

# THE Present Truth.

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

Vol. 12.

LONDON, THURSDAY, MARCH 12, 1896.

No. 11.

## The Present Truth.

PUBLISHED WEEKLY BY THE  
International Tract Society, Ltd.,  
59, Paternoster Row, E. C.

Annual Subscription, By Post, 6s. 6d.  
Make all Orders and Cheques payable to the International  
Tract Society, Limited, 451, Holloway Road, London, N.

"I AM the Good Shepherd; the Good  
Shepherd giveth His life for the sheep."  
John x. 11.

CHRIST occupies a multitude of relations to His people. He is "The Everlasting Father," yet He is our Brother. So He is not only the Good Shepherd, but He is also the door into the sheepfold, and even the fold itself. Every good thing is found in Him.

THE Good Shepherd gives His life for the sheep; and He gives it not in vain, as is indicated by the parable in Luke xv. 3-7. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

THIS teaches that the lost sheep will certainly be found, which means that God's people will be saved; for His sheep are His people. "O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand." Ps. xcvi. 6, 7.

WHEN the heathen Canaanitish



woman besought Jesus to heal her daughter, He said, "I am not sent but unto the lost sheep of the house of Israel." Matt. xv. 24. Yet He listened to her prayer, and healed her daughter, thus showing that that poor Gentile was one of the lost sheep of the house of Israel. She was one whom He came to save.

FURTHER assurance is found in these words of Christ: "All that the Father giveth Me shall come to Me; and him

that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." John vi. 37-39.

HE will therefore surely find all of His own, and He will keep all that He finds; for He says further: "My sheep



hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of My hand. My Father, which hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand." John x. 27-29. Surely, then, the "little flock" need not fear, even though the devil does go about as a roaring lion, seeking whom he may devour.

BUT the Lord said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." John x. 16. Some people quote this text to justify the numerous divisions in the professed church of Christ; but they certainly do not read it thoughtfully. It is true that the Lord has other sheep—sheep that are wandering in the desert, and that are even in the jaws of the lion. But He will gather them, for His mission is to the lost, and then there will be "one fold, and one Shepherd." Unity is the perfection of God's plan. His desire for His people is "that they all may be one." John xvii. 21. It is only "in the unity of the faith" that they come "unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 13.

THERE is but one fold, although the sheep are scattered in many places. The church is the body of Christ (Eph. i. 22, 23), and "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. v. 4-6.

ARE not all men on the earth the lost sheep of the house of Israel? No; for all the sheep are to be saved; and but few men will be saved, compared with the multitudes that have lived on earth. See Matt. vii. 13, 14. At the last day mankind will be found divided into two classes, the sheep and the goats,—and they will be separated, the one from the other. "And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared

for the devil and his angels." Matt. xxv. 31-41.

THEN did not Christ die for all? Most certainly; for the Scriptures so declare. And He does not arbitrarily divide mankind into the two classes—sheep and goats. Men themselves make that division; the Lord only separates the two classes when He comes. Each individual has it wholly in his own power to decide in which of the two classes he will be. A very few words more will show how this is.

READ these verses in the tenth chapter of John. Verse 4: "And when He putteth forth *His own sheep*, He goeth before them, and the sheep follow Him; for *they know His voice*."

Verse 16: "Other sheep I have, which are not of this fold; them also I must bring, and *they shall hear My voice*."

Verse 27: "*My sheep hear My voice*, and I know them, and they follow Me."

THERE you have the whole story. Anyone who hears the voice of Jesus, and follows Him, is His sheep. To hear is to obey. The Word of God is the test. They who, when it comes to them, reject it, in whole or in part, or straightway begin to contradict it, or to attempt to pervert it from its plain sense, or to excuse themselves for not obeying it, are marking themselves as goats. The sheep hear the voice, and follow it. No matter where they are, nor how wholly lost they are, if they hear indeed, then they are sheep, and their salvation is as sure as God's existence. "Incline your ear, and come unto Me; hear, and your soul shall live." Isa. lv. 3. "He that hath ears to hear, let him hear." "We are the people of His pasture, and the sheep of His hand. To day if ye will hear His voice, harden not your hearts."

#### HUMAN WOLVES.

IMPOSSIBLE as it may seem, it is certified on good authority that the adoption of children by wolves is not merely an ancient myth, but that instances have actually occurred. A writer in the *Badminton Magazine* tells of the carrying off of native infants in India, and their occasional adoption into the wolf family. How any of the children thus captured escape being devoured, is of course a matter of conjecture; but the interest-

ing and instructive feature of the case is the after result. The writer says:—

Some of these poor waifs have been recovered after spending ten or more years in the fellowship of wolves, and though wild and savage at first, have in time become tractable in some degree. They are rarely seen to stand upright, unless to look around, and they gnaw bones in the manner of a dog, holding one end between the forearms and hands, while snarling and snapping at anybody who approaches too near. The wolf-child has little except its outward form to show that it is a human being with a soul. It is a fearful and terrible thing, and hard to understand, that the mere fact of a child's complete isolation from its own kind should bring it to such a state of absolute degradation. Of course, they speak no language, though some in time have learned to make known their wants by a few signs. When first taken they fear the approach of adults, and, if possible, will slink out of sight; but should a child of their own size, or smaller, come near, they will growl, and even snap and bite at it.

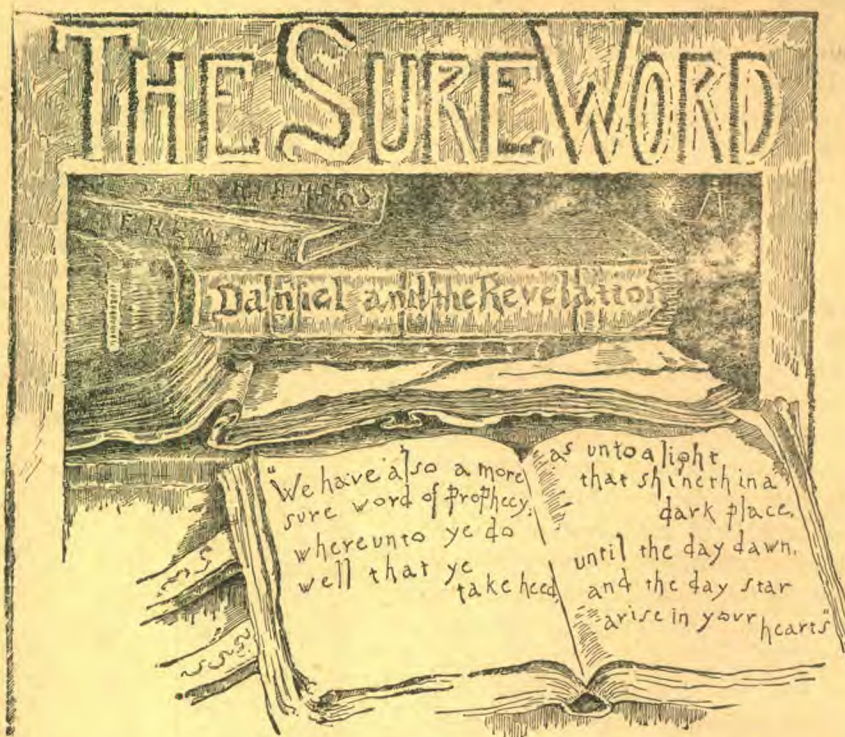
The same results would be seen if it were the child of the most cultured family in the world. Why?—Because the hearts of all men are fashioned alike, and all naturally tend to evil. Hatred, wrath, variance, strife, uncleanness, etc., are natural to every human being. The Apostle Paul, writing to Titus, said, "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus iii. 3.

In other words, unregenerate human nature is very wolfish. Let any child be left utterly destitute of training, and the wolfish disposition will surely develop. Whatever good traits anybody possesses are the result, either directly or indirectly, of the grace of God. "Every good gift, and every perfect gift is from above." James i. 17.

All this only emphasises the necessity of the early, careful, and continuous training of children in the right way. Two declarations of the sure Word of God should ever be present in the minds of parents, as a warning and an encouragement: "A child left to himself bringeth his mother to shame." "Train up a child in the way he should go, and when he is old he will not depart from it."

*The Unpardonable Sin.*—Faith is the only means of salvation. There is no sin that cannot be forgiven the one who believes, for "with the heart man believeth unto righteousness." But he who refuses to believe shuts himself off from life and righteousness. In short, the unpardonable sin is the sin that rejects pardon.





## THE EASTERN QUESTION.

WHAT ITS SOLUTION MEANS TO ALL THE WORLD.

No. 2.—THE EVENTS OF THE END.

### THE IMPENDING CONFLICT.

WE broke off the study last week in the midst of our consideration of the events of the seven trumpets of Rev. viii., ix., and xi. 15-19, which reach from the breaking up of the Roman empire to the end of the world. The last three trumpets (the symbol itself suggesting war) are distinguished by the special announcement of woe in connection with them. Rev. viii. 13.

The fifth trumpet (the first "woe"), we found, signalled the rise and spread of the Mohammedan power, while the sixth trumpet (the second "woe") covers the 391 years (of chapter ix. 15), which terminated in July 1840, when the independence of the Ottoman Empire passed away, and it became a ward of the Great Powers. Continuing, the prophet says in chapter xi. 14, "The second woe is past; and behold the third woe cometh quickly." We quoted the rest of the chapter to show that it reached to the end. Please read these verses again as we consider them further.

Every expression in this record of the sounding of the seventh trumpet, proclaims the end of all things of this world. Look at them again in detail:—

1. The kingdoms of this world become the kingdoms of Christ; His

reign begins, in His own kingdom, upon His own throne, by His own power; of which kingdom and reign there shall be no end.

2. "The nations are angry:" the nations and rulers admit this, and each one is constantly fearful of any move on the part of the others, and is continually making its power stronger against the time when war will begin, which they all are sure must soon come. And they all dread the slightest step that might involve actual hostilities, because of the danger that if war is actually begun at any spot, it will suddenly spread and involve all in one horrible and universal war, of which no one can see any end except in universal ruin.

