

THE Present Truth

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

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The Present Truth.

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"LET Thy mercy, O Lord, be upon us, according as we hope in Thee." Ps. xxxiii. 22. What infinite resources there are for us in that sentence. It is true that it is only a prayer, but it is a prayer inspired by the Holy Spirit, and therefore it is equal to a promise by the Holy Spirit. It is a promise that we may have, from the mercy of God, anything that we hope for. We cannot exhaust His mercy. Not only may we have all that we hope for from God, but He is "able to do exceeding abundantly above all that we ask or think." Eph. iii. 20. And whatever God is able to do, He will do. Then let us put on love, the bond of perfectness, "that hopeth all things," and all things are ours.

"UNTO you therefore which believe He is precious." 1 Peter ii. 7. "Precious" does not mean simply beloved, but valuable, costly. The precious metals are those that are the most valuable, as silver and gold. Precious stones are distinguished from ordinary stones by their worth. The preciousness of anything is in proportion to its value.

JESUS is precious, because He is worth more than the entire universe. "In Him were all things created." All things come from Him, and "in Him all things consist. In Him "are

hid all the treasures of wisdom and knowledge." Col. ii. 3. The riches of Christ are "unsearchable." Eph. iii. 8. This does not mean simply that He has great wealth, but that He Himself is beyond all price.

THAT the word "precious" is applied to Christ in its strict sense of costly, or valuable, is shown from 1 Peter i. 18, 19: "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (Revised Version). Compared with the blood of Christ, silver and gold have no value; they are but worthless trash. "Ye have sold yourselves for naught, but ye shall be redeemed without money." Isa. lii. 3. "For the redemption of their soul is precious." Ps. xlix. 8. Money cannot be mentioned in the transaction; something far more precious is required, even the blood of Christ.

THE blood is the life. Lev. xvii. 14. Therefore being redeemed with the precious blood of Christ, means that we are redeemed with the precious life of Christ. He Himself is precious. We are justified "through the redemption that is in Christ Jesus." Rom. iii. 24. Faith in His life brings the righteousness of God. There is more than enough of value in Him to redeem all the world, putting the pure gold of God's righteousness in the place of the dross of humanity.

CHRIST is infinitely precious in Himself, but no one receives the wealth that is in Him, unless he takes it; and it is taken only by faith. Therefore it is said, "Unto you which believe He is precious." The value of Christ to us in our daily life, is according to our faith. The promises of God are worth to us just what our faith takes them

for. We receive value to the extent of our belief. If we believe more, we get more. If we believe that Christ is everything, and is able to help to the uttermost, then He will be everything to us. This is not imagination; for although a man may vainly imagine himself to be rich, those imaginary riches will not purchase anything; but the riches of Christ are real and enduring. We get in Him just as much as we believe in Him, without limit, because there is no limit to Him, and faith is the only thing that can take of Him. "Faith is the substance of things hoped for." "Unto you therefore which believe He is precious."

THE DEEP THINGS OF GOD.

REPETITION is the secret of success. The artisan becomes expert with his tools by constantly handling them. He can execute that job of work so quickly and so neatly, because he has had so much practice. It is by constant drill that a body of soldiers become able to move as one man, without giving the matter any thought. So it is by repeatedly reviewing the things that he has studied, that the student becomes master of them. It is his perfect familiarity with first principles, gained by going over them again and again, that he is able at length to master other things very quickly, and often with no seeming effort. Constant application is the secret of success in anything.

So it is with the study of the Scriptures. One need not expect to become "mighty in the Scriptures," as Apollos was, without giving himself wholly to them, as Paul exhorted Timothy. The trouble with many who desire to understand the Bible is that they are impatient of study. They wish at once to be as proficient as some other person who has devoted years of study to it. This they think they will gain by listening to the discourses and explan-

ations of that other one. But familiarity with the Bible can come only by personal study. One may learn much by seeing another do a certain kind of work, but he may watch a skilled mechanic for months, and he will still be awkward when he first attempts to do the job himself. The exercise of one man will never give strength to another man; but the second man may be guided in his exercise by the experience of the first one. So one man's study can never give understanding to another. The man who has studied much may guide another one in his study, but no amount of counsel or instruction to the beginner will ever take the place of earnest, diligent study for himself.

THE truths of the Bible do not all lie on the surface. They must be searched for. The wise man said: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. ii. 3-5. There are very few places where silver and gold and diamonds can be picked up on the surface of the ground. He who would have them must dig for them.

This does not mean that everybody may not understand the Bible. The things of God are revealed unto babes. He who would receive the kingdom of God, must receive it as a little child. That which may be understood by children, can surely be understood by anybody.

Someone may say that he has not a great mind, and is not able to search out deep things. The Lord knows all about that, and He has provided for it. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 9, 10. Christ said also of the Spirit, "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." John xvi. 14.

It is in Christ that all the treasures of wisdom and knowledge are hidden. See Col. ii. 2, 3. Therefore in taking of His things and showing them to us, the Spirit is revealing to us the deep things of God. Now the Spirit is given freely and without measure to every one that wishes it (Luke xi. 13), so that anyone may have revealed to

him the deep things of God. God will speak to all who are willing to listen, and He is able to speak so that He may be understood by the most simple. "The testimony of the Lord is sure, making wise the simple." Ps. xix. 7.

CHRISTIAN WARFARE.

THE Christian life is a life of warfare. "We wrestle," says the apostle Paul, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Under the most favourable circumstances the conflict is a severe one, and no one can afford to waste strength in misdirected efforts. Very serious mistakes are often made by people who are eager to do valiant service in the cause of Christ, but do not know the method of successful Christian warfare.

This can only be learned from the Bible. In this, as in everything else, it is important that we follow implicitly the instructions of the Captain of our salvation. From His instructions we learn that our warfare is to be a warfare of resistance. "Resist the devil," is the Divine injunction, "and he will flee from you." We do not have to seek out the devil and attack him; we are not to try to overthrow him, but to prevent him from overthrowing us.

Neither is it of any use to try to cleanse the earth of the evils which the "prince of this world"—the devil—has planted upon its face. God designs that we should live in this world in the midst of evils. In the Divine economy even these things have a purpose. Jesus did not pray that the evil should be taken from the world, or that His disciples should be taken from it, but that they should be kept from its power to harm them. God aims at the development of individual Christian character. This is the whole present purpose of His gospel, and the object for which our efforts should be put forth in His service. God Himself, in His own time, will overthrow Satan and cleanse the earth of its evil, and we can safely leave such matters in His hands.

But our Divine Captain has not merely said to us "Resist." There is a right way in which to resist, and there is a wrong way. And the first step in this resistance, as He has instructed us, is submission. We surrender in order to gain the victory! "Submit yourselves therefore to God; resist the devil, and he will flee from you." James iv. 7. Submission to

God means the most effectual resistance to Satan.

But further, the apostle Peter tells us to "resist, steadfast in the faith." The devil overcomes men by deceiving them; and the only safeguard against deception is to know the truth. We know the truth by knowing the word of God. John xvii. 17. Faith is a shield, wherewith, says St. Paul, "ye shall be able to quench all the fiery darts of the wicked." Eph. vi. 16.

This great apostle made a successful warfare with Satan, and at its conclusion he said, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. iv. 7. And he had the full assurance that there was then laid up for him a crown of righteousness, which would be given him in the day of his Lord's appearing. So we are to resist the devil by submitting to God, and knowing and keeping His word. Keep the faith, and the faith will keep you.

AN OBJECT LESSON.

"In the Province of Kieff, in Russia, the local authorities are engaged in making an exact census of Stundist children, with the object of removing them from the control of their parents, and placing them under the tutelage of the priests, or of relatives who belong to the Greek Church."

This is about the worst form of persecution that can be devised, yet it is not peculiar to Russia. The settlers of the Plymouth Colony, in America, ordered that all parents and masters should instruct their children and servants "in the main grounds and principles of Christian religion," "by causing them to learn some short Orthodox Catechism," or something similar. The penalty for the first failure, after admonition, was a fine of ten shillings; for the second, a fine of twenty shillings, to be levied on the delinquent's goods; and if in three months after that there was no reformation, "then the said Selectmen with the help of two magistrates, shall take such children and servants from them, and place them with some masters for years, (boys till they come to twenty-one, and girls eighteen years of age), which will more strictly educate and govern them according to the rules of this Order."

When it is said, as it has been in the English Parliament and the American Congress, that if the State does not provide religious instruction for children, and insist on its being given,

many children will not receive any, the above act is endorsed. For if the State decides what is proper religious instruction, and insists that it must be given, and certain parents refuse to have their children so instructed, the only way in which the State can carry out its scheme is to constitute itself parent of those children, in the place of their own parents.

It is only when we see the union of Church and State consistently carried out, as it is in Russia, that some people can get their eyes opened to see the essential iniquity of such union. All the heartless persecution that is carried on in Russia, is really involved in even the slightest connection between religion and civil government. Russia furnishes a good object lesson to those who believe that civil government has anything to do with religion.

TRANSLATING THE LETTER.

IF a dear friend of yours in India had sent you a letter containing his last wishes, and a special message of love, would you not prize that letter very highly? There is no doubt but that you would read it very often, until you were able to tell all its contents without reference to the written page. And yet, although you might become so familiar with its contents, you would still frequently turn to the letter, and read it again and again.

Would it make any difference to you if you knew that the letter was not written with his own hand, but that it was dictated to an amanuensis? The fact that it was from your friend would be the great thing; you would not mind if he had used the hand of another to transcribe the thoughts. And you would not need to depend on the signature in his own handwriting, to know that the letter was indeed from your friend. The tone and spirit of the letter, and the messages sent, would show more plainly than the signature, that it was from him. Somebody else might forge his signature, but nobody could counterfeit his sentiments and spirit, nor could the love that is breathed through the messages be counterfeited.

