

THE PRESENT TRUTH

"Thy Word is truth."

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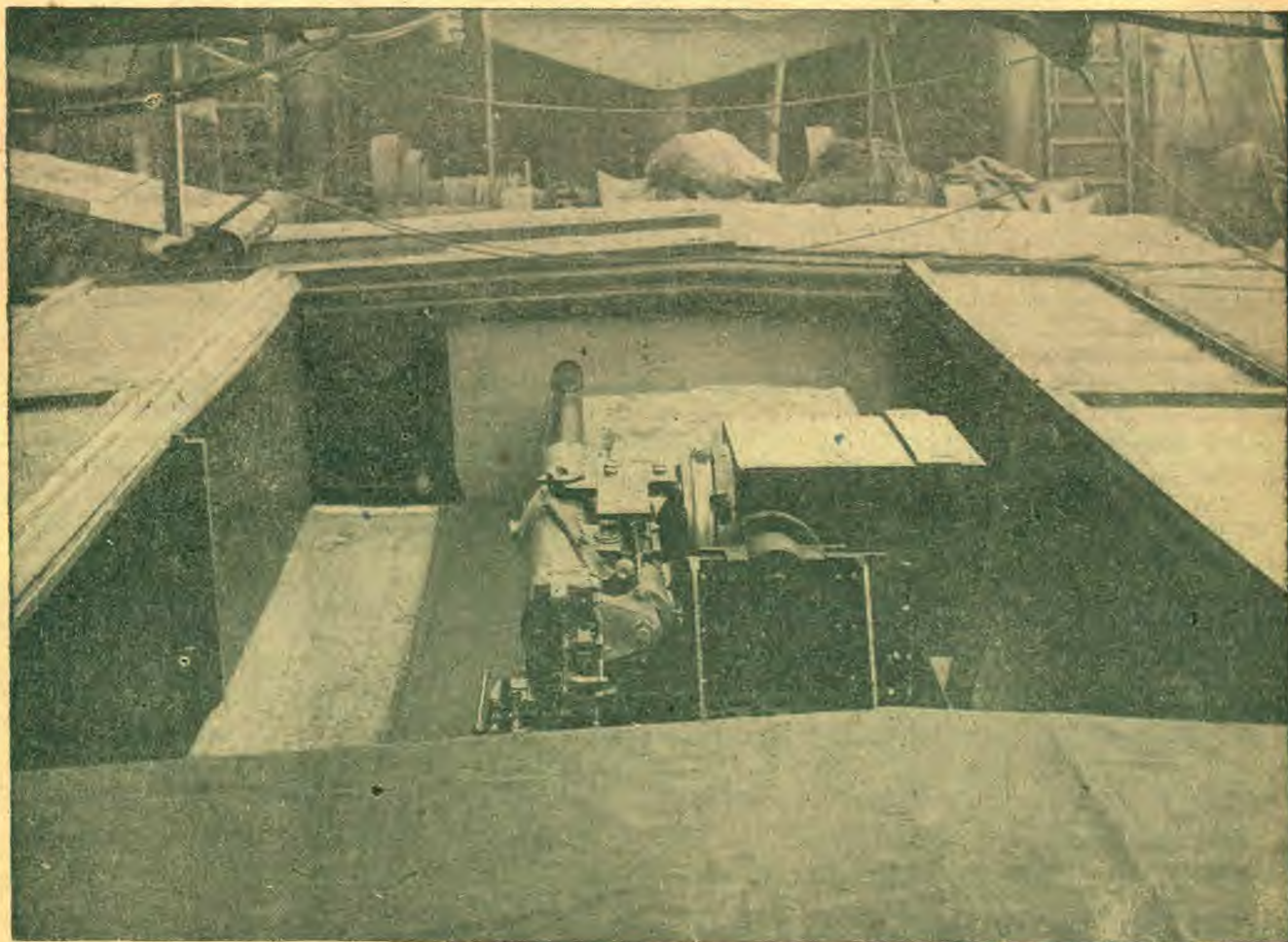
The Cure for the World's Disorder.

EUROPE to-day resembles a sea of angry waters. Wherever we turn our eyes, a spirit of revolutionary unrest is at work. In Germany something very like civil war has been raging. Grim stories come from Russia, of wholesale slaughter, and of the triumph of the worst forms of anarchy. Italy and the new Jugo-Slav State are

glaring at one another across their lately acquired frontiers. France is moved with new ambitions to dominate for all future time her formidable neighbour. Spain faces a new internal crisis every few weeks. Poland is threatening Germany to the West, while herself menaced in the rear by the Bolshevist forces. At home, the Irish problem is

entering upon an acute phase. The relations between Labour and Capital also are frequently strained to breaking point.

In the face of such a situation the hopes of a world peace, to be secured by the Conference meeting at Versailles, are becoming considerably modified. Obviously, it is easier to



THE MYSTERY SHIP "SUFFOLK COAST."