Indeed it is plainly stated by one of the leading authorities of the world that it is *as a bulwark against this great danger of universal war that the Ottoman Government has been maintained these last fifty years*. Read now the following lines from the speech of Lord Salisbury, at the Mansion House, November 9, 1895:—

Turkey is in that remarkable condition that it has now stood for half a century, mainly because the Great Powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fall, would not

merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger WHICH HAS NOT PASSED AWAY.

No more plain, positive, and emphatic fulfilment of prophecy could be given, than is thus given in that speech, that the world stands trembling in the times of the seventh trumpet, when "the nations are angry." And while, in the presence of this appalling danger, rulers, kings, and emperors are earnestly endeavouring by every possible means to maintain the peace of the world, what blundering blindness it is, what fatuous blindness it is, that the churches and the pulpits and the religious press should be exciting and stirring up the spirit and elements of war, calling for armies and navies to wipe out suddenly and without further consideration the Ottoman Government, and thus to break down the bulwark which the Powers have set up against the horrible flood of a universal war. Read also the following words from the Prime Minister's Mansion House speech:—

Throughout these negotiations nothing has pressed itself more strongly on my mind than the disposition of the Great Powers to act together, and their profound sense of the appalling dangers which any separation of their action might produce. Even those among them who in popular report have the reputation of being restless, have vied with the others in anxiety to conduct this great difficulty to a favourable issue, and to conduct it in a manner that shall keep all the Powers together in line, moved by the common motive and with the common aim, THE NOBLE AIM, of the peace of Christendom as the one spirit that governs their action.

### AN ASTONISHING REVERSAL OF THINGS.

WHAT an awful reversal of things it is, that, while warriors and rulers, to whom God has given to bear the sword, are doing their utmost day and night to maintain the peace of the world; churches and pulpits and religious papers, to whom God has given to preach "peace on earth," should be day and night crying for war! When the very profession of the Gospel of peace itself has become thus perverted to the proclamation of war, what but mischief and ruin can be the end of it all?

In view of the danger of the situation as it is in fact amongst the nations; and in view of this awful



reversal of the order of things, and this fearful perversion of the right way, by the professors of the Gospel of peace, is it to be wondered at that the President of Robert College at Constantinople should write as follows of "The Present State of Europe"?—

I believe that there is a general impression among thinking men in Europe that we are approaching a great crisis in the world's history. *It is certainly within the bounds of possibility that this year may see the great Christian nations engaged in a universal war.* I am by nature and choice an optimist [one who looks for good]. I like to find out the good rather than the evil in men and nations; but a man must either shut his eyes, or fall back upon an unwarranted faith in God, to be an optimist in Europe to-day—so far as the immediate future is concerned. . . . It is perfectly plain that the civilisation of Europe is rotten to the core; and if we can learn anything from the lessons of history, it must pass through the throes of death before it can rise again to a new and higher life. If it were only the Governments which were corrupt the people might rise in their strength and overthrow them; but with a degenerate people there is no hope.—*New York Independent, February 6, 1896, pp. 9, 10.*

But it is not only that the nations are angry and that war must come, dreadful and universal; this is not all. What is to be the end of it? Read on in the events of the seventh trumpet. Rev. xi. 18

#### THE WORLD'S CRISIS.

3. "THY wrath is come." The wrath of God is defined (Rev. xv. 1) as "the seven last plagues." The nature and effects of these are recorded in Rev. xvi. 1-21; and they end precisely at the point and in the very things, that are marked in chapter xi. 19 as the ending of the seventh trumpet, and which indeed is nothing less than the ending of all things.

4. "And the time of the dead that they should be judged." And therefore in this time the proclamation not of war, but of the "everlasting Gospel" of peace is to be made "to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth and the sea and the fountains of waters." Rev. xiv. 6, 7.

5. "And that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great; and shouldest destroy them that destroy the earth." It is at the resurrection of the just that the saints are to be rewarded, and this is by the coming of the Lord in glory. For He says, "Behold, I come quickly, and My re-

ward is with Me to give every man according as his work shall be." Rev. xxii. 12. And them that are wicked will be "destroyed by the brightness of His coming." 2 Thess. i. 7-10; ii. 8. For "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

6. "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." The complement of this expression as to the thunderings, etc., is found in Rev. xvi. 17-21:—

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

All these things which we have traced by these numbered points—all these things were by the Word of God to "come quickly" after August 11, 1840; quickly after the date when the time of the rule of the Ottoman Empire by its own power passed away; quickly after that Empire was by the Great Powers set as a bulwark against the anger of the nations breaking out in an "appalling" and universal war. Half a century has passed since that time; and now in view of the undeniable facts and dangers that are vexing the governments and puzzling the people,—in view of all these

things that are hanging over the world—how much more certainly is it now true that it assuredly "cometh quickly"! Get ready, get ready, get ready! Who will be ready? Who is ready?

#### HOW DANIEL'S PRAYER WAS ANSWERED.

HOLDING in view now the field which we have so far surveyed, let us turn to another portion of the Word of God and inquire concerning the present time, and the place of Turkey and the nations.

"In the third year of Cyrus king of Persia," B.C. 536, Daniel was greatly troubled for the work and cause of God in the world. Dan. x. 1. In the first year of Cyrus that king had issued a decree for the return of Israel to their own land and to rebuild the temple of God in Jerusalem. When the heathen who were in the land were not allowed for their own bad purposes to join in the building of the house and city, they hired counsellors at the court of Cyrus to prevent the building of the Temple at all. And these counsellors were kept at the court of Persia all the days of Cyrus. See Ezra iv.

Daniel himself was a principal officer in the government of Cyrus; and soon discovered these intriguers and their purposes there. But instead of beginning any counter-intrigue, he set his heart to seek God and to know His counsels, and have Him frustrate the intriguers and make His own cause a success in the world. Three full weeks was Daniel engaged in seeking, by fasting and prayer and supplication, a knowledge of the will of the God of heaven in the difficulties of the time. When three weeks were expired, the angel Gabriel came to him in vision, and said: "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words." Verse 12.

As Daniel had been at this three full weeks, and yet "the first day" his words were heard and the angel was sent, what had delayed the angel all this time? The next verse tells why. "But the prince of the kingdom of Persia withstood me one and twenty days."

This is precisely the three full weeks. To answer Daniel's prayer the angel had to go to the court of Cyrus and deal with the king in his



counsels, against those hired counselors there. The angel continues:—

"But lo! Michael one of the chief princes came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand *what shall befall thy people in the latter days*: for yet the vision is for many days. . . . Then said he: Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo! the prince of Grecia shall come. But I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things but Michael your prince."

#### FROM DARIUS TO ALEXANDER.

THESE are the last verses of Daniel x., and in chapter xi. the angel gives his message concerning what should come "in the latter days." In doing this the angel begins at the time where he and Daniel then were, and follows events straight through to the end of the world and the resurrection of the dead. The eleventh chapter of Daniel is all the words of the angel. He says:—

"Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold there shall stand up yet three kings in Persia [Cambyses, Smerdis, and Darius Hystaspes], and the fourth [Xerxes, the Ahasuerus of the book of Esther] shall be far richer than they all, and by his strength through his riches he shall stir up all against the realm of Grecia." Xerxes led an army of five millions across the Hellespont and against Greece.

As soon as the angel mentions Grecia he skips the remaining history of Persia and sketches Greece, saying, "And a mighty king shall stand up [Alexander the Great] and shall rule with great dominion and do according to his will [See also Dan. viii. 20, 21.] And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven [See Dan. viii. 22]; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those."

At Alexander's death there was a period of confusion for about twenty years among the many able governors and generals of his great dominion. Finally, a four-fold division was accomplished, as in the words of the angel "toward the four winds of

heaven"—the east, the west, the north, and the south. Seleucus secured the eastern portion extending from Syria to the river Indus. Cassander obtained Macedon and other Greek territory on the west. Lysimachus held Thrace and Bithynia on the north—territory of which Byzantium was then, and Constantinople is now, the centre. And Ptolemy had Egypt on the south.

#### "AT THE TIME OF THE END."

AFTER stating how Alexander's dominion should thus be divided into its four parts, he turns his attention to the two kingdoms—"the king of the south" and "the king of the north." And from verse 5 to verse 14 he treats solely of the succession of principal events occurring between these two. At verse 14 the Roman power—"the children of robbers," margin—enters the field and occupies the angel's attention for a large space and for a long time, "even to the time of the end." Verse 35. Finally in verse 40 he comes again, and *at the time of the end*, too, to "the king of the south" and "the king of the north." The territories of the northern and of the southern division of Alexander's dominion remain respectively the kingdoms of the north and the south unto the end, and from beginning to end, whatever power might occupy these respective territories would be the king of the north or of the south. Whatever power therefore which, at the time of the end, occupies the territory of Thrace and Bithynia, originally held by Lysimachus, will be the king of the north as certainly as was the power of Lysimachus itself.

It is not necessary to repeat here the evidences so fully given last week, that we are now, and the world has been since 1840, in "the time of the end." And now, as Constantinople is the centre of the territory originally held by Lysimachus the first "king of the north;" and as the power that now reigns in Constantinople holds the identical territory held by Lysimachus himself; it is plain enough that this power is "the king of the north" of the last verses of the eleventh chapter of Daniel, and of our own day. And as it is the Turkish Power that now occupies Constantinople and holds the territory originally held by Lysimachus, the first king of the north, it is also plain enough that the Turkish Power is the power referred to in the words "the king of the north" in the last five verses of Daniel xi.

#### THE KING OF THE NORTH AND HIS END.

IN the 44th verse the angel says of this king of the north,—the Turkish Power,—"*tidings out of the east and out of the north shall trouble him and he shall go forth with fury to destroy and utterly to make away many.*" This was accomplished in the Crimean war when Russia from the north and east warred against the Ottoman Empire, and the Turkish Power was saved only by the support and power of Great Britain and other allies.

And now the last verse of Daniel xi. tells of the two events that all Europe are constantly expecting to see; the events that many people in mass meetings and other assemblies are loudly calling for; the events which are certain soon to take place; namely, the expulsion of the Turkish Power from Constantinople, and the wiping out of the Ottoman Empire. These are the words of the angel as to this looked-for event: "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet *he shall come to his end and none shall help him.*"

Constantinople itself is "between the seas." But this does not meet the word of the angel. No, but he shall plant the tabernacles of his palace between the seas "*in the glorious holy mountain.*" This can be no other place than Jerusalem; even as Jerusalem is even now called in the Turkish and Arabic "The Holy." It is certain therefore that the seat of the Ottoman Power will be removed from Constantinople, and will finally be planted in Jerusalem, and *then* it is just as certain that that power comes to an end.