But suppose that the letter is written in Hindustani; what would you do then? You cannot read a word of that language, and how can you know that the letter is from your friend, and what it contains? Would you give the matter up, and say that you cannot be expected to know the contents of a letter written in a foreign language? Not by

any means. You would straightway seek a man who is acquainted with both the English and the Hindustani, and get him to translate the letter for you. Then you could read it as readily as though it had been originally written in English. And you would be able to tell that it was from your friend, just the same as before. You would recognise his style of thought and expression, and would know that the messages of love or even of a business nature, could come from no stranger. The fact that the letter was written in Hindustani would not make a particle of difference. You could become as well acquainted with it as though it had been written in English.

Moreover there could not now be the charge that in your love for the message of your friend you were guilty of making a fetich of the letter. For the letter that you now carry in your pocket, and which you so frequently open and read, is not the original copy that came from India, but the translation. If you carried the original copy which you cannot read, around with you, bending over it again and again, then there might be some colour for the charge of fetichism; but the fact that the copy which you carry and consult is not the one that came from your friend, and which his hands touched, shows that it is the *message* that you love and reverence, and not the paper and the letters. You would very naturally seek to preserve the original letter, but if it should be lost, you would have none the less doubt about the genuineness of the message.

But there might still be one more difficulty in your mind. What if the man who translated the letter for you did not do the work properly? Perhaps he was not competent, or perhaps he wilfully inserted something or changed something, to serve some private ends. What will you do now? Why, you will get somebody else to translate the letter. Still, although you have only the one translation, and are not sure that it is a correct rendering, you do not have any doubt as to its having come from your friend, for it bears the impress of his own personality. You cannot be deceived in that, but you are in doubt as to certain parts. You want to be sure that you have the exact message of your friend.

So you get another man to translate the letter, and then another, and still another. If you think that the first man might have had such relations to the business matters referred to in the letter that he, perhaps unconsciously,

gave the translation the colour of his own mind, instead of that of your friend, then you seek others who are differently related to the matter, so that if there has been any mistake the translations may correct each other.

Now you take all these different translations, and compare them. What do you expect to find? Do you expect and demand that all the translations shall be identically alike? If they are not, do you throw them away, and say that you cannot know anything about it? Not by any means. You will expect that there will be some slight differences. Indeed, if there are not, but if every translation is word for word and letter for letter the same, you will be in doubt more than before, for you will think that the translators have conspired to cheat you.

No; you do not expect to find any two of them exactly alike. If you have a dozen translations, you will find that certain expressions are the same in every one. Then you will find that certain other points are the same in three or four copies, and that they differ in the rest. And you will find that the copies that were exactly the same on these points are different on others, and that those that differed on the first are the same on the others.

Another thing that you will not fail to notice, is that you understand the letter a great deal better, with the different translations, than you did with only one. You are also sure that there is no serious error in any of them. If there should be a serious error in one, you would detect it by the fact that all the others, while not identical on that point, are uniform in thought, and all differ from the one. You will also find that the differences in the translations are not necessarily errors; but that the more translations you have, all presenting these slight differences, the clearer the thought is to you. One presents a phase of thought that is not fully expressed in another, and you need them all in order to get the fullest conception of the matter. And so after all, you have as good an idea of the matter contained in the original letter, as you would have if you were able to read the Hindustani.

Suppose, still further, that the letter was of such a general nature that it interests many people, and that they each wish to have a copy of it. Some make their own copies, and others hire copies made. These copies are scattered over the country, but in process of time the original letter is lost. Now someone suggests that these

copies are full of errors, and that since no one now living has seen the original letter, you cannot know anything about the correctness of what you have. Now what can you do? Well, in the first place, you can be as sure that what you have is a letter from your friend as you could be in the case first supposed; for you recognise his thoughts. You know that the subject is one on which he alone would or could write. So that you know that the letter is from him, although for a moment you are thrown into doubt as to the correctness of the copy that you have.

You feel that you cannot afford to be in doubt in this matter. The letter is too important for that. So you set to work to collect all the copies that can be obtained. Then you compare them, just as you did the translations. What do you find? You possibly find that there are no two of them exactly alike, yet the most of them differ very slightly. In some you will find a word omitted here and there, for even the most careful copyist is liable to make mistakes. Let some one copy a page or a column of this paper, and he will see how easy it is to omit a word in copying.

But although a certain word is omitted in one copy, the fact that it is found in all the rest shows that it was in the original letter. Then in one copy you find several words omitted. On this point you search diligently, and you find that the words are in all the others. Looking carefully, you observe that in the copies which have the words, the last word before them is the same as the last word that is omitted in the one copy. What does this show you? Simply this, that in the original letter there were two lines that both ended with the same word, and that one of the copyists, after writing the first line, looked up and saw at the end of the next line the same word that he had just written; and supposed that it was the line that he had just copied, and so he skipped that line.

And so you go through, and although you find little differences all through, the mistake that is made in any one is corrected by the others, so that you have no difficulty in learning the thought of the letter. And now mark this point: You are more sure of your letter, because of these many copies, even though there are little differences in them, than you would be if you had only one copy, or if all the copies were exactly alike. And why? Because in

that case you would have nothing to show that there had been no forgery, whereas these slight differences prove to you that there has been no collusion, but that all the copyists have worked independently. And the most sceptical person must admit that in the beginning there must have been one copy from which all these came, either directly or indirectly.

The reader does not need to be told that all this is to illustrate some of the facts concerning our Bible. Sometimes people are troubled over the fact that there are many copies and versions of the Bible, whereas they ought to be more confident of the genuineness of the Bible on that account. And if this article shall have the effect of removing any honest doubts, even though it be from the mind of but one person, it will be a cause of great rejoicing.

CHRIST AND ANTICHRIST.

ANTICHRIST means opposed to Christ. The spirit of antichrist is, therefore, the spirit that is opposed to the Spirit of Christ. The apostle John says, "Every spirit that confesseth not that Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John iv. 3. There are many forms of it, for the same apostle says, "Even now there are many antichrists." 1 John ii. 18. But no matter what the form or the disguise, the spirit of antichrist is primarily the spirit of Satan, for his is "the spirit that now worketh in the children of disobedience." Eph. ii. 2.

The great opponent of Christ does not always carry on his work of opposition openly. He "is transformed into an angel of light" (2 Cor. xi. 14), and "deceiveth the whole world." Rev. xii. 9. Now no one can deceive unless he appears to tell the truth; therefore it must be expected that Satan will in his work counterfeit the truth as nearly as he can. Christ warns us that "there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. xxiv. 24. This being the case, no one need be surprised to find that Satan has carried and does still carry on his work under the guise of Christianity. It is only when people are quite fully given to his service, and there are few to challenge it, that he throws off his disguise,

If it were possible, he would deceive the very elect. And why is it not possible to deceive them? Christ gives the answer. He said of the shepherd of the sheep, "When he putteth forth his own sheep, he goeth before them, and the sheep follow Him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John x. 3, 4. And then He said, "I am the good Shepherd, and know My sheep, and am known of Mine." Verse 14. In becoming acquainted with Christ, therefore, and in that way only, can we escape the deceptions of the enemy. It is therefore necessary that we first study briefly

THE SPIRIT OF CHRIST.

so that we may know by contrast the spirit of antichrist.

This is very clearly set forth by the apostle Paul, in his exhortation to us to have the same Spirit. He says:—

"If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Phil. ii. 1-8, R. V.

The characteristic of Christ is here seen to be humility. He says of Himself, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart." Matt. xi. 29. Note well that when He came to earth He took upon Himself only the *form* of a servant. That does not mean that He did not serve, for He also said that He "came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. xx. 28. To His disciples He said on another occasion, "I am among you as He that serveth." Luke xxii. 27. What is meant is that He had only to take the *form* of a servant, because He had the *mind* to serve before He came to the earth to give His life on the cross,

He was in the beginning with God, and He was God (John i. 1), yet He had the spirit of service. The mind that was in Christ was the same when He was in heaven that it was when He came to earth. The mind that was shown in His service on earth, when He went about doing good, and which found its most natural expression in washing His disciples' feet, was the same mind that led Him to divest Himself of the glory and riches that He had in heaven. He is the same "yesterday, and to-day, and for ever," and so He was the same before He came to earth, that He was on earth, and that He is now in heaven, and that he will be when the saints are all gathered with Him in glory; and of that time He says that He will make His followers sit down to meat, and will gird Himself, and will come forth and serve them. Luke xii. 37. This is the mind and character of Christ.

SEEKING NOT HIS OWN.

BUT this does not show it all. When He was in the form of God, He "emptied Himself," because He did not count it a prize—a thing to be grasped—to be on an equality with God. "By inheritance" He had a more excellent name than the angels. He was the Son of God by birth, and so was by birth "heir of all things." Everything was His by right. "All things were created by Him, and for Him." His possession of them worked no injustice to any. And yet the mind that was in Him did not lead Him to grasp them and hold them fast. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich." 2 Cor. viii. 9.

"Now if any man have not the Spirit of Christ, he is none of His." Rom. viii. 9. Therefore since Christ did not seize upon and hold fast to that which was His by right, it is evident that they who are His must not be characterised by the spirit of self-seeking. Love, which is the bond of perfectness, "seeketh not her own."

This is a far different spirit from what prevails among men. The highest virtue known among men is for a man not to seek that which is not his own. The common form of self-justification is, "I want nothing but what is due me; I simply want my rights." But that desire was not in Christ. He gave up His own. He committed everything into the care of the Father, who "highly exalted Him," because of

the mind that was in Him. To be sure it looked very dark for the Son of God for a while. It seemed as though He were forgotten even by the Father. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." Isa. liii. 3, 4. But He trusted God, and God did not forsake Him. Therefore we are exhorted, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord." Rom. xii. 19.

