to look more cheerful, and before he knew it, dinner time had come.

After dinner, Aunt Nellie said: "Now, we will go up into the attic and look up a lot of papers that have pictures and stories. You can then make a scrapbook, if you like, this afternoon."

In a short time, Harry was busy with the shears cutting out the pictures that pleased him, and the nicest stories, while Aunt Nellie pasted them into an old ledger.

The hours flew by without his paying any attention. When bedtime came, he said: "I don't know but I have had about as good a time as I should if I had gone skating. I shall believe in having busy hands after this. I will put the rest of the papers away until another stormy holiday, when my hands get idle. By the time the winter is over, the book will be full, and I shall enjoy looking at it and reading the stories. It will remind me that idle hands are of very small account."—N. M. Abbey.

LEARN POLITENESS AT HOME.

THE place to learn and practise politeness is at home. I do not think much of the boy who practises it outside, and who, when he is at home, is rude and unmannerly. Such politeness is like a thin wash of gilt, which soon wears off. It must come from the heart, and always be there. The Bible says, "Be kindly affectioned one to another." "In honour preferring one another."

Let your manners be courtly at home, and when you are outside, good manners will come natural to you, and will

not have to be put on. Learn to thank your mother and sister for their little attentions.

Open the door for your mother to pass through as carefully as if she were a stranger. Pick up the little articles she or your sister may accidentally drop, and then you will never neglect these little courtesies outside.

I was won not long ago by a poor boy who certainly never had one lesson in etiquette. His manners were perfect. While other boys stood by in rude negligence, he was always ready to perform the many little kind attentions which win the heart. He did it so simply and naturally that I knew that his mother had been receiving such attentions from his boyhood up. He had been practising on her, and in that way had become perfect.—*Christian Work*.



HOW TO SELECT FLOUR.

THE first requisite in the making of good bread is good flour. The quality of a brand of flour will of course depend much upon the kind of grain from which it is prepared—whether new or old, perfect, or deteriorated by rust, mould, or exposure, and also upon the thoroughness with which it has been cleansed from dust, chaff, and all foreign substances, as well as upon the method by which it is ground.

It is not possible to judge with regard to all these particulars by the appearance of the flour, but in general, good flour will be sweet, dry, and free from any sour or musty smell or taste. Take up a handful, and if it falls from the hand light and elastic, it is pretty sure to be good. If it will retain the imprint of the fingers and falls in a compact mass, or is damp, clammy, or sticky to the touch, it is by no means the best.

Wet and knead a little of it between the fingers; if it works soft and sticky, it is poor. Good flour, when made into dough, is elastic, and will retain its shape. This elastic property of good flour is due to the gluten which it contains. The more gluten and the stronger it is, the better is the flour. The gluten of good flour will swell to

several times its original bulk, while that of poor flour will not.

In buying white flour, do not select that which is pure white with a bluish tinge, but that which is of a creamy, yellowish-white tint. While the kinds of flour that contain the entire nutritive properties of the wheat will necessarily be darker in colour, we would caution the reader not to suppose that because flour is dark in colour it is for that reason good, and rich in nutritive elements. There are many other causes from which flour may be dark, such as the use of uncleaned or dark varieties of wheat, and the large admixture of bran and other grains.

It is always best to obtain a small quantity of flour first, and put it to the test of bread-making; then, if satisfactory, purchase that brand so long as it proves good. It is true economy to buy a flour known to be good even though it may cost more than some others.—*Science in the Kitchen*.

THE *Chronicle* last week called attention to the horrors of the Australian live cattle trade in rough weather, citing a case in which of a cargo of 381 cattle shipped from Queensland but thirty-two were landed here this month, the rest having died on the voyage. One of the crew kept a diary of the voyage, and the following is one day's record:—

"Slaughtered five dying cattle; one of those only in fit condition for corning, two dreadfully bruised and ruptured, one with hip bones knocked into a jelly, one badly bruised and cantered. Have now two very sick cattle: many are suffering from bruises."