Yea, "*he shall come to his end and none shall help him.*" This expression shows that he would before have come to his end unless somebody had helped him. We have seen how fully this has been so since 1840. And in the autumn and winter of 1895-96, we have again seen that power standing for months on the very brink of expulsion from Constantinople; how that each morning as we arose and bought the daily paper we expected to read despatches telling that this had been accomplished. But in this crisis again somebody has helped him, and he still abides in his place. But the day is certain to come, and to come soon, when the Ottoman Power will be removed from Constantinople and will be planted in Jerusalem, and then he shall come to his end and *none shall help him*—and indeed he will come to his end simply *because* none will help him.



## WHEN HE COMES TO HIS END.

YET this is not all. The angel did not end his discourse here. No, no. He continues: "And *at that time* shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and *at that time* Thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." Dan. xii. 1, 2.

Whether the Turkish Power shall leave Constantinople, and *when*; whether it shall be wiped out, and if so, *when*; these are great and interesting questions, and multitudes are anxiously studying these questions. Yet great and interesting as these questions are in many ways, there is yet beyond all these the infinitely greater question of what comes when these things are done, of what shall come *at that time*?

The Word of God is that "*at that time*" there shall be such a time of trouble upon the earth as never was since there has been a nation. This very thing we have seen by positive and highest proofs, is the very thing which the great nations are dreading; and against this universal woe of world-wide war and tumult, these Great Powers are holding the Ottoman Power as long as possible as a bulwark, knowing that when that bulwark shall have been broken down this appalling torrent must spread over all. In this matter the Word of God and the word of the Great Powers of the world, are in exact and perfect accord.

Who is ready for this "time of trouble such as never was since there was a nation"? Who? Whoever on the earth is not ready for the spreading over all nations of such a time of trouble as never was since there was a nation—whoever on earth is not ready for this, is not ready for the wiping out of the Ottoman Power. Therefore instead of churches and pulpits and religious papers calling for war, and urging the wiping of the Turkish Power off the earth, they would better, far better, be preaching the Gospel of peace, which they profess, and which they are so basely perverting; and by the sincere preaching of the Gospel of peace be preparing to stand in peace and quietness in God when this time of trouble shall break upon the world at the time of the ending of the Ottoman Empire. Who is doing this work? Who is ready for the time of trouble?

For this is not simply a great time of trouble by war amongst the nations; it is even more than this. It is a time of trouble caused by this, and also by the judgments of God upon the earth, and the coming of the Lord, the resurrection of the dead, and the end of all things. This is emphasised by the other portion of Scripture which treats of the Ottoman Power. In the sixteenth chapter of Revelation from beginning to end is the Lord's record of the seven *last* plagues in which "is filled up the wrath of God" to be poured upon the earth, and which in itself is the greatest element of this time of trouble such as never was since there was a nation.

## THE PLAGUES OF GOD'S WRATH.

IN this chapter, the story of the sixth plague is this: "And the sixth angel poured out his vial upon the great river Euphrates and the water thereof was dried up, that the way of the kings of the east might be prepared."

Now as for the real flowing river Euphrates, which rises in the mountains of Armenia and empties into the Persian Gulf, kings both of east and west have crossed and re-crossed it at will from the days of Chedorlaomer until now, without its ever having to be dried up that they might pass. This expression therefore cannot refer to the water of the literal river. What then? In the next chapter, verse 15, it is stated that "waters are peoples." The water of the Euphrates then, being dried up that the way of the kings of the east might be prepared, is clearly the ending of the power and people that occupies the country of the Euphrates. What power is this?—The Turkish Power alone.

This then is another plain declaration of the Word of God announcing the certain ending of the Turkish Power. And according to this scripture, what comes at the ending of that power? What are the kings of the east going to do when the way for them shall be thus prepared? Read on.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keep-

eth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

"And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

## NEED FOR WATCHING AND PRAYING.

WE have now considered the three portions of Scripture which treat of the Turkish Power. We have seen that in all three of them the end of that power is announced by the sure Word of God. We also see that in all three places not only is the end of that power marked, but with this, and following swiftly upon it, there is also marked in unmistakable language universal woe, world-destroying trouble, the coming of the Lord in glory, and the end of all things of this world.

This cannot be denied. It may not be believed; but it cannot be denied. No man therefore is ready for the ending of the Ottoman Empire who is not ready for the end of the world. And who is ready for this? Oh! let every one who names the name of Christ turn his whole attention to this. Let all such be sure that they themselves are ready for all these things, and then let them never rest, let them never hold their peace, till the warning of it is sounded to all people that whosoever will may come, whosoever will may be ready also, and that all may be watching and praying always "that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 36.

We see that the sure Word of God announces that upon the ending of the Ottoman Empire there comes—"at



that time"—a time of universal war, woe, and trouble such as never was since there was a nation even to that same time. We see also the Great Powers of earth—the very ones which have this question constantly to deal with—expecting and dreading the "appalling danger" of this very thing, and in their uneasy expectancy doing everything in their power to hold back as long as possible the tide of woe which they know must come.

There is yet one other element to be noticed in this connection. And that is that *the Turks themselves expect this very thing also*. The Turks themselves expect to be removed from Constantinople. They expect then the seat of their power to be in Jerusalem. They expect then that the nations will come even there to war against them, and that then the end of all things comes.

In Constantinople in September and October last, I met a reliable Christian man, who told me that in a conversation which he had with a Turkish judge, the judge told him that they expected as the outcome of the dealings of the Powers that they would be dispossessed of Constantinople; that after that their capital would be Jerusalem; that against them there at last they expected the "Christian nations" to come to fight; and that then Messiah and Mahomet would come. With the exception of Mahomet, this explanation as stated by the Turkish judge is precisely the thing that is spoken of in this same time in the Scripture of truth. And the time of trouble thus brought as described in the Word of God, is precisely the "appalling danger" that is dreaded by the Great Powers, and against which they agree in holding the Ottoman Empire as a bulwark.

When the Word of God three times declares it; and when the Turks themselves, as well as all the other Powers concerned, are expecting and dreading it; is it not high time that all the people should believe it? May the Lord in His mercy help all the people to hear it, to believe it, and then to proclaim it to earth's remotest limits that the world may be prepared and fully ready for that which by every evidence on the question is hanging ready to burst in fury upon a devoted world!

A. T. JONES.

FOLLOWING Christ brings some uphill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming;

it is those who *follow* His leading and endure to the end who will be saved. "Abide in Me, and ye shall bear much fruit;" and that is the one sure way to be delivered from the curse and infamy of a barren life.—*Theodore L. Cuyler, D.D.*

#### A TROUBLE-TIME PSALM.

PSALM XX.

WHEN clouds of trouble shroud thy sky  
Jehovah hear thy bitter cry;  
The name of Jacob's mighty God  
Be thy encircling watch and ward.

Send succ'ring hosts from His abode,  
Give strength to help on life's rough road;  
Remember all the righteousness,  
Accept the gift He deigns to bless.

Grant thee the thing thy heart desires,  
Fulfil in thee what He requires;  
We shall our Saviour's triumph share,  
Our banners shall His name declare.

The Lord, I know, with saving might  
Will for His own anointed fight:  
Who trust the pomp and pride of war  
Shall fall beneath destruction's pall.

We trust in God's all conqu'ring name.  
We never can be brought to shame.  
Lord, hear us when for help we call,  
And in Thy mercy save us all.

H. RATHBONE HANSON.

#### DELIVERED BY A NOISE.

IN the days of Elisha, Israel was oppressed by the Syrian army, commanded by Ben-hadad. Samaria was besieged, and reduced to such horrors of famine that mothers boiled and ate their own children. 2 Kings vi. 29. The Lord looked in pity upon them, and interposed in their behalf. The means used to deliver them was as remarkable as the deliverance itself. "For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." 2 Kings vii. 6.

No other means was used save this noise; but so great was the terror produced by this noise that the Syrians fled panic-stricken, leaving their tents, horses, asses, and entire camp "as it was." Their gold and their silver were forgotten and left, with the provisions, for the camp of Israel. In their flight before their supposed pursuers they threw away their garments and vessels, that they might flee swiftly. Their rout was complete, and Israel was delivered; and all was done by the Lord making a noise.

Israel is again to be delivered. Their final and everlasting liberation from the oppressor is at hand. Their foes are now mustering for the final conflict. The rulers of the earth are taking counsel against the Lord and against His anointed. The beast, and the kings of the earth and their armies, are being gathered together to make war against Him who is the Captain of

the armies of heaven. Every earthly power is being arrayed against the truth, and the troubles of the last days, with the great tribulation, will surely come to prove every soul.

But the Lord has not forgotten His people. He will take the cup of suffering from their trembling grasp, and give it to their enemies to drink. Isa. li. 22, 23. Their cry is heard, and the arm of Omnipotence is raised for their defence, which is wrought as in days of old. "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord." Jer. xxv. 31. This noise will not be heard simply in one place, but will be "to the ends of the earth." The utter overthrow of Ben-hadad's army by a noise is only an example of the universal annihilation of all the armies of the earth by the same means, when the Lord arises to vindicate His honour and save His people. Like the Syrians, every earthly thing will be forgotten in their confusion. They will cast their silver and their gold to the moles and to the bats, and shall destroy each other. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Verse 33.

This "noise of a multitude in the mountains" will be the "whirlwind" of God's anger, with which He sends destruction upon all His enemies; but it is a token of salvation to those who have "wrought His judgment." It brings no fears to them; for Elijah went to heaven in a whirlwind.

G. B. THOMPSON.

Grahamstown, S. Africa.

#### THE ADVERSARY'S PLOTS.

THE followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil. Neither wicked men nor devils can hinder the work of God or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted,



"not by might, nor by power, but by My Spirit, saith the Lord of hosts."

"The eyes of the Lord are over the righteous, and His ears are open unto their prayers. . . . And who is he that will harm you, if ye be followers of that which is good?" 1 Peter iii. 12, 13. When Balaam, allured by the promise of rich rewards, practised enchantments against Israel, and by sacrifices to the Lord, sought to invoke a curse upon His people, the Spirit of God forbade the evil which he longed to pronounce, and Balaam was forced to exclaim, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?"