The mind that was in Christ was the mind of God, for "God was in Christ." 2 Cor. v. 19. When Christ emptied Himself, it was that God might appear; "for in Him dwelleth all the fulness of the Godhead bodily." The love that seeketh not her own is the love of God, which is manifested toward us. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Ps. ciii. 10. If men who stand so firmly on their rights, demanding that they shall be accorded everything that is due them, were consistent, and claimed the same thing from God, it would fare hard with them. God treats us better than we deserve, in order that we may learn how we ought to treat others. "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye." Col. iii. 12, 13.

THE SPIRIT OF ANTICHRIST.

WE have not more than begun the study of the Spirit of Christ, for that is an inexhaustible subject; but we have sufficient outline of it before us to form a sharp contrast with the spirit of antichrist. Christ declared that His kingdom was not of this world, whereas Satan claims the whole world as his own. See Luke iv. 5, 6. Therefore he is called "the god of this world," and the "prince of this world." 2 Cor. iv. 4; John xiv. 30. It is for this reason that in the 28th chapter of Ezekiel Satan is represented as the king of Tyre, while the nominal king is called the prince of Tyre. When wicked men rule they are simply instruments in the hands of Satan, who is the real ruler. He is king,

while they are only princes. The scripture referred to is this:—

"Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Eze. xxviii. 12-17.

The reading of this is sufficient to show that it does not apply to man. None but Satan, who "abode not in the truth," can here be described. He lost his first estate because his heart was lifted up on account of his beauty. This is the first indication of the spirit of antichrist,—thinking of self. Now we will learn to what extent Satan's heart was lifted up, and what was the mind that was in him. Under the figure of the king of Babylon, he is thus addressed:—

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down, which did weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. xiv. 12, 14.

Note that Satan's thought was all of self. The pronoun "I" is most on his tongue. He was going to be like the Most High. He would place his throne by the side of the throne of God. He was not content with being first among the angels; he must be God. He was sure that his talents and beauty deserved a far higher place than was

granted him. Ambition caused his fall.

Mark the contrast between Christ and Satan. Christ had everything by right, being God by nature, yet He resigned all. He would not look out for His own interests, and let others look out for themselves; but He emptied Himself, and thought only of others. Satan had nothing of his own, but only that which was given him, yet He designed to seize everything. He was a created being, yet he thought that he ought to be God, and that he could be. He would seize what his ambition craved, no matter what the consequences to others. This is the spirit of antichrist.

Remember that selfish ambition is never satisfied. The man who covets ten thousand pounds craves ten thousand more when he has that. The man who thinks that his happiness depends upon his getting the farm that joins his, still wants the land that joins his after he has obtained the first lot; and he keeps on wanting the land that joins his, as long as he lives. Alexander and Napoleon were never satisfied with conquest. And so it would have been with Satan, if it had been possible for him to carry his mad ambition into effect, and become like God. He thought that that would satisfy him; but if he had got that, he would not have been content. Nothing would have done then but to put God out of the way, so that he could reign alone. This is evident from what he really tried to do. When Christ was here on earth, representing God to men, Satan constantly tried to kill Him. It was at his instigation that the men of Nazareth tried to throw Jesus headlong down the precipice, and the Jews often took up stones to stone Him. It was he that put it into the heart of Judas to betray the Lord, and he it was that stirred up the rulers of the Jews to crucify Him. What Satan tried to do on earth was just what he would have proceeded to do in heaven, if he had been allowed to place his throne by the side of that of God. Indeed, he did not hesitate to lift up his hand against the Most High in heaven itself, for we read,—

“There was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” Rev. xii. 7-9.

THE CHILDREN OF DISOBEDIENCE.

SATAN is called “the prince of this world,” “the god of this world,” the ruler of the darkness of this world, and “the prince of the power of the air.” The “course of this world” is according to the guidance of Satan, and therefore he is called “the spirit that now worketh in the children of disobedience.” Eph. ii. 2. As soon as he was cast out of heaven, he set to work to deceive men, as he had deceived many of the angels of heaven. From the account of the way in which he deceived our first parents, we may learn how he deceived the angels, and how he still works. The record runs thus:—

“Now the serpent was more subtle than any beast of the field, which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.” Gen. iii. 1-6.

The fifth verse is better rendered in the Revised Version, where we have “God,” instead of “gods.” Satan made the definite statement to Eve, that if they should eat from the forbidden tree, they should be like God. In this we see the same spirit working that caused his own fall. He said, “I will be like the Most High;” and when he fell he set about compassing the fall of man by instilling the same desire into him.

Let no one get the idea that it is wrong to desire to be like God. That is right, provided we wish to be like Him in His own way. To wish to be as wise and as powerful as God, is wrong, because that is virtually to wish to be God. The desire to be like God even in goodness becomes a source of evil, if the thought is to make ourselves like Him; for that implies a disposition to assume the power of God. The evil lies in thinking of self, and seeking self. If we allow God to work in us that which is good,

in His own way, He will make us like Himself in holiness; but this is far different from the motive that actuated Satan, and which he has put into mankind. That was a selfish ambition to make self equal with God.

Notice how Satan proceeded to work Eve up to this unlawful desire. Instead of the words, “Yea, hath God said,” etc., the first verse is better rendered, as by Young, “Is it true that God hath said,” etc. Even this does not fully convey the sense of the Hebrew, which implies a sneer. Satan would first induce them to believe that God was unjust in His requirements. This is what was involved in his question: “Can it be possible that God would do so unjust a thing as to forbid you to eat of all the trees of the garden? I have heard so, but it is so monstrous, so tyrannical a requirement, that I can scarcely believe it.” Thus with feigned words, under the cover of pretended interest in the good name of God, he sowed the seeds of distrust.

Then when Eve replied that they were allowed to eat of every tree but the one, he said, “Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be like God.” He had instilled so much of his own spirit into her, that he could now openly charge God with gross injustice. He made her believe that they were really equal with God, but that God did not want them to know it, because He wanted to exalt Himself at their expense; that the forbidden fruit would open their eyes to their high estate, of which God was unjustly depriving them; that instead of being subject to God, they were entitled to rule equally with Him. He flattered her till, like himself before his fall, her heart was lifted up because of her beauty, and she thought herself worthy of the highest dignity. In short, Satan led her to think of herself instead of God.

THE COURSE OF THIS WORLD.

WE are now giving a simple outline of the subject, and cannot at this time follow out the details. That will be done later, but now we wish to go on to show how the spirit that was in Lucifer, which caused him to become the destroyer, and which, being instilled into the minds of our first parents, caused their fall, has been perpetuated through their descendants, so that the course of this world is according to the mind of Satan, the spirit that now

worketh in the children of disobedience.

In the first chapter of Romans we have a picture of the heathen world, and of the process by which they fell from the knowledge of God to their low estate. At present we care only for the story of their fall. Here it is:—

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifested in them; for God hath shown it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse, because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator.” Rom. i. 18-25.

Satan fell because his heart was lifted up on account of his beauty. He thought that nothing in the universe was above his merits, or beyond his capacity. Having fallen, he put the same spirit into the hearts of our first parents, inducing them to think that they were in themselves as good as God, and worthy of as high a place as He had. They reached out for everything, and lost everything. The same spirit has continued in men until the present day, except where men have allowed the Spirit of Christ to expel it. The heathen reached their low position because they professed themselves to be wise, and thus cut themselves off from God, the only source of wisdom.

In looking over these typical cases, it will not be difficult to see that love of self is the cause of all the trouble. Lucifer was perfect in heaven until iniquity was found in him, and that iniquity was all wrapped up in the first thought of self. It was his thinking of and admiring self, and his consequent seeking for the advancement of self,

that made him the dragon, “that old serpent, called the Devil, and Satan.” Therefore we are justified in saying that the spirit of antichrist is simply the spirit of *self*.

Wherever self predominates, there Satan rules. The spirit that works in the children of disobedience, is the spirit of self. It cannot be too fully learned that *self is Satan*. Every manifestation of self is nothing but the manifestation of the working of Satan in man. Every sin among men has sprung from selfishness; and the perilous times of the last days will be due to the fact that “men shall be lovers of their own selves.” 2 Tim. iii. 1, 2.

On the other hand, “Christ pleased not Himself.” Rom. xv. 3. Whoever will be His disciple must deny Himself. As Christ emptied Himself, and allowed God to appear in His fulness, so the disciples of Christ must allow Him to come into their hearts, driving away self by the same power by which He emptied Himself, that they may be “filled with all the fulness of God.”

We have now before us in outline the two spirits,—that of Christ, and that of antichrist. In the next paper, if the Lord will, we shall begin to consider some of the special lines in which the spirit of antichrist—self—has developed, in opposition to the Spirit of Christ.

THE RUSSIAN STUNDISTS.

THE New York *Observer* has for some time been printing letters from a correspondent in Russia concerning the Stundists of that country. The issue of July 13 contains a letter about their religious views, from which the following is taken. It will be seen that they are a peaceable, God-fearing people, and that they have almost completely returned to the Christianity of the Bible. That they have not yet perceived the truth of the Sabbath of the Lord is not wonderful; but it ought not to be a difficult matter to point it out so that it would be accepted by a people so devoted to the Bible as they are. Remember that these are the people whom the Russian Government, guided by the self-styled “Orthodox” church, is doing its best to exterminate:—

“The Stundists have never enjoyed the somewhat doubtful advantage of sitting together in council for the purpose of elaborating a creed which all their members could subscribe. There is no such thing as a Stundist confession of faith. Established not by learned theologians like Knox or Calvin, or by

political timeservers like Cranmer, Russian Protestantism has neither the close-jointed body of argumentative divinity possessed by Presbyterians, nor the mechanical order and symmetry of Anglicans. It bears on its face the faults and shortcomings of its founders and leaders—ignorant peasants, without any training, and only in imperfect communication with one another, men whose single desire it was that their neighbours should not continue to imperil their souls’ salvation by connection with an idolatrous and corrupt Church. But although there are no formularies and no systematised theology peculiarly Stundist, and although the Stundism of each province differs in certain particulars from that of every other province, there is, nevertheless, a great body of Christian doctrine common to all, held fast by all, prized by all as Scriptural and essential.