We need not emphasise the importance of care in buying prepared meats after such a revelation of the ways of the meat trade.

MASHED HARICOT BEANS.—Soak over night in water, a quart of white haricot beans. When ready to cook, drain, put into boiling water, add salt, and boil till perfectly tender, and the water nearly evaporated. Take up, rub through a colander to remove the skins, add a little butter and a half cup of rich milk, put in a shallow pudding dish, smooth the top with a spoon, and brown in the oven.

BAKED CABBAGE.—Chop cabbage fine, and cook in boiling water twenty minutes. Drain in a colander. To one quart of the cooked cabbage add a cupful of water in which has been dissolved a tablespoonful of butter, two well-beaten eggs, and the juice of one lemon. Add salt to taste. Mix well, and bake until the cabbage is thoroughly done and the egg well cooked.



—In one season the rice yield in the Rangoon province of India has exceeded 1,000,000 tons.

—There were 11,890 persons in penal servitude in Great Britain and Australia in 1870, and only 4,345 in 1895.

—France, with a population of 39,000,000, has a fighting force of 2,000,000 men able to appear in the field at very short notice.

—The number of horses killed for food in Paris last year was 23,186. Besides this there were 43 mules and 333 donkeys consumed.

—Last year the voluntary contributions to the support of the Established Church were larger than ever before, nearly six millions.

—Vienna has established a circulating library for the blind, for which 400 volumes of German works have been prepared in raised type.

—One item in the list of out-of-season novelties this winter is that ripe strawberries were recently gathered in the open air in the Isle of Man.

—The annual slaughter of larks on the Dunstable Downs for the London markets is close upon 50,000, but the supply this year has shown a falling off.

—A new order has been issued from Scotland Yard to the effect that if a constable sees a drunken man approach a public-house he is to prevent his entrance; and if a drunken man gets inside, to warn the landlord of his condition.

—The British troops in East Africa recently defeated a slave-raiding chief who had taken 600 women and children into slavery. In the autumn of last year 1,184 slaves were freed in this region, provision being made for their independent living.

—Thirty tons of flowers left the Scilly Isles in one day for the English markets. Acres of flowers cut one day are in bloom again in three days, so mild has the weather been. The weather in the Isle of Man has also been phenomenal. Fruit trees are not only in blossom, but apples are actually ripening in the sun.

—It is said that Russia is quietly collecting troops on the northern borders of Korea. Japan and Russia are struggling for supremacy in that country, and the latter power seems to be gaining upon the former in the diplomatic contest. Russian authorities already congratulate themselves on having a southern terminus to the Trans-Siberian railway under complete Russian control. Japan defeated China, but Russia reaps the fruits of the victory.

—A writer in one of the Reviews urges the storing of a vast quantity of corn, under Government control, so that in case of a great war the population of the cities and towns might have food. "Other nations accumulate gold for use in war-time," he says; "we should have a war-chest of corn." The plan has been seriously discussed of late, as it is said that interruption of commerce would find the great towns with but a fortnight's supply.

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LONDON, MARCH 5, 1896.

THE more Protestant organs in the Church of England regret, and the Catholic organs approve, the election of the Bishop of Derry to the Primacy of the Irish Church. He is said to be the most Ritualistic of the Irish bishops.

THE paper on the Eastern Question in this number will be followed by three or four more in succeeding issues. We print some extra copies of this number in order to supply this first of the series to those who desire it later. Agents desiring them should order early.

WHILE the Eastern Question is not so prominently brought before the public in the newspaper press now as it was a few weeks ago, the solution of it is still pending, and the subject cannot fail to be of vital interest to every believer. As the writer of the series was in Constantinople during the riots there, he will be able to speak from personal observation of the situation.

ON the occasion of the eighteenth anniversary of the Pope's election, recently celebrated in Rome, we are told that he received "telegrams from all the sovereigns and heads of Governments in the world, congratulating him upon the anniversary, and expressing sincere admiration for the truly marvellous manner in which he has directed the Church in this most troubled, yet, perhaps, most glorious epoch. These telegrams, be it observed," continues the *Catholic Times*, "came from Catholic and Protestant alike, for admiration for Leo XIII. is universal."