When sacrifice had again been offered, the ungodly prophet declared: "Behold, I have received commandment to bless; and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel; the Lord his God is with him, and the shout of a King is among them." "Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel, What hath God wrought!" Num. xxiii. 8, 10, 20, 21, 23. Yet a third altar was erected, and again Balaam essayed to secure a curse. But from the unwilling lips of the prophet, the Spirit of God declared the prosperity of His chosen, and rebuked the folly and malice of their foes: "Blessed is he that blesseth thee, and cursed is he that curseth thee." Chap. xxiv. 9.

The people of Israel were at this time loyal to God; and so long as they continued in obedience to His law, no power in earth or hell could prevail against them. But the curse which Balaam had not been permitted to pronounce against God's people, he finally succeeded in bringing upon them by seducing them into sin. When they transgressed God's commandments, then they separated themselves from Him, and they were left to feel the power of the destroyer.

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure.

No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand His Word. Here are revealed the wiles of the tempter, and the means by which he may be successfully resisted. Satan is an expert in quoting Scripture, placing his own interpretation upon passages by which he hopes to cause us to stumble. We should

study the Bible with humility of heart, never losing sight of our dependence upon God. While we must constantly guard against the devices of Satan, we should pray in faith continually, "Lead us not into temptation."

MRS E. G. WHITE.

#### THE LORD'S PRAYER.

Thou to the mercy-seat our souls dost gather,  
To do our duty unto Thee—*Our Father,*

To whom all praise, all honour should be given;  
For Thou art the great God—*who art in heaven,*

Thou, by Thy wisdom, rul'st the world's whole  
frame

For ever, therefore—*hallowed be Thy name;*

Let nevermore delay divide us from  
Thy glorious grace, but let—*Thy kingdom come;*

Let Thy commands opposed be by none,  
But Thy good pleasure and—*Thy will be done.*

And let our promptness to obey be even  
The very same—*in earth as 'tis in heaven.*

Then for our souls, O Lord, we also pray  
Thou would'st be pleased to—*Give us this day*

The food of life, wherewith our souls are fed,  
Sufficient raiment, and—*our daily bread,*

With every needful thing do Thou relieve us,  
And of Thy mercy, pity—and *forgive us*

All our misdeeds, for Him whom Thou didst  
please  
To make an offering for—*our trespasses;*

And forasmuch, O Lord, as we believe  
That Thou wilt pardon us—as *we forgive,*

Let that love teach, wherewith Thou dost ac-  
quaint us  
To pardon all—*those who trespass against us;*

And though, sometimes, Thou find'st we have  
forgot  
This love for Thee, yet help—and *lead us not*

Through soul or body's want, to desperation,  
Nor let earth's gain drive us—*into temptation;*

Let not the soul of any true believer  
Fall in the time of trial—but *deliver,*

Yea, save us from the malice of the devil,  
And both in life and death keep—*us from evil,*

Thus pray we, Lord, for that of Thee, from whom  
This may be had—for *Thine is the kingdom,*

This world is of Thy work its wondrous story,  
To Thee belongs—the *power and the glory;*

And all Thy wondrous works have ended never,  
But will remain for ever and—for *ever.*

Thus we poor creatures would confess again,  
And thus would say eternally—*Amen.*

—Selected.

#### QUIET POWER.

How feeble seem these fallen flakes!

"Out of the bosom of the air,  
Out of the cloud-folds of his garment  
shaken,  
Over the woodlands, brown and bare,  
Over the harvest fields forsaken,  
Silent and soft and slow  
Descends the snow."

Yet here is God's dynamite. In this apparent weakness is the hiding of His strength. The flake that falls into the cleft of the rock, with a few more of its feeble kinsfolk, shall take hold of the roots of the everlasting mountain and tear them asunder. This is God's way of working. He builds His temple without the sound

of hammer or of axe. The sunshine, the atmosphere, the falling rain—these are His calm potencies. You trample the snow-flakes under foot, the children play with them; yet they have within them the possibility of great convulsion. Here are magazines of power. Men work amid demonstration, the shouting of ten thousand voices, the booming of heavy artillery. God's power is quiet, constant, persistent, infinite, everywhere.—*David J. Burrell.*

#### CRUCIFIXION AND TRANSFORMATION.

CRUCIFIXION must precede transformation. Man is carnal, sold under sin and death; "for to be carnally minded is death." In man dwelleth no good thing; he is not in harmony with the law of God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"—therefore it must be crucified.

There must be a spiritual operation performed in the heart by the sword of the Spirit, which is the Word of God. The lust of the flesh, and the lust of the eyes, and the pride of life, must be severed, with the heart that is deceitful above all things and desperately wicked. The Word of God can perform the operation. "For the word of God is quick, [alive] and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. iv. 12.

The carnal mind, which the Apostle Paul terms the old man with his deeds, must be put upon the cross and crucified, that the body of sin may be destroyed. This must be done before we can put on the "new man [spiritual mind] which is renewed in knowledge after the image of Him that created Him." We must die to sin before we can rise to walk in newness of life. The Apostle Paul says, "I die daily" and it means a daily crucifixion. The transformation scene always takes place at the cross. The apostle says again, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death. We cannot be saved from ourselves by looking at self. We must let the meditation of our hearts be upon the goodness and wonderful works of God. We must consider the heavens, the moon and stars which were ordained by the power of His Word. And as we view His glory and



Almighty power, we shall lose ourselves in wonder and amazement. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 Cor. iii. 18.

We must let the Word have free course that it may work effectually in cleansing the heart. We must pray as David did, "Create in me a clean heart, O God; and renew a right spirit within me." "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." "Cleanse Thou me from secret faults."

We must not shrink away from the Divine operation, for every wound will be healed in love. We can safely trust ourselves to His tender mercy. He will not give us pain above that which we are able to bear, "for He knoweth our frame and remembereth that we are dust." Ps. ciii. 14.

In all our afflictions He is afflicted. We must humble ourselves to die with Christ, even the death of the cross, that we may be accounted worthy to live and reign with Him. Separation from the world, and union with Christ, can only be accomplished at the cross. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom [or whereby] the world is crucified unto me, and I unto the world." Eph. vi. 14. The transformation always takes place at the cross of Christ.

Create in me a heart, O God,  
From worldly cares set free,  
That daily feasts upon Thy Word,  
And worships only Thee.

Renew in me a constant mind,  
And cleanse my heart from sin;  
Then with Thy loving cords, oh, bind  
Thy holy life within.

Then shall the life I live below  
Be sealed with Thine above,  
And everything I do will show  
A pure unselfish love.

HARRY ARMSTRONG.

#### GOD'S TENTH.

A HINDOO Christian who used to be always grumbling at the smallness of his salary, made up his mind to give one-tenth to God; so next pay-day, when the missionary handed to him, as usual, ten rupees, he pushed back one of them saying, "That is for God's work, sir."

The missionary took it, but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazaar, he asked how they were doing. Instead of grumbling as usual, the man answered, cheerfully, "Well, thank you, sir."

"Then tell me how it is that you, who used to be always grumbling, when you were spending your ten rupees a month on yourself, now do so nicely with only nine!"

"Because, sir, nine-tenths with God's blessing is better than ten-tenths without it."—*The Friend of Missions.*

#### OH, WHY SHOULD THE HEART OF THE CHRISTIAN BE SAD?

Oh, why should the heart of the Christian be sad?  
Look up to thy Saviour, rejoice, and be glad;  
To purchase thy pardon a ransom He gave;  
His life-blood He shed, that from sin He might save.

For garments unclean, for a heart full of sin,  
He giveth white robes, He makes pure all within;  
He giveth thee grace, that therein ye may stand;  
With Omnipotent strength He holdeth thy hand.

A father, a brother, a friend that is true,  
Like a mother most tender, when comforting you;  
A shepherd that carries the young on his breast,  
And leadeth his flock by still waters to rest.

A refuge in storm, and a shadow from heat,  
A rock in the desert, a welcome retreat,  
A high tower and strong, yea, a shelter so blest  
From the enemy's wrath, where the soul findeth rest.

With eye that ne'er sleepeth He guideth thy way  
He giveth thee light, lest thy feet go astray;  
A wonderful counsellor, blest be His name!  
His love and His mercy are ever the same.

The bread and the water of life is thy Lord,  
He bids thee partake of His excellent Word;  
Oh, hear Him now speaking: Come ye unto Me;  
I'll justify, sanctify, glorify thee."

He giveth thee life and increaseth thy store,  
He dwells in thee richly; what wilt thou ask more?

Look up to thy Saviour, rejoice, and be glad;  
Oh, why should the heart of the Christian be sad?  
ANNA C. KING.

#### MOTHER'S LOVE AND GOD'S LOVE.

ON a bright May morning, a lady, standing by the green grave of a friend in a cemetery in a western city, observed two little boys, neatly clad, carefully watering the flowers on a baby's grave. Sympathy drew her to speak to the children; and, coming near to them and reading the name on the well-kept little wooden head-board, she asked:—

"Is this your little sister's grave?"

"No, ma'am; this is Mrs. —'s baby's grave; but she has to work, and can't come to water the flowers, and she got us to do it for her."

"How old was this baby?" asked the lady.

"She was four months old when she died; but if she were alive now, she would be eight years old."

The lady looked at that flower-covered bed where a baby had slept for eight long years, never once forgotten by its mother. The flowers were fresh and flourishing, striking their roots deep into the covering of this love-watched cradle-bed, while the wooden head-board, bearing only the baby's name, was clean and white, and the black letters were clear and distinct.

The little one lay where poor folks could buy a single grave, and close beside her lay a stranger.

The lady wondered if this mother had the blessed hope of clasping her

little baby again where no graves are ever made.