“The views of the Stundists naturally fall into two divisions—those which they reject as unscriptural, dangerous, and idolatrous, and secondly, the positive side of their belief, the doctrines that are necessary for a believer to hold because of their Scriptural foundation, their efficacy, and their wholesome influence on religious life.

“Stundists reject the authority of tradition, called in the Orthodox Church, equally with the Scriptures—holy. They hold that the Scriptures alone contain *all* that is necessary for salvation. As to the apocryphal books, they will not even accept Luther’s compromise that they are ‘good and useful.’ The Scriptures are their only rule of faith, and the doctrine consequent on this—the right of every man to interpret Scripture for himself—is strenuously asserted by every Stundist leader. As a leader once wrote to me: ‘Scripture was written by simple men—shepherds, tentcloth makers, carpenters—for simple men like myself. The more I study the Scripture commentaries of learned men the more I am mystified, and I return for refreshment to the pure spring itself.’

“As to a hierarchy—and here I again quote from a letter in my possession—‘The brethren utterly abhor the notion of rank in the church. These bishops and priests are to us what the scribes and Pharisees were long ago; and I am convinced that John in his Revelation (ix. 1, 12) accurately describes them. The disciple even describes the long hair worn by the clergy (verse 8); and certainly as far as we are concerned they torment like scorpions, and their teeth are as those of lions.’ Every Stundist man and woman possesses an equal right to teach the Scriptures and to conduct worship, although the texts on which this view is founded (1 Cor. xiv. 26 and Col. iii. 16), are undeniably weak. Sacerdotalism

and all it means is, consequently, an abomination to the Stundists. Officers of course they have, but their functions will be described later.

"The worship of saints and angels, and belief in their intercessory powers, prayers for the dead, and all kindred doctrines which play so important and vital a part in the Orthodox Church, are rejected by the Stundists as unscriptural, and as some of the many devices of the clergy for robbing the people. The passage (2 Maccabees) where Judas Maccabæus prays for the dead, is only another proof, if proof were needed, that the Apocrypha is not in any sense deserving of respect.

"Stundists do not hold the doctrine of the saving efficacy of the sacraments. They will not even use the word sacrament, as it has no place in Scripture. The Orthodox Greek Church, from which they have seceded, calls the sacraments 'holy mysteries.' This conception, with all that it signifies, the Stundist detests. The Lord's Supper he partakes of simply in obedience to Christ's command, just as he does not neglect the injunction of assembling for worship, or the other injunction to be baptized. The ideas of transubstantiation and consubstantiation with regard to the Eucharist, and of regeneration in connection with baptism, he totally rejects as having neither a scriptural nor a rational basis. In well organised Stundist communities it is generally the elder or presbyter who performs the ceremony of baptism, but every member is considered equally qualified for the duty. The notion that only the elder or presbyter may break the bread or pour out the wine and give them to the people smacks of sacerdotalism, and that is sufficient to condemn it.

"The Stundist likewise condemns the setting apart of specially consecrated edifices for the purposes of worship, and bases his objection to temples made with hands on John iv. 20-24; Acts vii. 42-50 and xvii. 24, 25. He has in his mind the orthodox churches, with their gold and silver, their pictures, icons, relics, wonder-working crosses, sweetly singing boys, and other paraphernalia of a sensuous and spiritually lifeless church. The worship of icons and of particular crosses and pictures is also held in utter abomination, and it is this iconoclastic spirit more perhaps than anything else that causes the Stundist to be so detested by the Orthodox Church party. The icon plays an extraordinary part in the life of the Russian people. From the Czar down to the meanest peasant every orthodox Russian has his icons to which he prays, calling them his God, before which he prostrates himself, to which he ascribes the happy ordering of his life, and to the neglect of the worship of which he attributes all evils that befall him. In every public office, in courts of law, in pris-

ons, banks, in railway carriages and in the cabins of steamers, icons meet one at every step; and when the Stundist says that these representations of divine beings are nothing but idols—painted wood and metal,—and that the fire is the proper place for them, he deeply wounds the national as well as the religious sensibilities of his orthodox fellow-countrymen.

"Holy days in Russia are, as everybody knows, absurdly numerous. In addition to Sundays, there are fifty-three days in each year when all public offices and schools must be closed, and which are observed as general holidays. Every Russian, moreover, has his name's day—the day set apart for the worship of the saint whose name he bears. St. John's Day, for example, is observed as a holiday by all the Ivans in the empire. The Stundist sets his face resolutely against these 'prazdniki,' as they are called: says they are relics of heathenism, which they undoubtedly are, and somewhat too ostentatiously for his own peace, he goes about his work on these days as on ordinary days. Sundays the Stundist observes with almost Caledonian strictness.

"To describe the positive side of the religion of Stundists is extremely difficult, because in its essence it is rather a protest and negation than anything else. In general, however, it may be said that they hold fast to the broad essentials of Christianity as they are held in evangelical churches the world over. Their primary doctrine is that Christ is the head of the church, and that the church is where two or three are gathered together in His name. These two great truths the Stundists never tire of reiterating. Christ's words are their rule of life, He and His apostles their only authority in church matters. His death brings them life through faith. Nothing but His death admits them to the presence of God. By the sacrifice which He offered through the Holy Spirit He satisfied Divine justice and reconciled us to God. This is solid Protestant doctrine, and it is the cardinal point, the hinge rather, of the Stundist belief.

"But the positive side of their religious belief is best understood by noticing its effect on their work-a-day life. S. Kapustinsky, one of their leaders, was once asked by a Prussian friend of mine to tell him what he actually believed. Kapustinsky smiled; 'Our single doctrine,' he replied, 'is faith in Christ; love for all men follows on this; so do inward peace and well-ordered conduct; so does forgiveness of our enemies. That is our single article of faith, and everything else is subsidiary. If a brother offends we warn him, and should he prove recalcitrant we proceed as the Scriptures direct. But we never appeal to secular courts to settle any of our dis-

putes. And when we are in trouble of any kind, personal or communal, we have the the invitation of the Master, "Come unto Me, all ye that labour and are heavy laden." I have now told you everything.'"

IN CHRIST.

I HAVE a life with Christ to live,
But ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?
I have a life in Christ to live,
I have a death in Christ to die—
And must I wait till science give
All doubts a full reply?

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat,
In gentlest accents, heavenly sweet,
"Come unto Me, and rest;
Believe Me, and be blest."

—John Campbell Shairp, in *N. Y. Observer*.

NECESSITY OF CONTEMPLATING HEAVENLY THINGS.

JOHN says: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

If we would bear in mind the momentous events which are soon to take place, we would not be so weak in character. We would feel that we were living in the presence of God, and awed and amazed we should heed the injunction, "Be still and know that I am God." Oh, when shall we ever realise the full value of our Saviour's work and intercession? When shall we rely upon Him with full confidence, and live a noble, pure, and devoted life? To what heights may the imagination reach when sanctified and inspired by the virtue of Christ! We may take in the glories of the future, eternal world. We may live as seeing Him who is invisible. Walk by faith, and not by sight. "Faith is the substance of things hoped for, the evidence of things not seen."

Through searching the Scriptures we may come to understand what we are to Christ, and what He is to us. By beholding Him we are to become changed into His image, becoming co-labourers with Him, representatives of

Him in life and character. We must learn to realise that we are to live as the sons and daughters of God, loving God supremely, and our neighbour as ourselves. We are to live a pure, perfect life for Christ's sake. We are to love perfection because Jesus is the embodiment of perfection, the great centre of attraction. The life we now live we must live by faith in the Son of God.

If we follow Christ we shall not have a spasmodical experience, and be moved by circumstances and influenced by our surroundings. We shall not let feeling control us, and indulge in fretting, envying, fault-finding, jealousy, and vanity.

It is indulgence in these things that puts us out of harmony with the harmonious life of Christ, and prevents us from becoming overcomers. We should be actuated by the noble purpose of winning daily victories, and by watchfulness and sincere prayer attain to complete control of self. When petty trials come upon us, and words are spoken that cut and bruise the soul, speak to yourself and say, "I am a child of God, heir with Jesus Christ, a co-labourer with heaven, and I cannot afford to easily take offence, to be always thinking of self; for this will produce a distorted character, and is unworthy of my high calling. My Heavenly Father has given me a work to do, and let me do it worthily for His name's sake."

We should consider earnestly and continually the excellence of the character of Jesus Christ, that we may impart His blessings, and lead men to follow in His footsteps. If the ministers of Christ would do this, there would be no reason for deploring their inefficiency. If they came to the people filled with the meekness and lowliness of Christ, knowing what it is to grow up into the full stature of men in Christ Jesus, power would attend their labours, and people would receive impressions from their association with them that would be of eternal benefit. The work of God would go deeper than it now does, and the soul would be changed into the likeness of Christ. "It is the Spirit that quickeneth; the flesh profiteth nothing." "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, even as by the Spirit of the Lord." "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. . . . The letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not

the ministration of the Spirit be rather glorious? . . . Now the Lord is that Spirit. And where the Spirit of the Lord is, there is liberty." "Wherefore also we pray always for you that our God would count you worthy of this calling, and fulfil all the pleasure of His goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God, and the Lord Jesus Christ." MRS. E. G. WHITE.