THIS expression of admiration on the part of the rulers of earth is due solely to the fact that the Roman Church has political influence, and that this influence which is courted by all centres in the Pope. Let no one fail to remark the significance of these complimentary attentions on the part of earthly powers whenever some date

occurs that can be made use of for the purpose. It must remind the Papacy of those old times when she was courted by all the world and was able to demand her own price for her influence. The old power is being recovered in such measure that none can fail to see that it may not be long before she can say again, "I sit a queen, and am no widow, and shall see no sorrow." But then it is that her destruction comes, "for strong is the Lord God who judgeth her." Rev. xviii.

A CHAPLAIN in the United States army has been corresponding with other chaplains, with the view of learning the religious condition of the army. The first item in the synopsis which he gives is striking. He says:—

The responses show that the officers are, in the main, indifferent upon the subject of personal religion, some holding the view that war and active Christianity are incompatible.

That shows that those unbelieving officers have a better conception of what "active Christianity" is than the chaplains have. Of course the only thing that the chaplains can do to get those officers interested in religion is to make them believe that war is consistent with "active Christianity," and that is what the majority of the professed church of Christ now holds. What a travesty upon the Gospel it is to teach that the active service of the Prince of Peace is compatible with the trade of killing one's fellow-men.

IT is held by many people that the appointment of chaplains in the army and navy, by the various Governments, is evidence that those Governments are favourable to Christianity, or rather, that they are Christian Governments. Nothing could be farther from the truth. Christianity is the religion and teaching of Jesus Christ. He taught that men should not resist evil, should not take the sword, and should do no violence to anybody. Christianity is "Peace on earth, good will to men." To preach the Gospel is to preach peace. Now it is certain that there is not a nation on earth that would pay a man to go into its army and teach the men that it is wicked to fight. On the contrary, they would not allow a man to teach such doctrines to their soldiers, even at his own expense. That is to say that, instead of favouring Christianity by the appointment of chaplains to their armies, the Governments of earth, without exception, would promptly

discharge and punish any chaplain who should presume to teach the pure Christianity of Jesus Christ in their armies.

WE are informed that the organ of our society in Germany, the *Herold der Wahrheit*, published in Hamburg, has been prohibited in Russia, the authorities thus cutting it off from circulation among the many thousands of German colonists in that empire. Our contemporary is devoted simply to Bible study, and makes no comments whatever on political affairs; so that the prohibition means that Russia does not propose to allow its people to hear Bible teaching if it can be hindered. Of course this cannot hinder it. No more remarkable progress has been seen in the history of our work than that in Russia, where, in spite of imprisonment and exile the Word has had free course and believers have multiplied.

IN an article concerning mission work in Armenia, the New York *Independent*, which is probably the leading religious paper in the United States, and which has been most vehement in calling for vengeance against Turkey, says, in the issue of Feb. 20:—

The work of missions among the Armenians, Greeks, and Jacobites of Turkey is not so much for the purpose of converting them as of building them up into a Christian power which shall in due time overpower Islam.

That is frank. It is self-evident that the natural result of such mission work must be the production of revolutionists, and not of Christians. Let our readers bear this in mind in the perusal of the articles on the Eastern Question. We believe, however, that there are true missionaries in Turkey, who really preach the Gospel, who are misrepresented by the *Independent's* note.

"THE laity, as a whole," says the *Church Times*, "have no desire to dabble in matters of doctrine and worship, and are content to leave them where they always have been left, in the hands of the clergy." It is apparently thought that it is the province of the "clergy" alone to "dabble" in doctrine and worship. It is an open confession that what the "clergy" call doctrine and worship are no part of the Christian religion, else why should not the "laity" be as much interested in them as anyone? Do all not need to know the truth and to worship the Lord?