As she lingered beside the little grave and thought of the undying mother-love that had kept it beautiful through all the years, her thoughts went out to the wonderful love of God, and she found herself repeating, "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." God's love is more wonderful than any mother-love can be.—*Selected.*

#### WHERE TO FIND HIM.

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, or lifting somebody's burden, and lo! straightway one like unto the Son of man will be found at your side.—*Kind Words.*

#### A FEW WORDS.

A YOUNG man was for several months in a backslidden state, which manifested itself in the usual way of conformity to a fashionable and worldly course of life, and in the neglect of the ordinances and institutions of the house of God. During this time he called upon a deacon of the church, who was a watchmaker, and asked him to repair his watch. "What is the difficulty with your watch?" said the deacon. "It has lost time lately," said the young man. The deacon looked up to him with a steady significant eye, and said, "Haven't you lost time lately?" These five words brought the backslider to repentance, to the church, and to duty.—*Sel.*

#### THE SIFTING TIME.

SIFTING the tares  
From out of the wheat;  
Ah! who shall remain  
When the work is complete?  
Sifting them out,  
Old age and fair youth;  
All, all who receive  
Not a love for the truth.  
Sifting them out!  
The work is begun:  
Ah! who shall abide  
When the sifting is done?

M. B. DUFFIE.

PRAYER is not the conquering of God's reluctance, but the taking hold of God's willingness.—*Phillips Brooks.*





## THE HOME.

### WERE I TO LEND NO HELPING HAND.

DID I possess the restless sea  
Or worlds which fill immensity,  
And boundless stores of richest gold,  
From out this wondrous wealth untold,  
'Twere naught, if I did not impart  
To others, from a kindly heart,  
In every time of need.

'Twere vain for me aloud to pray,  
Or look to heaven another day,  
If I should lend no helping hand  
To friendless strangers in the land;  
I could not rest at set of sun,  
And leave my Master's work undone,  
And pass the needy by.

Were I no careless souls to save,  
Who drift upon life's lonely sea;  
Had I no cheer for those who crave,  
For those who perish thoughtlessly;  
No care for aught save for myself,  
With hoarded store and love of pelf,  
I could not claim God's care.

ALICE M. HARPER.

### KATIE.

"If you please, mistress, canna ye gie a puir lassie wark to do?" Here the pleading voice broke a little. The plea had been so often repeated, and as often repulsed.

The woman on the steps of the little Dakota home looked up apathetically, hardly hearing the words or noting their import. The girl's voice again broke the stillness.

"Ye dinna ken, mistress; canna ye gie me wark, and a bite and a sup for the wark? I hae walked sae far, and I am sair wearied wi' it a'." The sweet voice grew pathetic; this time the woman had heard, but she still looked apathetically at the girl.

"Nay, lass, I canna gie anythin'; I am sair troubled mysen', and I canna pay the wage to any; nay, nay, I canna, I canna." And she relapsed into hopeless, brooding thought again.

"Ye maun be ill, mistress," the girl said, looking thoughtfully at the wan face and lustreless eyes. "Ye maun be ailin', and ye maun let me come in and helpit ye a bit. It's no

wage I'll ask, just a bite and a sup foreninst meal time."

"Oh, but ye dinna ken, ye canna enter here. There's sair sickness, and it's sair tired and troubled I be, lass, but not so sair daft as to let ye in. Ye dinna want the fever, lass, and I dinna want twa to care for instead o' ane. Nay, lass, nay," as the girl pushed the woman gently aside, and entered the door.

"Ye maunna tek it sae hard, mistress," the gentle voice said, "but if ye are sair troubled and burdened, then it is for me to help ye wi' your care. Ye ken, mistress, the Maister tellit us in His Buik to bear each ither's burdens." The girl spoke softly, but with quiet insistence, and as she spoke, she took off her sun-bonnet, and hung it up, and laid her bundle of clothing in one corner.

The room was untidy, but Katie MacPherson did not at once begin its setting to rights. Through the open door she could see a figure lying upon a dingy bed. The face was drawn with pain and flushed with fever; the bright eyes met hers, and she went into the room, and to the bedside.

"It is sair pain ye are bearin'," she said, gently, with infinite compassion in her blue eyes, as she looked at the man's face before her. "But I ken hoo to care for the sick. I cared for my ain feyther lang, and he thought nane could comfort sae well as me." And Katie softly moved the hot head to a cooler place upon the pillow, and straightened the tumbled bedclothes. "Noo, I maun get ye a drink, for ye are sair parchit wi' thirst," and she went out quietly, and finding a pail, went for water. The fevered man drank greedily, and then Katie drew the shades in the little room, and closing the door, left the sick man alone.

"And noo, mistress, canna ye tell me aboot things a bit? and then ye,

too, shall hae a sleep, and wake refreshit." And the woman laid her tired head upon the girl's shoulder, and wept for the first time in many days. Little by little she told the girl how they had come to Dakota, in the far West, and had lived very well until John had sickened; how there were no neighbours near; how the scorching heats had come and withered the grain, and burned the grass until it crisped beneath the feet; how the little garden was neglected, the cattle had wandered off, and how now she was in the last straits of desperation. The food was nearly gone. She could get no doctor. There seemed no help from heaven or earth, and death seemed so near that she could not leave her sick husband for help.

"And ye would hae turned me awa'!" Katie said, half-reproachfully.

"Aye, weel, most wenchies will hae the siller for their work, whether they earn it or not. I carena to live if John dees." And again the tears dropped from the tired eyes that were losing their glassy, despairing look.

"Didna ye pray?" asked the girl, in an awed voice.

"Na, lass, I couldna, I haena lived reet, and I couldna ask for things when I haena lived reet."

"It's na the reet livin'," Katie responded, "it's just the luv o' God, and the believin' in His Son. And He's an 'ever present help in time o' trouble,' mistress,—an ever present help."

"He didna help me," the woman said doggedly; "He didna help me."

"Aye, mistress, He sent me; 'twas little I thocht He was leadin' me to thee, when I couldna find work anywhere; but His hand it was leadin', and noo I am come, and we shall see the mercy o' the Lord. We shall see it."

Katie was a strong Scotch girl. She, too, had met with sore troubles in the sickening and dying of her mother and then her father, in the loss of her little home, and her unavailing search for work. Days and days she had walked, seeking help and finding none; but her heart was staunch and true, and she knew the God of her fathers had not forsaken her, and her faith wavered not in spite of heart-aching losses and troubles that would have crushed one less certain of the goodness and love of God. She was young,—only sixteen,—but she had a wisdom that cometh down from above, and so into her humble hand was given a great work for the "Maister," whom she so loved and trusted.

As the days went by, she tended the sick man. The woman, Mrs. MacGregor, had sickened; the strain had been too great for her overwrought body, and Katie's hands were full; but her strength came from on high, and



she never failed or faltered through all those trying days. She sought and found the missing cattle, and she replenished the empty larder; she sought out a doctor, and she told the neighbours about the sore pressure at the little sod house on the Dakota plains. The people were too well versed in the school of suffering and self-denial to feel it a burden to help this stricken family, and so all through the long sickness and convalescence nothing was lacking, and all through the efforts of this one humble follower of the One who never forsakes His children.

The little harvest was gathered in by kindly hands before the sick ones recovered; the garden had been tended and coaxed into bringing forth some vegetables; the cows, tended by Katie's willing hands, were sleek and glossy, and gave down their milk, making rich stores of butter, which Katie disposed of at the nearest station, so that when the fall winds began to blow, the little family of the MacGregors were in a comfortable condition. Mrs. MacGregor was sitting by the little window, looking out at the sear and yellow cornfield, and her eyes grew dim as she thought of all that had come and what had not come, through that trying summer.

"If it hadna been for ye, lass," she said to Katie, "mayhap John an' me would hae been lyin' stark and cauld out yon where the corn is ripenin' noo."

"If it hadna been for the lass," Mr. MacGregor added, thoughtfully.

"Nay, nay, but ye are baith wrang," the girl responded brightly. "Ye maun better say if it hadna been for the Laird. He watchit all the time, an' He kenned just when ye needed help sair, and He sent it. It was the Laird, and not me at all."

"But it isna ivery lass wha would hae done as ye hae, Katie; it isna ivery lass."

"But I hae done nocht mair than I should," the girl persisted. "The Laird gie me a wark, and I shouldna be a guid servant if I didna do it. I hae done nocht for praise."

"Ye hae taught us a lesson, lass, and ye maun stay wi' us, and teach us mair of this ever-present Laird ye talk sae mooch about," said Mr. MacGregor.

"It's not the talkin', mon, it's the leevin' an' doin' an' hopin' an' lovin'," said his wife.

"The Laird maun teach ye these things hissen," Katie responded.—*Rose Seelye Miller, in New York Observer.*

#### HE KNEW WHAT IT WAS.

AN eminent English judge who was endeavouring to dissuade a friend from "going to law" was finally asked what he would himself consider a sufficient provocation for invoking legal aid.

"My dear fellow," was his reply, after some deliberation, "I don't say

that *nothing* would induce me to take legal proceedings against a person who had wronged me, but I do say that I should be very slow about it. If, now, you should deliberately upset my ink on the table-cloth, throw one of those volumes at the bust of Blackstone, break all my furniture, hurl the members of my family out of the window, and finally tweak my nose, I should without doubt take means to kick you down-stairs; but once rid of you, by force or persuasion, there is no power on earth that would induce me to bring an action against you."

An illustration of the way in which property is frequently exhausted by fights in the law courts was reported in a London paper last week. Twenty-five years ago an estate worth nearly £5,000 got into the courts in California. A fortnight ago it was terminated, and there was no one in the court to claim the 1s. 8d. that was left. By order of the court it was paid into the county treasury.

#### IN CASE OF INJURY BY FIRE.

PUTTING OUT THE FIRE.—Take this case, a description of what is unfortunately happening every day: A woman's clothes take fire; she is wrapped in flames; her arms and hands, her neck and face, are scorched with the heat; her hair is in a blaze; the smoke is suffocating her. She becomes utterly confused, and rushes to and fro, so creating a current of air which increases the fire. The best thing she could have done would have been instantly to roll upon the floor. But how few have presence of mind to do this! The more need for a friend to do it for her. Seize her by the hand, or by some part of the dress which is not burning, and throw her on the ground. Slip off a coat or shawl, a bit of carpet, anything you can catch up quickly, hold this before you, clasp her tightly with it, which will protect your hands. As quickly as possible fetch plenty of water; make everything thoroughly wet, for though the flame is out, there is still the hot cinder and the half-burnt clothing eating into the flesh; carry her carefully into a warm room, lay her on a table or on a carpet on the floor—not the bed—give her some warm, stimulating drink, send for the doctor, and proceed to the next operation, that of—

REMOVING THE CLOTHING.—Perhaps in the whole course of accidents there is not one which requires so much care and gentleness as this. We want only three people in the room—one on each side of the patient, and one to wait upon them. Oh, for a good pair of scissors or a really sharp knife! What misery you will inflict upon the sufferer by *sawing* through strings, etc., with a rough-edged, blunt knife. There must be no dragging or pulling off; do

not let the hope of saving anything influence you. Let everything be so completely cut loose that it will fall off; but if any part sticks to the body, let it remain, and be careful not to burst any blisters.—"*Till the Doctor Comes, and How to Help Him.*"

#### THE LIONS.

A CHILD begged for the story of Daniel one night at bedtime.