WHERE IS YOUR TREASURE?

THIS is a question which to us is daily becoming more and more important. The so-called safest places in the earth are failing. By the failure of a famous Building Society in London, very many people have lost all their property, so that now they are in deep poverty. Last reports show that no less than 301 trusted banks have recently failed in the United States. Men who have spent all their lives and worked early and late in laying up a comfortable amount of money for their old age, have seen their hard-earned treasures swept away in one moment of time.

"How foolish," you say, "Why did they not put their money in a *reliable* bank?"

That is just what they thought they were doing, but they see now, when it is too late, that they were mistaken.

And are not you and I in danger of making the same mistake if we trust to our own judgment? The Lord of heaven and earth says, and He surely is in a position where He ought to know,—the Lord says that there is only one bank in the universe that we can safely trust, and where we can put our treasures and *know* that they are perfectly safe,—and that is the Bank of Heaven. He says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

And then He adds still another reason why we should lay them up there: "For where your treasure is there will your heart be also." The Lord yearns for our hearts, and He knows that our hearts always follow our treasures. He therefore allows our faith in earthly banks to be severely shaken sometimes, and then He counsels us to lay our treasures up where they may be safe. He knows that unless our faith in earthly places of safety is shaken we shall be content to leave both our treasures and our hearts here, and He knows that will mean for us not only temporal ruin, but eternal ruin. Can we not in this also see His great love? He says, "Set your affection on things above, not on things

on the earth." Col. iii. 12. He knows, and wants us to know, that heavenly things alone are enduring.

But how can we lay up our treasures in heaven? Heaven is so far away, we are apt to think. Jesus makes it very plain in His answer to the young man, in the nineteenth chapter of Matthew, and twenty-first verse: "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have *treasure in heaven*; and come and follow me." Again in Luke He says: "Sell that ye have, and give alms; provide yourselves bags which wax not old, *a treasure in the heavens* that faileth not, where no thief approacheth, neither moth corrupteth." In 1 Tim. vi. 17-19 we read: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; *laying up in store* for themselves a good foundation against the time to come, that they may lay hold on eternal life."

In accordance with this we learn in Prov. xix. 17 that "He that hath pity upon the poor lendeth unto the Lord," and in Matt. xxv. 34-40 that those who have fed the hungry, given drink to the thirsty, and shelter to the stranger, clothed the naked, and visited the sick and those in prison, have done it unto the Lord Himself. He says, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

And these are the ones to whom He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Will not this be greater treasure than any that we could lay up for ourselves on this earth?

We may invest our money in houses and lands, but we have no continuing city here; a fire, a flood, an earthquake, and our treasures are no more. We may pull down our barns and build greater, and store up the golden corn, but we may awake in the morning to find that we have not a grain left. We may own the cattle upon a hundred hills, but disease or famine may destroy them all. We may expend our wealth on a gold mine and find that its treasures are exhausted, or on a silver mine and find that the value of silver has suddenly depreciated, or we may lay up the most precious diamonds and guard them with jealous care and finally have them carried off by a thief. We may bury our treasures in the earth and find them spoiled with rust and canker. Surely he that seeketh to save his money shall lose it the same as he that seeketh to save his life shall lose it.

We may learn a lesson from the bird. One year it began to build on the lower branches of the tree. It

hastily gathered the strings and hairs and straws and wove them into its tiny house. By and by the cunning house was finished, the bird laid in it her little eggs and hatched her young. How proud she was! What songs floated out from the old tree! and how busily she worked that she might provide a good breakfast for her little family. But one morning the nest was empty. A few scattered feathers told the tale. The cat had destroyed the old bird and all her treasures!

What was the matter? Why this sad ending to such bright hopes? Do you not see? She had placed her treasures *too low down*, she had builded *too near the earth*.

Now God looks down to-day and sees us who have minds with which to reason,—He sees some of us beginning to have treasures upon the earth; he sees us planning, and building all our hopes on having pleasure here, on getting rich, on having great earthly wisdom, or a great name among our friends, just as though we always were going to live here. His great heart of love aches as he sees it. He longs to save us from the trouble that *must* be ours if we build so low down. He allows some of our treasures to be taken to show us the danger, and then He cries out, Build higher! O build higher! If you have your treasures so low down, they will be stolen, or spoilt, or destroyed. "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." Look up, My child, look up. Here you may send on your treasures and they will be enduring. Here are everlasting mansions that I am preparing for you, will you let Me write down your name? will you have them? Here is a dazzling crown that when once received no man can take from you. Here are riches eternal and that fade not away. Will you have them?

God help us to send on our names and our treasures. Then we shall be safe, for we shall want to go where our treasures are.

THE WAY WILL BE CLEARED.

THE driver of the tram-car through the streets of London, starts with his car upon a line which runs continuously to his journey's end. If he goes on straight ahead, he will surely come to the destined place. Should he be able to see all the route at once, he would observe many coal waggons, furniture vans, timber-carriages, brewers' drays, and the like, blocking up his road along the rails, and he might mournfully ask: "How can I move all these?" But he takes no such lengthened view, and asks no such useless questions. As he moves along, all sorts of obstructive traffic gives way before him; even the van demons yield him the road. When one of them is a little slow in getting out of

the way, our driver blows his whistle; and after two or three shrill appeals, the obstinate vehicle retires. As the rails run all the way, so does the car.

Just so we are on the rails of eternal life. Between us and heaven there are a thousand obstructions, and if we think of them all, we may well be fearful; but they will one and all disappear as we come to them. If they should seem likely to bar our progress, we must sound the whistle of prayer, and in due season they will turn aside, and leave us a clear road along the lines of covenant grace. Therefore go ahead, and fear no impediment; for the line is laid, and we have a legal right to travel along it, and none may lawfully hinder us.

This is what I learned from the driver of the tram-car.—*C. H. Spurgeon.*

"VERY PITIFUL."

YE have heard of patient Job,
Of his suffering and his woe.
How men derided him
Whom God had brought so low.
But the mystery of his tears,
To the vision of doubt but dull,
Grew suddenly bright; the end
Of the Lord was pitiful.

And is it so with us,
In our weary days of pain?
Will the end be glorious
Through eternal days of gain?
The Lord not willingly
Afflicts the soul He loves,
And at last the hour of pain
His infinite mercy proves.

Sometimes through mists of earth,
His plan unfolds in light,
Sometimes His discipline
Is all aglow and bright;
But should earth's days be dark,
Let faith the trial cheer;
For we'll rejoice in heaven
O'er what was mystery here.

And we shall see how fair
Was His love's banner o'er us,
(And our souls sing for joy,
And all His will be glorious,
And the end of the Lord, that now
To the vision of earth is dull,
Be bright with tenderest love,
And exceeding pitiful.

For doth it flash on thee
Albeit through sad woes,
That God would deal with thee
As one whom He foreknows,
And would conform thy soul
To the image of His Son,
And give eternal joys
When all earth's pain is done?

FANNIE BOLTON.

LOVE IS OF GOD.

THE only Being that really is, is God. All other being is derived, His is inherent and essential to Himself. There is probably a deeper meaning than we have ever apprehended in His name, I AM. There is one God the Father, of whom are all things. He is over all, and through all, and in all. Therefore all love and power and wisdom not only reside in Him, but pass from Him into all other beings, according to the measure with which they are prepared to receive them. He is the central Sun, and all that is fair or noble or helpful in anyone is the far-travelled

ray of His nature, caught by the soul, consciously or not, to be flashed back again to its source.

What was nature in its first creation, but the reproduction in material forms of thoughts and conceptions that otherwise had been hidden for ever in the depths of the Divine nature! What are the forces in the physical world, light, heat, electricity, but manifestations of the energy of God! And what, in the moral world, are virtue, courage, patience, love, but sparks, more or less dimmed by the fallen state of man, of that light which lighteth every man coming into the world!

Let us ascend further, into the highest sphere of all, and speak of love. Love is the crown of human nature, its regal chaplet of flowers, the bond by which the sentient universe is made one, the trait in which we are likest God, for God is Love. In Love's hand lies the clue to unlock the lost secret of concord. She alone can speak the magic word by which the marring effect of sin can be undone, and all the occupants of the many mansions of the Father's house formed into one great family, bound together and to God by the cohesion of a common tie. It is by love alone that angels and redeemed spirits and holy beings everywhere shall be so harmonised as to unite in the new song, which is yet to break in waves of melody around the throne of the Most High. Love must conquer discord, subdue strife, and complete the divine purpose.

But all love, whether in the heart of the babe, that stretches out its hands towards the familiar face which overbends it, or in the mother, enthralled to a new ecstasy, or in the faithful servant prepared to give his life for his charge; whether in the soul of man or of angel; whether on earth, or beyond it in the blessed spheres that elude our vision—must have its ultimate source, fountain, and origin in the heart of God.

It stands, therefore, to reason that those who would love purely, unselfishly, strongly, must converse deeply with God. There must be a steeping of the nature in his fellowship, as the dyer's hand in the deep colours of his craft, or sea-flowers in the warm waters of southern climes. As the moon must hold converse with the sun, that she may receive the glory which she shall transmit to our night, so our only hope of giving love is to receive it. We must get, if we would give; absorb, if we would transmit; obtain, if we would scatter. Oh! for a closer walk with God. It was from His deep intimacy with Jesus that the Apostle John learnt the Divine art of love, and became like Him in his nature, his speech, and if ancient art be true, even in his face. And they only who live near God shall rightly love.—*Rev. F. B. Meyer.*



THE HOME.

THE WASHERWOMAN'S SONG.

"In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone,
'With a Saviour for a friend,
He will keep me to the end.'

