

bad are to enter into a future existence in the possession of a suitable body. Unquestionably the Scriptures teach that there is a body in the resurrection, but the emphasis of the doctrine of the resurrection is in the fact of a life hereafter. Death is not the end. The dead appear before Christ, some to enter into eternal life, and some to undergo the dread ordeal of the judgment.

Christ's work for men does not end with introducing them to a future life. A judgment follows. The act of judging belongs to Christ, because He is a Son of man and known, therefore, to be in sympathy with man. And His judgment is just, because based on the Father's will. The Son is the agent in judging, but the Father has a voice regarding it. Men are judged in accord with the great fundamental principles in the being of God. Here again Christ and His Father are one.

But while all men enter into the resurrection, yet not all pass through the judgment. Only those that "have done evil" must endure this searching and blasting hour. Why so? Because others who "have done good" have come to Christ, listened to His teachings, and believe the Father. Being thus reconciled to God through Christ, as the Revision puts it, they come "not into judgment." Christ knows them, loves them, and forgives their sins, and, while they must stand before God at the last day, the terrible revelations of a guilty past are not for them.

Who are the Turks?

For nearly seven hundred years the Turks have occupied a central place in the history of the western world, and yet we suspect there are but few, even among our most educated readers, who could answer the question, "who are the Turks?" And whence did they come? There is perhaps a vague general notion that they are the remnant of the once all-conquering Saracens. This is not correct. The Turks do not appear in history till about the year 1220 A.D. Then a small tribe which was to found the Ottoman Empire, fled before the conquering Moguls, from their original abode in Central Asia. Their traditions point to the River Selenga, and its affluents, as the original home of the tribe. They claim to be descendants of Japhet the son of Noah. They and the Moguls were originally different branches of the same family. They passed through Persia and Armenia on their way westward. One day in their wanderings they came upon two armies engaged in a furious battle. Er-Togrul their leader, at once led his followers to the assistance of the weaker party, who were on the point of giving way, but who through the timely aid rendered, totally defeated their enemies. The army thus saved was that of the Seljuk Sultan of Asia Minor, and their adversaries were a horde of marauding Moguls. As a reward the Sultan granted them a tract of land on the Byzantine frontier. Osman, the son of Er-Togrul, and from whom the race derives its name of Osman, corrupted by Europeans into Ottoman, while still young, won several Greek and other towns from neighbouring tribes.

In 1300 the Seljuk Empire fell to pieces under the attack of the Moguls. These, however, were unable to establish any stable government, and ten separate dynasties arose. These were all eventually merged in that of the Osmanli, once the least among them, and the united people resulting assumed the name of Ottoman. That name then covers an agglomeration of many nations and tribes. In 1301 Osman began a series of conquests which rapidly extended his domains. The remaining Greek towns in Asia were captured, and one after another of the Seljuk states annexed. In 1359 they had established themselves in Europe, and by a great victory gained over the allied armies of Serbia, Bosnia, Hungary, Albania and Wallachia in 1389 their dominions were extended behind and far beyond Constantinople; and all the remaining Turkish principalities were at once annexed. About this time Timur the Tartar attacked and overran the Ottoman territories in Asia and restored them to their original Princes. The country was distracted for many years by civil wars, until Murid the II. established himself on the throne, and rapidly recovered all the territory both in Europe and Asia which had been lost. He was soon brought into

contact with Sigismund of Hungary, and after varied fortune he finally overthrew in 1444 the combined Christian host, led, in a crusade by Ladislaus, King of Poland. At length war was declared against Constantine Palæologus, and after a desperate resistance, Constantinople, after having been the Capital of the Eastern Christian Empire for 1100 years was captured by the Turks on May the 29th, 1453, and has ever since been held as the Capitol of the Turkish Empire. The Turks now became a formidable power both by land and sea. The Venetian fleet which then ruled the sea, was defeated at Sapienza. Selim the I, the greatest of the Ottoman monarchs, overthrew the Persians and conquered Egypt in 1517; he compelled the representative of the Abbasid family to transfer to him and his successors the Caliphate of Islam, thus securing for them the rights and privileges of the successors of the prophet. Rhodes, the stronghold of the Knights of St. John was next captured. Then at the battle of Mohacz the Hungarian army was annihilated and their king slain. And on the 27th September 1529, the vast Turkish army laid siege to Vienna, the then Capital of the German Empire. After a most determined assault lasting for four days the besiegers were compelled to retire. This was the turning point of Turkish conquest. The Sultans after this with few exceptions were men of mean and ignoble characters, given over to a luxurious life, and the unrestrained indulgence of their degraded tastes and appetites. Ever and anon some ruler came to the throne imbued with the conquering spirit of the progenitors of his race and great things were done, but the tendency was to debasement and ruin. During the early years of the Reformation the Turkish power and conquests filled the whole Christian Empire with alarm. They were stayed in their career of conquest by the combined resistance of Poland, Austria, Hungary and the Balkan principalities. Russia had not yet risen to a place of influence among the nations of Europe and it was not until about the year 1690 that the Turks first encountered, their now most formidable enemies. The history of the corruption and decline of this once mighty power is full of tragic interest, but it cannot be even outlined in an article like this. The Government of Turkey is a personal autocracy carried on through appointees of the Sultan. It can hardly, however, be called a Government, as there is no real government, except in the near neighbourhood of Constantinople. Everywhere else, it is the right of might, and the subordinates rob and oppress and murder without any fear of being brought to account. Turkey has long been an effete power—cursing with her malign influences some of the fairest and most fruitful provinces of the earth. It owes its continued existence to the jealousies of Christian nations, and Christian men and women are being mutilated and murdered every day, while Christian powers stand paralyzed in the presence of that progressive butchery.

New President of the C. E. Union of Toronto.

S. John Duncan-Clark, the subject of our brief sketch, is a "Son of the Manse;" his grandfather the Rev. Dr. Duncan of Greenwich, his great-grandfather the Rev. Dr. Henry Duncan of Ruthwell, and his great-grandfather and other collateral relatives having been ministers of the Established Church of Scotland. His grandfather and great-grandfather both gave up their manse and livings at the time of the Disruption in 1843, and joined the Free Church of Scotland.

He was born in Toronto just 21 years ago, and was at one time a pupil in the Jarvis street Collegiate Institute, since leaving which he has pursued his studies under a tutor in England while visiting there with his parents, and since his return to Canada, in the Toronto School of Medicine with the view we understand of preparing himself for medical mission work. From early years he has taken more than the ordinary juvenile interest in public affairs, and has been specially zealous for the cause of temperance and prohibition. More recently he has evinced an enthusiastic and active interest in the great Christian Endeavor movement, in con-