"I am afraid," said the mother, "you will dream about lions."

"Oh, no!" returned the little one, "I will dream about Daniel and leave out the lions."

How much more cheerful and serene our lives might be if we, too, could leave out the lions!

#### AROUSING THE HORNETS.

AUSTRALIAN hornets have an evil reputation—as, indeed, is true of hornets generally—and in "Opals and Agates" Mr. Nehemiah Bartley relates a laughable incident in which they played a conspicuous part.

There was in Queensland a land-surveyor, a man of dignified demeanour, very severe with the men in his employ, before whom he never unbent in the slightest degree. It happened one day, when work was over, that one of the men was taking home a tomahawk which had been used for marking trees, and as he passed along he struck it carelessly into a decayed stump, intending to leave it there till the next day.

An instant later out came a swarm of hornets, and the man, finding them about his head, made a "bee-line" for the nearest water-hole, into which he plunged and squatted.

Not long after this his mate came along the same path. The inhabitants of the stump had retired from the scene. The man saw the tomahawk, and thinking it might fall from the stump, removed it and struck it in a little deeper.

Out rushed the hornets in a body. The man brushed and struck at the assailing host, but was worsted and forced to make a wild stampede for the water-hole, where he found his companion still immersed. The two sufferers compared sorrowful notes as they daubed mud over their wounds.

Following in their wake along the path came the serious "boss" himself. He saw the tomahawk, and thinking that the workmen had been careless to leave it there to rust in the dews of night, he wrenched it from the stump to take home. He likewise was waited upon by an army of angry insects, and like his workmen, was compelled to take refuge in the water.

"What stings those insects have!" he cried.

"Yes, sir, we know they do," was



the response; and then all three men broke into a hearty laugh over the misadventure and their ridiculous appearance, in the water to their necks. It was the first time the boss had indulged in a bit of pleasantry with his men, but it was not the last.—*Selected.*

### REFORMATION BY KINDNESS.

SOME penologists assert that the task is vain to reform hardened criminals otherwise than by punishment. That this theory is delusive is shown by the following extract from the "Autobiography and Journals of Admiral Lord Clarence Paget":—

There was a Marine of the name of Dudley in this ship, a man of incorrigibly bad character. He had been brought before me many times, and I had at last resolved to flog him; but during his examination I found that he had a sort of fixed idea in his head that "every man's hand was against him," and that he was doomed to the "fore-yard." I remembered once before to have reclaimed a hardened character by kindness, and I thought I would try this man, and, accordingly, I freely forgave him, and desired the officers and non-commissioned officers to treat him as if he had never been an offender before. I heard no more of him—for this had occurred many weeks before we were off Cronstadt—until one day the surgeon came to me and said that Dudley, during this frightful epidemic, was his right-hand man; that he attended night and day on the poor dying patients, and that he feared the man might succumb himself from over-exertion. I was so touched at this noble reform from past errors that I resolved to have him up next day on deck and thank him publicly. Alas! when the doctor brought me the sick report next morning, his name figured on the list of those who had died during the night. Peace to his memory, poor fellow!—*Echo.*

FOR the happiness of a child he should be kept employed. Take an interest in his employment, and let him fancy that he is useful. Be kind to him, look after his little pleasures, and join in his little sports, and make him understand that you love him, and above all always speak gently to him.

HOUSEWORK, sweeping, dusting, bed-making, washing, and the incessant processes necessary to keep things bright about a house, are excellent for the complexion. They also keep the spirits good, and make the worker graceful, strong, and agile.

LAMP chimneys should not be washed, but should be cleaned with a cloth wet in alcohol.



### ABOUT SPIDERS.

#### THE TRAP-DOOR SPIDER.

THE trap-door spider lives in a burrow which he makes in the ground where the grass grows, generally in a sloping bank. He covers the entrance to his burrow with a trap-door, which works upon a hinge, and which so nearly resembles the surrounding grass that only a careful observer can detect it. This, however, is not all; if an enemy finds the door and opens it, and enters the spider's castle, he may very easily fancy that there is no one at home, for in the sides of the burrow, which is lined with a soft, silky substance, there are other trap-doors communicating with branches of the burrow, and covering these branches so craftily that they may easily be passed by unnoticed. Nay, if the enemy should be clever enough to find his way into one of these branches, he may still find no one at home, the owner of the castle being perhaps in a branch of this branch of the burrow, concealed by another skilful trap-door. Architecture of this kind shuts the mouth of any one who should say that the inferior members of creation do not know how to adapt means to ends. Nor can it be said that the power of adaption does not go to some extent beyond the wonders of instinct.—*The Bishop of Carlisle.*

#### SPIDER STRATEGY.

THE den spider, who is liable to attacks from her enemies, is a most curious study. To have an idea of the creature's home you must imagine a hollow tube in the ground, divided, at some distance down, till it is like the letter Y. One top of the Y is the opening; the other does not come quite to the surface, but forms a blind alley. At the opening is a lid, with a silken hinge, which our friend the spider generally keeps prudently closed.

Suppose that an enemy discovers this door and endeavours to open it. The spider, laying hold of the door on the inside with her strong claws, holds it tight. It may be that this rebuff proves sufficient, and the assailant goes somewhere else in search of a dinner. But if the spider finds herself over-matched she wisely abandons this defence, and rushes down the tube. Just

at the fork of the Y she has an inner stronghold. To this she now betakes herself, closing it, and holding the door tight as before. Again a struggle takes place, and there is a chance that the adversary may retire.

But if the spider finds her foe too strong, she is provided with a resource. She makes a strategical movement which rarely fails of attaining its purpose; suddenly rushing into the blind alley, she draws the door over the opening, thus hiding every sign of it. There she lies comfortably concealed, enjoying the confusion of her enemy. He rushes triumphantly down the stem of the Y, anticipating an easy triumph, and to his utter amazement finds it empty! He actually knew she was there. He pushes around, searching in every corner. Slowly and sadly he comes to the conclusion that he has been made a fool of, and finally departs, dinnerless, disconsolate, and deeply disgusted. How that clever spider must chuckle as she listens to his receding footsteps!—*Selected.*

#### SNARING ITS PREY.

THERE is a spider in New Zealand that usually throws coils of its web about the head of its prey until the wretched victim is first blinded and then choked. In many unfrequented dark nooks of the jungle you come across most perfect skeletons of small birds caught in these terrible snares.

### A SPIDER FARM.

A SYRUP bottler has improved upon the prison lesson of Bruce. He has taken the spider into partnership in the working of one of his most important departments. Flies, cockroaches, and other insects, attracted by his sweets, and encouraged by the genial atmosphere of his bottling-room, used to interfere with his work, get into his bottles, steal his goods, and "worry him to death." He has recruited the spider against his foes, and vanquished them. Some 6,000 spiders now make their home on the ceiling and walls of his bottling department. Their webs are everywhere, and they behave themselves with great intelligence. Said the bottler to an interviewer:—

"These creatures know more than a great many people. Spiders do not care for sweet things, and never drop into my vats or get into my bottles. I never disturb them except to feed them occasionally. They appear to know my call, and will come out and feed from my hand or take a fly from my finger. They shut themselves up during most of the winter months in the little nests you see stuck like daubs of mud about the ceiling. When winter comes I brush away all the webs; they prefer to weave new ones every spring."



**DOROTHY DIMPLE'S SEWING LESSON.**

DOROTHY DIMPLE must learn to sew,  
For Dorothy Dimple is six, you know;  
And a lady of six, with dollies three,  
A first-rate work-woman ought to be;  
Or else those children so young and dear  
Will have to wear rags, 'tis very clear.

Dorothy Dimple, so gay and sweet,  
Possesses a work-box all complete;  
A silver thimble that fits in a shoe,  
Needles, and cotton, and scissors too;  
A bag full of buttons of every size,  
And a nice little packet of hooks and eyes.

Dorothy Dimple begins to sew,  
Hobbledy-cobbledy, to and fro.  
It looked so easy, she can't think why  
The stitches persist in going awry,  
Nor why her fingers have suddenly grown  
As awkward as bits of stick or stone.

Dorothy Dimple is sure that she  
And that tiresome needle will never agree;  
Poor little worker, she, losing heart  
At sight of those stitches so far apart.  
The cotton has got in another knot!  
She is tired of sewing, and oh, so hot!

Dorothy Dimple, dear little maid,  
Hasn't much patience, I am afraid;  
She takes off her thimble, puts it away,  
Thinks she has done quite enough for to-day;  
Says that her dollies in rags must go,  
Because their mother can't learn to sew.

Dorothy Dimple, if you but try  
Work will come easier by and by;  
Remember, dear, that a mother of three  
A first-rate work-woman ought to be.  
Then try with a will, and soon I know  
Dorothy Dimple will learn to sew.

—Selected.

**OVERCOMING EVIL.**

It is very common, in this wicked world, to meet individuals who are selfish. They do not seem to care how much they offend, if they can only have their own way. The Saviour spoke of these when He said, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" Matt. xviii 7.

It is not our part to grieve over the work of this class of people, and to stop to retaliate, when they oppress us. "Overcome evil with good," is a good rule to-day, and, if followed, it will bring as good results now as it would when the Apostle Paul spoke the words.

But how often we find ourselves

trying to "get even" with those that oppose us, by meeting them in the same spirit in which they oppose us. This was not Christ's way. When He was reviled, He reviled not again. When He was smitten on the face, He did not strike back again. He spoke when it was necessary, but always in a calm, dignified manner which showed that He was above retaliation for any wrong done Him.