"Sometimes happening along,
I had heard the semi-song,
And I often used to smile,
More in sympathy than guile;
But I never said a word
In regard to what I heard,
As she sang about her friend
Who would keep her to the end.

"Not in sorrow nor in glee
Working all day long was she,
As her children, three or four,
Played around her on the floor;
But in monotones the song
She was humming all day long,
'With the Saviour for a friend,
He will keep me to the end.'

"Just a trifle lonesome she,
Just as poor as poor could be,
But her spirits always rose,
Like the bubbles in the clothes,
And though widowed and alone,
Cheered her with the monotone,
Of a Saviour and a friend
Who would keep her to the end."

In the Book of God she reads
Of this Friend in all her needs.
From the servant to the king
Everyone may with her sing. (*)
He clings closer than a brother, (†)
Comforts even as a mother. (‡)
Every one may have this Friend (§)
Who will keep unto the end. (||)

* "For there is no respect of persons with God." Rom. ii. 11.

† "There is a friend that sticketh closer than a brother." Prov. xviii. 24.

‡ "As one whom his mother comforteth, so will I comfort you." Isa. lxvi. 13.

§ "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. iii. 20.

|| "Lo, I am with you alway, even unto the end of the world." Matt. xxviii. 20.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Isa. xliii. 2.

But, He "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 14.

THE TEMPTING CUP.—A brilliant man of genius, when he recovered from a debauch, wrote with his diamond ring on his wine-cup:—

"Within this cup destruction writhes,
And in its depths does ruin swim,
Around its foam perdition glides
And death is dancing on the brim."

WILL I BE LIKE YOU, PAPA?

PAPA had come home, and the children were glad to see him; for he played delightful games with them, and told them wonderful stories. He loved his family, and though he had learned to look upon the wine when it was red, he was a kind and tender father to his children.

The family were in the sitting-room, and little six-year-old Freddie climbed on his father's knee and asked him all sorts of questions, and talked of what he would do when he was a big man, and asked if he would be like papa then; and finally, after looking long and seriously into his father's face, the boy inquired:—

"Papa, when I get to be a man, will my nose be red like yours, and my face all swelled?"

The reddened face flushed yet redder; the tears started from the father's eyes, as he drew his boy to his bosom, and said in tones that thrilled the heart of the wife and mother with a strange new joy:—

"No, Freddie, please God, you won't be like me when you get to be a man; and neither will your father, my boy; for from this hour he will lead a sober life."

A new light had dawned upon the father's mind. He had not thought of his little boy being like him; and that thought stirred his heart as it had not been stirred by sermon or oration, entreaty or exhortation. Would that other fond fathers could have the same question brought home to them with equal force!

What intemperate father would have a child like himself? Who among all the hosts that tread the dreadful road down to a drunkard's grave, would wish that an innocent child should be ensnared, and charmed, and led down the same dark and dangerous path? Let fathers take heed to their ways, and walk in paths where their children may safely follow them.—*Christian Safeguard.*

A HINT TO HOUSEKEEPERS.

"My husband," said a physician's wife not long ago, "chanced to see one day, standing on a shelf outside our kitchen window, some molds of jelly cooling for the night's dinner. They were uncovered, as they were out of reach of cats and in full view of the cook's watchful eye. But he questioned me about them, and asked if it was our usual custom to leave jelly thus unprotected. I was obliged to reply that, so far as I knew, it was.

"Then he said: 'Don't you know that when we medical men want to secure minute organisms for investigation we expose gelatine to the air or in places where we have confined malignant germs? The gelatine speedily attracts and holds them. I'm afraid

your flavoured gelatine does the same. Cool the jelly if you must, but cover it with a piece of sheer close muslin, or, better, if you have it, some pieces of glass taken from some broken window pane.' And we have always done that since then."

It is to be feared that kitchen processes are sources of illness more often than is imagined. In many city houses the little kitchen annex, where stands the refrigerator, and where various eatables are kept, is directly against a drain and a closet.

Yet here stand daily uncovered milk, butter, often custards and puddings and various other absorbents. The average cook is absolutely ignorant of sanitary cause and effect, and the eternal vigilance of the house mother is the family's chief safeguard.—*New York Times.*

OUR SISTERS IN INDIA.

"Black skin or white skin, yellow or brown,
For one and for all Christ laid His life down."

If we could but once have the curtain lifted that separates us from India, and could see how millions and millions of our poor sisters live, or if we could but for one day change places with them and live as they live, and feel as they feel, would we not have more of this impartial love of Christ in our own hearts? We forget how many they are, how needy they are, and how they are looking toward us with beseeching eyes and outstretched hands.

London is the largest city in the world, yet if it were twenty-three times as large as it is there would not be any more men, women, and children in it than there are women and girls in India!

And they are not like the free, happy, educated girls and women that you see on your own streets.

Forty millions of them are shut up in zenanas, which are the portions of Indian gentlemen's houses set apart for the women,—not beautiful parlours, but dark, dirty, uncomfortable dens which are "more suggestive of the hopeless seclusion of the prison than of the social sunshine of the home." They may never go where they like, not even in their own houses, and may never go for a walk, nor for a drive. If they go out at all they must be shut up tight in a palky where they cannot see a thing. They may never pick a flower, or listen to the birds singing, or see the street. If one wishes to speak to her husband she must not go to look for him, but wait till he chooses to come to her. She must not lift her veil or speak to her husband in the presence of her mother-in-law, or of any member of the family older than herself. She must obey her husband's mother in everything, no matter how cross and cruel she may be. If the Hindu wife has a little boy she is treated kindly, but if she has no son

she is despised, and her husband gets another wife.

These rich ladies cook their husbands' meals, but they cannot eat with them. They and the children must eat what the husbands leave. They cannot eat anything until it has been offered to a man. They cannot read, for they have never been to school. So they spend their time in cooking, eating, sleeping, plaiting their hair, counting their jewels, threading beads, worshipping the idols, and gossiping; and some smoke. In gloom and many times in despair they pray to their idols, but the idols cannot hear nor help them.

Many of those who live in the zenanas begin that wretched shut-in life when they are but little girls like the tiny bride in our picture, or even younger. Her wedding day is her last day of liberty, even if she has been allowed to go to school or run about before. She is now a wife, and must be treated as a woman and not as a child. She must say good-bye to her mother and to everybody and everything that she cares for, and go into a strange family, all by herself, with no one to love or care for her. Poor little girl, how sad and lonely she must feel!

But being a wife in a zenana is pleasant compared with being a widow.

Twenty-one millions of the women and girls of India are widows!

"Of women and girls!"

Yes, of the vast number of widows under fifteen years of age, 33 per cent. are widows *under five years of age!*

And being a widow in India is not like being a widow in England. She may never have another husband, and she may never again have any kindness shown her. She is thought to be very wicked, or else her husband would not have died. Years ago "the screaming and struggling widow, in many cases herself a mere child, was bound to the dead body of her husband, and with him burned to ashes." Although this burning is not allowed now, they are treated just as cruelly, and they say they would rather be burned, for then their pain would last only a very little while, but now their misery lasts all their life.

As soon as the husband is dead, they tear the ornaments out of the wife's nose and ears and hair, sometimes tearing out the flesh and hair with them. She must never wear any more ornaments, and must dress in the coarse white clothing of widowhood. If there are bracelets on her arms, some of the women hold her arm on the ground, and others hammer the bracelet with a stone until it is broken off. During the funeral ceremony she is treated most cruelly, and after it she must for a year eat but once in twenty-four hours, and then nothing but a dish of rice.

In some parts of India she may eat but one meal a day as long as she lives,

and twice a month she must fast for twenty-four hours. And even her one meal a day must be carried away and eaten by herself after everyone else has finished. She must never sleep on a bed, but on the floor, and she must do the hardest and dirtiest work of the house, and be scolded for all that is wrong, and praised for nothing that is right. When she is ill she is treated even worse than the other women.

The widows are treated in this way, not because the people of India are so cruel, but because their religion makes them think that the gods would be displeased if they treated them kindly.



We have been all this time talking about the highcaste ladies. The low-caste women have greater freedom, that is, they are not shut up in zenanas, but they have to labour hard and

carry heavy weights on their heads, and are treated very cruelly by the men, who say that a cow is worth much more than a woman.

Now, my child, when you are tempted to feel unhappy and discontented, think of your sisters in India, and see if you have not a great deal to be thankful for. There are many who are worse off than you. If you will stop thinking about the few unpleasant things which you have to endure, and begin to think of others and do something for those who are worse off, you will not only learn to be contented but you will find that you have many things to make you thankful and happy. And one never-ending cause of joy you may always have, and that is that you know of the living God who is not only great, but good; not only powerful, but kind; not only God, but Father. As long as you have this glad news, you always may have something to give to those who know Him not.

GOD'S CHURCH.

DOT HUNT was as sweet and kind a child as you ever saw. She was an only child of a wealthy widow, and her home was one of elegance and culture. She was only five years old. I tell you this so that you will not wonder at what I am about to relate.

Dot went to church for the first time one bright summer day. She was a

perfect blossom in her snowy white dress, with a bunch of rosebuds fastened in the broad sash.

At the church door stood a plainly-dressed woman with a very sad face, and beside her a little girl of perhaps ten years of age, the latter wearing a print dress and a very common-looking brown straw hat. People were going into the church very fast, but no one seemed to notice the sad-looking woman and her daughter. Presently a sunshiny voice broke the icy coldness of the church-goers; it was Dot's.

"Isn't you doin' to church?" asked Dot of the little girl.

"It isn't our church; we're strangers; we don't know where to go," answered the girl.

"It's God's church," Dot said reverently. "Come with mamma an' me; there's lot's of room in God's church."

The weary mother looked into Mrs. Hunt's face questioningly, and, although the latter's face flushed, she seconded her daughter's hearty invitation.