Boys at school often have misunderstandings, and speak hastily. In the heat of anger, manly principles are forgotten; and harsh, wicked words, sometimes accompanied with blows, follow. How foolish, how like beasts, is this way of settling difficulties! How much better and more manly would it be to meet the adversary with kind words! "A soft answer turneth away wrath."

J. H. DURLAND.

**THE LAMPLIGHTER.**

ELLIE was kneeling on a chair one wet evening staring into the street—one little plump cheek pressed close to the window-pane—watching the lamplighter as he came down the street with a quick, swinging trot, holding his long rod with "the fire in the cage," as Ellie would have said.

The rain dripped from his big oil-skin cape and hat, but he went cheerily on from lamp to lamp, leaving brightness behind him.

"I wish I was a lamplighter," sighed Ellie.

"So you may be, if you like," said mother, who was busy writing letters.

"I can't light the lamps, mother; you wouldn't let me, and I've nothing to do. It would be lovely to go about lighting lamps. It's so stupid doing nothing."

"Very," said mother, "especially when you could, and ought to be doing something; for instance, lighting lamps."

"Where mother; what lamps?"

"Yesterday you were cross and gloomy because the day was wet like

this. Then Aunt Mary called and took you for a drive, and how bright and pleasant you got all in a moment! Don't you think Aunt Mary lighted a lamp for you then by her kind thought?"

"Yes, mother; it was such a lovely surprise."

"Well, now, why shouldn't you set off round the house and light up all the lamps you can find in the same way? I can tell you of two, this moment, waiting to be lighted. Take that piece of flannel, airing in the fender, to the kitchen, to poor Susan, who is bad with the toothache; that is one lamp you can light."

"Then, up stairs, grannie is sitting all alone, waiting until I finish these letters, and you can go up to hold the wool she wants to wind. Do you see another lamp to be lighted?"

"Yes, mother; to go up and hold grannie's wool."

Ellie stood a moment thinking. Then, taking the red flannel from the fender, away she ran to Susan, who was standing against the kitchen table with her hand to her face.

"Thank you, Miss Ellie," she said gratefully, as she pinned the flannel round her head. And the words sounded pleasantly in Ellie's ears as she climbed the stairs to where grannie sat, all alone, with the skein of wool in her lap.

Kneeling on the footstool, Ellie spread her fat fingers, and grannie caught the skein on her thumbs, and very soon it was all wound up into a big ball.

And grannie's "Thank you, dearie," and hug and kiss, sent Ellie skipping away with a light heart.

"How did you like being 'Lamplighter'?" asked mother, as she met her on the stairs.

"It was lovely, mother!" said Ellie, with a broad smile, "I lighted two lamps."

"And I think you lighted one for yourself, too," said mother. "There must be a big lamplighting inside you to make your face so bright. Its name is 'Happiness.' Nothing ever makes us so happy as doing something for others."—Selected.

**A RESPECTFUL BOY.**

AN old man entered a railway carriage and was looking round for a seat, when a boy, ten or twelve years of age, rose up and said, "Take my seat, sir." The offer was accepted.

"Why did you give me your seat?" he inquired of the boy.

"Because you are an old man, and I am a boy!" was the reply.

A hundred years ago there would have been little need to record, as remarkable, a similar incident. Among things that are good or hopeful in the rising generation, there is one great



change for the worse manifest to everybody—a declining spirit of reverence towards age and towards God. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."—*Selected.*



### ALCOHOL AS FOOD.

I AM recording a matter of history—of personal history—on this question when I say that I for one had no thought of alcohol except as a food. I thought it warmed us. I thought it gave additional strength. I thought it enabled us to endure mental and bodily fatigue. I thought it cheered the heart, and lifted up the mind into greater activity. But it so happened that I was asked to study the action of alcohol along with a whole series of chemical bodies, and to investigate their bearing in relation to each other.

And so, I took alcohol from the shelf of my laboratory, as I might any other drug or chemical there, and I asked it, in the course of experiments extending over a long period, "What do you do?" I asked it, "Do you warm the animal body when you are taken into it?" The reply came invariably, "I do not, except in a mere flush of surface excitement. There is, in fact, no warming, but, on the contrary, an effect of cooling and chilling the body." Then I turn round to it in another direction, and ask it, "Do you give muscular strength?" I test it by the most rigid analysis and experiment I can adopt. I test muscular power under the influence of it in various forms and degrees, and its reply is, "I give no muscular strength."

I turn to its effect upon the organs of the body, and find that while it expedites the heart's action it reduces tonic; and turning to the nervous system I find the same reply—that is to say, I find the nervous system more quickly worn out under the influence of this agent than if none of it is taken at all. I ask it, "Can you build up any of the tissues of the body?" The answer again is in the negative—"I build nothing. If I do anything, I add fatty matter to the body; but that is a destructive agent, piercing the tissues,

destroying their powers, and making them less active in their work." Finally, I sum it all up. I find it to be an agent that gives no strength, that reduces the tone of the blood-vessels and heart, that reduces the nervous power, that builds up no tissues, can be of no use to me or any other animal as a substance for food. On that side of the question my mind is made up—that this agent, in the most moderate quantity, is perfectly useless for any of the conditions of life to which men are subjected, except under the most exceptional conditions, which none but skilled observers need declare —*Sir B. W. Richardson.*

**BRAN COFFEE.**—Take two quarts of bran, add to this enough treacle to moisten the whole, mixing with the hands, which will be found more expedient than trying to do it with a spoon. Place in shallow tins in a hot oven, stir occasionally until a dark brown. When nearly done, if inclined to be lumpy, take out and break up the lumps. Continue in the oven until thoroughly browned. In steeping for the table, allow a heaping table-spoonful for each person. Add boiling water and boil for fifteen or twenty minutes. In serving, many prefer the condensed milk to sugar and milk. A little practice will enable one to vary the proportions to suit the taste. This furnishes a hot drink, nutritive, cheap, and without the harmful properties of the coffee-berry, which medical science is more and more generally recognising as the source of much harm. The active principles of both the tea and coffee are poisons.

**SUGAR CORN SOUP.**—Turn a tin of sugar-corn into a dish and thoroughly mash with a potato-masher until each kernel is broken, then rub through a colander to remove the skins. Add sufficient rich milk to make the soup of the desired consistency, about one-half pint for each pint of sugar-corn will be needed. Season with salt, reheat and serve. If preferred, a larger quantity of milk and some cream may be used, and the soup, when reheated, thickened with cornflour or flour.

\* \*

To temper earthenware which is to be used for baking, put the dishes in cold water over the fire, and bring them gradually to the boiling point. When the water boils around them, remove them from the fire, and let them remain in the water till it becomes cold.

\* \*

NEVER use the first water that comes from the pipes or pump; it has been in a lead or iron pipe all night, and is not healthful.



—Queen Victoria owns £400,000 worth of china.

—English shipbuilders have orders from Japan for five new warships.

—Central America has a little war on hand between factions in Nicaragua.

—The best corks come from Algeria. There are 2,500,000 acres of cork forests in that country.

—More eyes must be damaged or lost than most people suppose. Two million glass eyes are manufactured every year in Germany and Switzerland.

—Desultory fighting is still going on in Cuba. The insurgents are avoiding general engagements, and are expecting the wet season, with its fevers, to be a formidable ally.

—Possibly the largest experimental orchard of apples in the world is owned by Benjamin Buckman, of Farmingdale, Illinois. His collection embraces over 550 named varieties.

—It is said that China and Russia have an understanding by which Russia secures full use of Chinese harbours and arsenals in return for money lent and aid rendered in making terms with Japan last year.

—By means of the new ray of light Berlin surgeons the other day located a piece of needle in a woman's hand, which had been in the hand for two months. The photograph showed it plainly, and it was extracted.

—The Japanese Government has just placed orders for 18,000 machine-made watches to be distributed among the officers and men who distinguished themselves in the late war. The watches are to take the place of medals.

—This year is the 300th anniversary of the introduction of the potato into England, and also of tobacco. In 1596 Sir Walter Raleigh first brought potatoes and tobacco from America to England. For some time potatoes were a luxury of the rich alone, costing 2s. per lb.

—A member of the Royal Geological Society shows that no less than 20,000,000 square miles of the earth's surface yet remain unexplored. The largest unexplored area is in Africa, 6,500,000 square miles, but even North America contains 1,500,000 square miles of virgin territory.

—Germany has 856 naval officers and 18,830 sailors; Austria, 611 officers and 11,897 sailors; Great Britain, 2,379 officers and 51,995 sailors; the United States, 1,031 officers and 11,000 sailors; France, 2,020 officers and 42,205 sailors; Italy, 800 officers and 22,415 sailors; and Russia, 1,249 officers and 38,000 sailors.

—Owing to the overwhelming defeat of the Italian troops in Abyssinia last week the Italian Government has trouble on hand at home. Discontent always brewing in Italy, is manifesting itself in hostile demonstrations. There is a strong movement against the monarchy, and in Sicily the people are ready to revolt. Italy is paying a heavy price for glory in Africa, and has so far failed to get the glory.



## HIS GLORIOUS APPEARING

A BOOKLET OF 96 PAGES

With 20 Full-page Illustrations.

devoted to the exposition of Christ's great prophecy regarding His own

**RETURN TO THIS EARTH,**  
as given in the 24th Chapter of Matthew.

### The SIGNS of the TIMES

and their significance are clearly pointed out, and the

**PRESENT STATE of AFFAIRS**  
throughout the world shown to be an exact fulfilment of the warnings of Christ and the prophets.

Just the Book for the Times.

Attractive      Interesting.  
Profitable.

Paper Covers, 9 d.      Board Covers, 1s.

## LIST OF TRACTS AND PAMPHLETS

Issued and sold by the International  
Tract Society, Limited.

Baptism: Its Significance,.....	1d
Bible Election,.....	1½d
Bible Questions and Answers Concerning Man, 1d.	
Can We keep the Sabbath? .....	1d.
Change of the Sabbath, 218 pp.,.....	10d.
Christ and the Sabbath, .....	2½d.
Christ or Peter—Which?.....	½d.
Civil Government and Religion, 176 pp.,....	1/-
Consecration, .....	½d.
Free as a Bird, Illustrated,* .....	½d.
Full Assurance of Faith,.....	1d.
Immortality of the Soul,.....	2d.
Inheritance of the Saints, 82 pp.,.....	5d.
Is Sunday the Sabbath?.....	½d.
Justice and Mercy, .....	1d.
Law and Gospel,.....	1½d.
Living by Faith,.....	1d
Man's Nature and Destiny, 332 pp.,.....	2/-
Ministration of Angels, 144 pp.,.....	10d.
Origin of Sunday Laws, Illustrated,.....	1d.
Righteousness,.....	½d.
Rome's Challenge—Why Do Protestants Keep Sunday?.....	2d.
Second Coming of Christ,.....	1d.
Seven Pillars, .....	1½d.
Statement and Appeal, Illustrated,.....	1d.
Sufferings of Christ, Illustrated,.....	1d.
Testimony of the Centuries, Illustrated, 16 pp.,	1d.
The Coming of the Lord, * .....	½d.
The Literal Week, .....	½d.
The Power of Forgiveness,* .....	½d.

The Sinner's Need of Christ,.....	½d.
The Sin of Witchcraft, Illustrated,.....	2d
The Sure Foundation,.....	1d.
Truth Found, 108 pp.,.....	7½d.
What to Do with Doubt,* .....	1d.
Which Day do you Keep? and Why?.....	½d.

Those marked thus \* can also be had in Welsh at the same prices.

The following Leaflets are put up in packages of 300 pages, at Sixpence per packet:

Defending the Faith, 2 pp.
Spiritualism, 2 pp.
The Seventh or One Seventh, 4 pp.
Wicked Cruelty, 2 pp.

### REWARD TICKETS, BOOKLETS,

### CALENDARS,

FRAMED TEXTS Tastefully Designed;

Bibles,	New Testaments,
Oxford,	Pilgrim's
Cambridge,	Progress,
British & Foreign,	Etc., Etc.

The above can be procured at our  
CITY OFFICE, 59 Paternoster Row,  
(near Cheapside) in all Styles, and at  
all prices.

Hand painted Cards on Ivorine for  
Birthdays and Weddings @ 6d. 1/-  
and 2/6.

Framed Texts, tastefully designed  
White Enamel, Oak, and Ornamental,  
in four styles of Frames from 1/9 to 4/-.

Stationery Requisites of all kinds,  
Note Paper Cabinets, Fountain Pens,  
Pocket Books, Pen and Pencil Pock-  
ets, Pens, Pencils, Inks, Purses, etc.

### TEN COMMANDMENTS.

Beautifully illuminated in gold and  
several colours.

Size of sheet 22 x 17 inches.

Price, 4d.      Postpaid, 5d.

### CHRIST BEFORE PILATE.

The well known engraving by Mun-  
kacsy, original of which was sold for  
£25,000. Price 1/6.

Orders by post promptly attended to.

## SUNDAY:

### THE ORIGIN OF ITS OBSERVANCE IN THE CHRISTIAN CHURCH,

Traces the institution from the earliest times, and  
states concisely the circumstances of its intro-  
duction into the Church. Only Protestant his-  
torians and writers are quoted. 102 pp.

Price 6d., postpaid.

## CHRIST AND THE SABBATH.

A THOROUGH presentation of  
the SABBATH as related to the  
Christian, showing

**WHAT IS TRUE SABBATH-KEEPING,**  
**WHY THE SABBATH WAS GIVEN,**

—AND—

**WHEREIN ITS BLESSING CONSISTS.**

Being the distinctive sign of the power of God,  
it has always been the special object of Satan's  
attacks, and thus becomes

### THE TEST OF OBEDIENCE.

It reveals God to man as Creator and Re-  
deemer, and, by making known the Rest of  
the Lord, connects the Believer with the New  
Creation and the Inheritance, incorruptible and  
undefiled. 48 Pages. Price, 2½d.

## THE SIN OF WITCHCRAFT.

THIS is a Bible Study of those interesting  
questions of Man's Nature which are raised by  
the development of

### MODERN SPIRITUALISM,

and so-called Psychical Research. The identity  
of the ancient Witchcraft with Present-day mani-  
festations is clearly established. Now, when mul-  
titudes are giving heed to the deceptions of  
Spiritism, Theosophy, and the like, this will be  
found

A TIMELY TRACT FOR DISTRIBUTION.

82 pages. Price, 2d.

## CHRIST OUR RIGHTEOUSNESS.

An interesting pamphlet, holding up Christ as  
the only source of righteousness for man, and  
showing why it can be found alone in Him. 102 pp.

Price 6d., postpaid ||

## CHRIST'S SECOND COMING.

A new edition, with engraved title page.  
Now ready. Price 1d.

SEND FOR COMPLETE CATALOGUE TO  
INTERNATIONAL TRACT SOCIETY, LTD.,

59, Paternoster Row, London, E.C.



## The Present Truth.

"I am the way, the truth, and the life," "And lo, I am with you always, even unto the end of the world."

LONDON, MARCH 12, 1896.

FOR TERMS SEE FIRST PAGE.

THE PRESENT TRUTH may be obtained in South Africa through the International Tract Society, 28a Roeland-street, Cape Town.

A FRIEND in India sends us an Indian paper of recent date, from which it appears that the Roman Catholics are specially active just now in sending missionaries to that country.

THE number of papers devoted to the cause in which PRESENT TRUTH is engaged, is increasing. An edition of *Tidens Tecken*, of Stockholm, is now published in Helsingfors, Finland. A paper has also been started in Mexico.

IT is stated that the recent defeat of the Italians in Abyssinia is already lowering the prestige of all Europeans on the African continent. This is why all the Powers are anxious that Italy should ultimately win, no matter at what sacrifice of men and money.

OWING to the increase of betting and gambling an influentially signed appeal has been addressed to the nation on the subject, declaring that the evil "is assuming the proportions of a grave social and national peril," affecting every class of society.

THERE is little question but that Italy has no rightful claim to Abyssinia, and there seems to be no question that the possession of it would be no benefit to her, but rather a damage. Yet there is quite a general agreement that the "honour" of Italy demands that she now continue the war of aggression until a free people are finally despoiled of their territory. That is the National and International idea of "honour." Can anybody claim that a nation, any more than a man, with such an idea is Christian?

*The Eastern Question.*—The two following numbers on this subject will deal more particularly with the situation in Turkey, as observed by the writer during a recent visit. As the articles which have now appeared (last week and this) make a complete presentation, though brief, of the scriptural side of

the question, we are preparing to reprint them from the standing type in the form of a 16-page tract, large size, which will be ready in a few days. Illustrated. Price, 1d. The question is one of the deepest importance, and we know our friends will be glad to call attention to it by giving this tract a wide circulation.

*In Samoa.*—One of the medical missionaries sent by our society to the South Seas makes the following report, in appealing for increased facilities in Samoa:—

We began medical work, November 15, and by December 31 had given over eleven hundred treatments, filled forty-five teeth, extracted thirty-two, made several plates, and performed seven surgical operations. People are coming to us from islands seventy miles away. What can we do with them? They cannot stay out-of-doors, and if they could, we could not treat them there.

EVER since Malta became a Crown colony the Roman Church has controlled the local authorities to maintain her declaration that all marriages not celebrated by the Church are invalid. It has long been a subject of agitation and inquiry, and at last the Judicial Committee of the Privy Council has decided that marriages by other than the priests of the Roman Church should be considered legally valid in Malta.

THE *Times'* correspondent reports the visit of Bishop Wilkinson to the Metropolitan of St. Petersburg, as the representative of the Bishop of London, bearing a message of good will from the English to the Russian Church. This is how he exhibited the cordial feeling:—

Bishop Wilkinson in Convocation robes, with his episcopal staff, knelt in prayer at the altar and kissed the holy image of the Saviour with which he was blessed by the Metropolitan Palladius. The Bishop also did reverence to the relics of St. Alexander Nevsky, and at parting exchanged kisses three times with the Metropolitan.

THE old Sunday law of Charles II. is now and then revived in various parts of the country to satisfy some person's idea of making his fellows religious. The following is sent us by a correspondent, who took it from an Ilfracombe paper:—

At Sevenoaks, Mary Livett, widow, who gets her living by keeping a small sweets-shop, was summoned for selling sweets, nuts, and other articles on the Lord's Day, "the same not being a work of necessity." It was proved that on Sunday, January 12th, defendant had sold things to children, and a fine of 1s. with 9s. costs was imposed. Defendant, who said she was unable to pay, was allowed a week.

This is a fair sample of the inhu-

manity, to say nothing of the irreligion, of religious laws. It shows, too, that the old law has life, and only waits for the old sentiment to become more general in order to have far more general application.

"AN era of colossal naval in addition to huge military forces looms up before the world," says the *Chronicle*, "thus ending for a long time the generous dreams of those who, half a century ago, believed that the war drum would soon throb no longer, and that the battle-flags would be furled."

MORE and more clearly it is being shown how small the world has become. Questions and controversies that agitate Europe spring from the most unexpected corners of the world. Now it is Venezuela, then the Transvaal, and again Abyssinia, that suddenly spring upon Europe the gravest crises. It is no longer the cock-pit of Europe, of which we used to read, but of the whole world. "The nations are angry."

*Not Accidental.*—Among the treasures of King Prempeh brought to London are many symbols of the Ashanti fetish worship. A newspaper says:—

Another interesting trophy is an incense cup of pure gold, which has been made in exactly the same form as those used in Roman Catholic churches, with roses and thistles around the bowl.

It is only another instance of the similarity between Catholic and pagan rites, so common in the East that the dullest observer can see that it is no accidental similarity. When the "falling away" came the Catholic Church copied the rites of the heathen to win converts.

*Established Religion.*—We believe thoroughly in the establishment of religion. The only way, however, in which the religion of Christ can be established is declared by the Apostle Paul in Rom. iii. 31, "Do we then make void the law through faith? God forbid: yea, we establish the law." This is the establishment of the Protestant religion, too; for the whole controversy between Protestantism and the Papacy is whether God's government and law is supreme or whether the Papacy has power to change the law of the Most High, as it has "thought" to do. Dan. vii. 25. The Gospel calls upon all men to accept the righteousness of God as by faith established.