"Yes, do come with us, please," she said; "we will be glad to have you." And presently seated side by side in "God's church," were the children of wealth and poverty. There had been a number of witnesses to the pretty scene, and more than one face flushed with shame as the minister, during his reading, gave this passage, "I was a stranger and ye took Me in."

Was it Jesus looking through that sad woman's eyes? Jesus looking through her little daughter's eyes?

"Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

And after the service more than one richly-dressed lady shook hands kindly with the "strangers," and made them welcome.

Dot never knew how forlorn, how homesick, how desolate those two strangers had been before her gentle welcome reached their souls, but her first Sunday at church had taught some "children of older growth" a lesson sadly needed.

And, lo! how great a tree grows from a little acorn. The "strangers" who had come to the city from a bereaved home, from which death had taken beloved ones, and money had taken wings, found friends and pleasant and profitable employment. How far a little candle throws its beams!—*Ernest Gilmore, in Morning Star.*

A LITTLE girl said of her father, "He never speaks kind to me." Perhaps this Christian father, harassed with the cares of life, was unconscious that he had roughly checked the fond attention of his child; but could cares or the interruptions of his child excuse unkindness or a total want of tokens of endearment? Will fathers examine their habits on this point?—*Sel.*



OUR BIBLE.

THERE are millions of books in the world to-day,
Which may charm and delight the mind,
But how sweet to the Christian's heart are the words
Which in God's precious Book we find!

How vast are its treasures, how rich are its stores,
There is food for both young and old;
There is joy for the sorrowing, health for the sick,
And *that life*, not yet reached, but foretold.

There is wealth for the poverty-stricken ones,
Who wander this wide world o'er;
And whoever shall drink at its fountain clear
While he journeys, shall thirst no more.

We hear of rich mines of silver and gold,
With which the old earth is well stored,
But how *worthless* compared with the riches we find
Laid up in this Book of the Lord!

We read of its history of ages gone by,
Of Elijah, who walked with his God,
Of Abraham, Isaac, and Jacob, whose seed
Is Christ, our Redeemer and Lord.

Its precepts are many, its promises sure,
Its words are like apples of gold,
Its counsels are perfect, and love is the theme,
Which daily its pages unfold.

It gives us our origin, clear and defined,
No chance for a single mistake,
And our destiny, too, with conditions laid down
For each one the decision to make.

O how rich and sublime are the life-giving words
Which were penned by God's chosen of old!
While inspired by His Spirit, His grace and His power,
Yet how simply the story is told!

Oh we cannot begin to tell all the worth
Of this wonderful Book, so grand!
But we'll search it, believe it, 'till Christ says,
"Come home,
And inherit the promised land."
—Mrs. M. P. Merriam.

THE STORY OF CREATION.

"In the beginning God created the heaven and the earth." Gen. i. 1.

Do you like stories? Yes, we are sure you do. We like stories to, and the best ones that we ever saw are in the Holy Bible that God sent us.

The Bible is the most wonderful story book in the whole world. There are stories in it for *every one*: for gray-haired grandfathers and grandmothers, for fathers and mothers, and for little ones like you. There are stories in it for those who are ill and for those who are well; for those who are poor, and for those who are rich; for the deaf and dumb, and the lame and blind; for those who hate God and for those who love God.

There are stories about Jesus; about the beautiful place and beings where God lives; about the sun, moon, and stars; about men and women, and

little boys and girls; about mountains, valleys, and seas, lakes, wells, and springs; about battles, fires, and floods, cities, gardens, and houses; about the wonderful things that live in the water, and the animals that live on dry land; about birds and insects, and trees and flowers, and really we can scarcely think of anything but the Bible tells something about it.

You see God knows every body and every thing, and is perfect and good. No wonder, then, that God's stories are so much better than men's. Oh that everyone *knew* about the good things that are in the Bible for him! Cannot you tell some one about them? We will love these stories because our kind Father in heaven sent them to us, because every word of them is true, and because if we search carefully we can find something precious in every story that will show us how to be good and happy. Shall we not search, as Jesus says, and see what we can find in this precious book?

The first story in the Bible is called "The story of Creation," because it tells about the creation of something, or how it was made out of nothing. The beautiful heavens above us and the great round earth upon which we live, were not always here. A long, long time ago there was nothing at all here where the heavens and earth now are. But at the beginning of the first day, someone commanded that they be created (that is, made out of nothing), and they were! He just spake and said, Let there be heavens and earth, and there was!

We have seen that no man did it, for men do not know how to make even the smallest thing out of nothing. They can call but it will not come. He who created the heavens and the earth must be much wiser and greater than man. Who is it? If you will open your Bible at the first verse of the Story of Creation you can read for yourself who it is. Please learn it so well that you can say it without looking at it. Listen, this is what it says: "In the beginning *God* created the heavens and the earth." Ah, it is the God of heaven, He who knows everything, the Friend who sent us this precious Bible, and who gives us all that we have. What a great, and wise, and good Friend we have! Surely it is safe for us to love and to trust Him with our whole hearts.

1. Do you like stories?
2. Have you any story books?
3. Of all the story books in the world, which is the best?

4. For whom did God have these beautiful stories written?

5. Did He not forget *anyone*?

6. How wonderful and how good! Do you think man ever could have written such a book? Why not?

7. Can you think of any reasons why we should love these stories better than other stories?

8. Do you know what any of these stories are about?

9. Do all people know about the good things in the Bible for them?

10. Cannot you help to tell them? How? By telling those near you, and by giving money to send the preacher and papers and books to those who are far away.

11. What is the first story in the Bible called?

12. Why?

13. What does that mean?

14. And what was it that was made out of nothing? The Bible says that it was the heavens and the earth.

15. What are the heavens?

16. What is the earth?

17. Did your father and mother create them?

18. Did your grandfather do it?

19. Did any man create them?

20. What makes you think that man did not do it?

21. Then what kind of Being must have done it? One who is much wiser and greater than any man.

22. Please repeat the first verse in your Bible.

23. *Who*, then, does it say created them?

24. By whom did He create them? Jesus Christ, His Son. Eph. iii. 9; John i. 1-3; Col. i. 12-19.

25. *What* was it He created?

26. And what does *created* mean?

27. *How* did He make them out of nothing? Ps. xxxiii. 6, 9; cxlviii. 5.

28. Say the verse once more. *When* does it say He created them?

GOD HAS MADE ALL THINGS.

ALL things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord has made them all.

Each little flow'r that opens,
Each little bird that sings,
He made their glowing colours,
He made their tiny wings.

The purple headed mountain,
The river running by,
The sunset and the morning
That brightens up the sky.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

—Mrs. C. F. Alexander.

"THOU, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein; and Thou preservest them all," Neh. ix. 6.

WHAT TO DO IN AN EMERGENCY.

THERE are many things we may do for the relief of people who are in danger. If you observe the simple rules for the recovery of persons rescued from drowning, you do what a doctor cannot do, unless he comes in time. One may have been under water some minutes—from fifteen to thirty—and all appearance of life gone. Such a person may not live if let alone; but you are, happily, at hand, and immediately turn his face downward, and heels and lower body upward, to let out the water from his mouth. You quickly, but gently, press once against his ribs with a hand on each side of his chest; then you blow forcibly into his mouth, with his nostrils closed, and again you press his chest, and again blow into his mouth to inflate his lungs. You do all this to make him breathe. If you have anything at hand that will irritate his nose, it is valuable—snuff, or even tickling the nose with a straw, is good: and the result is, sometimes, that the person will be convulsed in those parts, and sneeze—a most happy occurrence, for then the lungs are brought into action. Heat, by any means, is valuable now—warm clothes, etc.: but this is of little value before the all-necessary action of the lungs.

A most memorable instance of resuscitation occurred to us in the case of a fisherman who was taken ashore after being, at least, thirty minutes under water. All means seemed to fail, even shocks from a galvanic battery. A bottle of tincture of cayenne pepper was at hand, and a few drops of that turned into the nose produced instant sneezing, which inflated the lungs sufficiently to continue the functions of life.

This is recorded as an instance of what may be done, even at the last extremity. A prompt application of a few simple remedies will often save life, when, if you wait for a doctor, all is lost.

Fainting is often treated wrongly. Most persons know what fainting is, and it is desirable that all should know. When a person faints, the simplest remedy is to lay him down horizontally; water, or rubbing, or anything else, even ammonia, is of little account compared to the effect of lowering the head.

Fainting is simply a temporary loss of the usual volume of blood in the head—a slight and usually harmless occurrence that requires first the reclined position, and then fresh air. But persons in a faint should not be kept upright, even if they have no fresh air or other restoratives.

All is of little importance beyond the relief of the brain by a recumbent posture. Therefore, in case of fainting in a close room, as is often the case, as in a theatre or lecture-room, the person

should be laid upon the seat, or floor, even, rather than be carried out at the risk of the head remaining upright.

It should be the duty of young people to learn physiology and the nature of some few simple and common ailments, that they may readily lend aid in emergencies. They should certainly learn to distinguish the difference between fainting and "fits," as they are called. The latter are known at once by the twitching of the face and body, and the frothing at the mouth. Persons thus affected should be placed in a nearly upright position, as it often happens the illness is apoplectic, a "rush of blood to the head," so to speak, and requires just the opposite treatment to that used in fainting. Cold water, in either case, applied to the head freely, is very useful as a remedy.

There are some other things you will learn from a study of anatomy and physiology. You should know what to do if you cut your own or another's limbs or body. If an artery is cut you should be ready with your knowledge that the blood is coming from the heart, in all directions, towards the extremities—to the fingers, to the toes, to the head. Therefore you will, if an artery is cut in your head or neck, press on the part that is between the cut and the heart. You will also, if the hand or arm is cut in the course of an artery, tie a bandage on *above* the cut, or press your finger on the great vein above where it is bleeding. So with the feet and legs: the great artery that you may feel right under the knee, or up in the inside of the thigh, must be pressed upon tightly if the cut is below; and this is to be done until you are relieved by a doctor. Many a person has had his life saved by some bright one that had learned how to do these simple things. How much a duty it is, then, to learn!—*Child's Book of Nature.*

Interesting Items.

- Peace has been restored in Nicaragua.
- Paris is experiencing an epidemic of typhoid fever.
- The entire revenue of all the Protestant missions of the world is computed at £2,450,000.
- Fighting continues in the Soudan between Egyptian troops and a strong force of dervishes.
- A destructive fire occurred July 23 on the island of Mauritius, which destroyed 200 houses.
- Potato disease has appeared in some parts, especially in Ireland, since the break-up of the drought.
- The general election in Bulgaria gives the Government control of all but six seats in the legislature.
- Siam having agreed to all the terms imposed by France, the blockade of the Siamese coast has been raised.
- The American Congress has assembled in special session, to consider the state of the national finances.
- Japan has a new cruiser, the *Yoshima*, lately launched on the Tyne. She is 350 feet long, and in her trial steamed more than twenty-three knots with and against tide.

—Two engagements have been fought between the Government and insurgent troops in Brazil, but with no important results.

—By the explosion of a charge on a German man-of-war, two officers and seven men were killed, and eighteen men wounded.

—It is announced from Shanghai that an Italian Roman Catholic mission at Mien Yang, near Hankow, has been destroyed in a riot.

—It has been decided to hold a Universal Exhibition at Rome in 1895—the 25th anniversary of the entry of the Italian troops into Rome.

—For the theft of a letter which contained a postal order for 5s., a postman was recently given eighteen months hard labour at the Devon assizes.

—A new law against duelling has been promulgated in Russia, by which any person killing another in a duel renders himself liable to imprisonment for six years.

—The cholera is spreading rapidly in Russia, and the mortality is very great. The dread disease also prevails alarmingly in Bessarabia, and is on the increase at Naples.

—Out of twenty-eight millions received by the railway companies of the United Kingdom for passenger receipts in 1890, nearly twenty million pounds was for third-class passengers.

—Huntingdonshire and Cambridgeshire are troubled at the present time with an extraordinary number of wasps. In the neighbourhood of Gamlingay alone nearly forty nests have already been destroyed.

—Major von Wissmann, in a private letter, states that travellers had informed him that Emin Pasha and the whole of his caravan were massacred by some Arabs to the west of the Victoria Nyanza.

—Dispatches from Calcutta report that a disastrous rainfall has occurred at Darjeeling, causing landslips and the loss of a large number of native lives. Srinagar is inundated, the flood there being the highest ever known.

—A glass dress has been provided for the Infanta Eulalie. The fabric from which it is made contains over 2,000 miles of crystal thread. It has the appearance of being a white satin dress. There is row of glass fringe round the bottom.

—A terrible fire has occurred at Birsik, Russia, by which 180 buildings have been completely destroyed, including the city hall, the barracks for the troops, and a church. Seven persons were killed, and 700 families have been rendered homeless.

—The expenditure of the United States last year on her Army and Navy, which included pensions, was over \$239,000,000—far more than half the entire cost of the Government, and nearly double the military expenditure of either France or Germany.

—The directors of the World's Fair at Chicago having decided to close the exhibition on Sunday, five of them have been fined £200 each by Judge Stein, for contempt of court in violating an injunction granted some time ago to restrain them from closing it.

—Agricultural returns show that in England farmers will have an excellent second cut of grass, so that the supply of hay will not be so scanty as was feared, while the potato crop is reported to be one of the best ever known. The yield of turnips also beats the record.

—The Austrian Government has granted permission for the building of two Russian Orthodox churches in Vienna. One will be erected near the Russian Embassy, and the other in the cemetery. In this way satisfaction is given to a long-standing desire of the Russian Government.

—Several important insurgent successes are reported from Argentina. The Santa Fé Government has surrendered to the Radicals, and it is expected that the town of La Plata, which is surrounded by Radical forces, will surrender likewise. In the fighting in Rosario 100 persons have been killed and 300 wounded.

—Thousands of miners in Colorado, U. S. A., are reported to be out of work and starving, and one of the parks of Denver, has been turned into a camp, where the men sleep at night, and receive bowls of soup and slices of bread from the city authorities. Riots are feared, and arrangements for organising charity on an enormous scale are being perfected. Hundreds of miners declare their readiness to fight for Colorado in case the State secedes from the Union, which they say she will unless Congress grants relief, and passes a Bill for the free coinage of silver.

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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, AUGUST 10, 1893.

FOR TERMS, SEE FIRST PAGE.

THE readers of PRESENT TRUTH will notice that the Paternoster Row address has been changed from 48 to 59. A larger and more accessible room has been obtained at the latter number, on the ground floor, which will be constantly open during business hours, except on the Sabbath. All who have business and correspondence with the International Tract Society will please remember that its *city* address is 59, Paternoster Row, E.C. The Holloway Road address is unchanged.

WHOEVER is a son of God is born of God. That is self-evident, for a son becomes a son by being born. Therefore the question of the new birth may be settled very easily. We read: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John i. 12. Therefore whoever receives Christ is born of God. Union with Christ makes one a joint-heir with Him. But this is not a thing that is done once for all; it is a continuous process. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. ii. 6. And so the Scriptures do not say that a man *was* born of God, but that he "*is* born of God." For though our outward man perish, the inward man is renewed day by day." 2 Cor. iv. 16.

"THEN drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Luke xv. 1, 2. This, which the Pharisees thought to be a cause of reproach and censure, is the glory of Christ. Not only does Christ receive sinners, but He seeks for them. "For the Son of man is come to seek and to save that which was lost." Luke xix. 10. This being the case, we may well believe Him when He says, "Him that cometh unto Me I will in no wise cast out." John vi. 37. If therefore anyone feels himself to be a sinner, let Him know that He is the very one whom Christ is seeking. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

THE *English Churchman* sounds the alarm to the effect that the Roman Catholics are "seeking to gain influence on the school boards to serve their own denominational purposes: and they are exerting themselves to obtain legislation which shall give increased financial support out of the rates, or other public funds, to their voluntary schools." It is well that such an alarm should be sounded, and heeded. But at the same time it should be remembered that there is no more danger in Roman Catholic control of schools, than there is in Church of England or Nonconformist control of them. It is not the creed held by a sect, that makes its connection with the State dangerous, but the fact that there is any connection at all. If there had never been any union formed between the Church and the State, there would never have been any Roman Catholic body.

MORE INQUISITORIAL METHODS.

THE *Chronicle's* Moscow correspondent calls attention to the mediæval policy of Russia, in regard to the Stundists, and says:—

"Intelligent Russians who reflect on all this must be utterly ashamed of the reactionary spirit displayed by their rulers; and there is a widespread feeling among them that until Englishmen and Americans, who must sympathise with the cause of religious freedom, take vigorous action in protesting against the persecution of their co-religionists, the Government will continue in their insensate and cruel course."

Unfortunately Americans are handicapped both by the treaty that has just been made with Russia, and still more by the record which several of the States themselves are busily engaged in making as persecutors.

For an example take the following case. A Mr. G. W. Marvell was, with other Seventh-day Adventists, arrested in Maryland, for alleged labour on Sunday. The writ upon which he was arrested was not a warrant, and did not charge him with any crime, and the lawyer who appeared for him argued that he should therefore be set at liberty. The justice, however, would not dismiss the case, but held it under advisement for a week, and then issued a real warrant for Mr. Marvell. The case was then tried, and although there was no evidence against him, Mr. Marvell was convicted.

This is how it was done: Mr. Marvell was required to prove that the charge against him was false. This he would not do; whether he could have done so, or not, makes no difference. "The constable who made the charge against him, and who arrested

him, and who will get the fees, came to him the evening before the trial and said that he did not actually see him doing any work, and that if he would swear that he was not working that would settle it. This Mr. Marvell declined to do, and the next morning he was promptly convicted."—*American Sentinel*.

This rivals anything in the "judgment by administrative process" in Russia. A man is usually in law considered innocent until he is proved guilty, but in these cases an unfounded charge is considered sufficient evidence of guilt, unless he proves himself innocent. Does the reader wish to know why? The answer is that the charge is a religious one. Wherever the civil power has presumed to interfere in matters of religion, evidence has never been necessary to conviction. From the trial of Christ, down through the days of the Inquisition, to the present time, simple charges, unsupported by evidence, have been sufficient to convict. Justice is overturned in all such cases, and for the simple reason that any civil cognisance of religion is in itself the essence of injustice, and only by unjust methods can it be carried out.

In the use of the word "guilty" in the case of Mr. Marvell, we do not wish to be understood as implying that any guilt attaches to labour on Sunday. It has been given to man as one of "the six working days," by the Lord Himself, and every man has the right to use it as such, notwithstanding all laws of men to the contrary.

"Holy" Russia.—A Moscow correspondent of the *Pall Mall Gazette*, speaking of the fearful state of morality in that city, writes: "Speaking from an intimate acquaintance with this ancient capital of Holy Russia, I am bound to say that the morals of its inhabitants have never been at a lower ebb. I can only fitly compare them to those of the two towns in Palestine, on whose behalf Abraham vainly interceded with the Almighty."

And yet Moscow is a city whose inhabitants have their religion carefully and thoroughly supervised by the State. And Christian people still cling to the idea that a union of religion and the State is necessary to the preservation of good morals! They are very slow to learn the fact that State religion and good morals do not go together.

"ONLY by pride cometh contention," Prov. xiii. 10.