A gun on board the "Suffolk Coast" which was concealed in the hatches. These could be opened with great alacrity and the gun trained.

destroy than to build up; it takes less time to unchain the forces of strife than to catch them and fasten them up again. The experience of Germany testifies that it is a dangerous course to develop and provoke the passions of a people. Her rulers planned to inspire their subjects with confidence in a well-executed policy of violence; now they are reaping what they sowed. In Ireland the Nationalists set themselves to arouse national prejudices and passions, but the passions they evoked have swept them away as a party. A politician or a labour leader sees a victory to be achieved, and in order to gain his end he cultivates a spirit of discontent and revolution. By harnessing these explosive forces he accomplishes his purpose, only to experience the mortification of seeing a rival dexterously use these awakened instincts of violence against him.

They are enemies to humanity who for any cause stir up its baser elements and test its capacity for envy and hatred. The truest friends of the race are those who call forth its nobler qualities and cultivate its genius for love and self-sacrifice.

It is easier far to do the devil's work and help men down the decline to perdition, than to be on the side of God and labour to make men and women fit for His kingdom. To choose the better way needs unlimited courage, endurance, and faith in God.

When the Father in heaven sent His only Son to teach the fallen race a better way than they had found, or could find, for themselves, He faced the certainty that the principles of the kingdom of heaven could not triumph unless He Who represented them was willing to pay the extremest price of victory. The world was a hopeless victim to the virulence of the deadly principles it had espoused and enthroned. In the words of the great Apostle to the Gentiles, mankind was full of "all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity. . . without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Rom. i. 29-31.

Into this lost and degraded society, God sent His Son to build up a heavenly kingdom out of men and women who were willing to be cleansed from sin and to live a new and holy life. The motive that animated God was pure, compassionate affection: "God so loved the world that He gave His only be-

gotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Such love is the only force that prevails against the innate selfishness of the human heart, letting the light of heaven into its dark places, and keeping its stormy passions under control. This is the power that alone can hold in check the surging waves of selfishness and violence that are threatening to engulf our modern civilization.

The standard lifted up by Christ in His sermon on the mount needs to be

raised again. Nothing less than the character of the Father in heaven must be accepted as a satisfactory model for human beings. God's law, interpreted by Christ, and studied in the light of Calvary, must govern human relations. Cursing must be repaid with blessing, hatred with love, evil with good.

It is the privilege and the bounden duty of the church of Christ to teach and apply the lessons set forth and exemplified by its Lord and Master. Only so can the church become the light of the world, the salt of human society.

How Life Began.

THE gifted artist may copy the graceful forms and delicate hues of the flowers, but no human touch can impart life to even one flower or a blade of grass. Even the little blooms that start to life in the damp grasses owe their being to the same power that hung the worlds on nothing, and set the shining stars in space. "Through all created things thrills one pulse of life from the great heart of God. The flowers of the field are clothed by His hand in richer robes than have ever graced the forms of earthly kings."

Many men of science, possessing the keenest of minds, have tried, by every method conceivable, to show that life has some other origin than that given in the Bible. But the complete failure of every one of their onslaughts has but the more firmly demonstrated the truth of Scripture—"In the beginning God."

One of the methods of the unbelieving scientist formerly was to attempt to demonstrate that life could be spontaneously generated, that it was capable of springing into existence of itself. At first, through faulty methods of manipulation, it seemed that life could come *de novo*, an effect without a cause. If true, this would be the first example of the violation of the great law of continuity, a sudden appearance of life where before there was no life. But it is not only unscientific and unreasonable but even unthinkable, that something can come from nothing. If it could appear, it would still be unscientific, for it would be outside of anything we could understand, and different from all other things in the world. We could not understand it by tracing it from cause to effect, for it would be an effect without a cause, and therefore inexplicable to us. It

could not appeal to our minds, which apply the means to the end, and find the end justified by the means: for this spontaneous life would be an end without a means, an existence without any explanation for existence. Thus metaphysically, from the standpoint of the mind and the course of science and knowledge, we see how unthinkable such life would be.

When the noted Dr. Bastian, an M.A., an M.D., and an F.R.S., announced that life could come "*de novo* in obedience to the same laws and tendencies which determine all the more simple chemical combinations," his announcement called into the field a phalanx of observers. The errors in Dr. Bastian's work were discovered by Professor Tyndall and Mr. Döllinger. For some years now, the question has been closed. A decided and authoritative conclusion has taken its place in science.

"So far as science can settle anything, this question is settled. The attempt to get the living out of the dead has failed. Spontaneous generation has had to be given up. And it is now recognized on every hand that life can come only from the touch of life. Huxley categorically announces that the doctrine of biogenesis, or life only from life, is 'victorious along the whole line at the present day.' And even while confessing that he wishes the evidence were the other way, Tyndall is compelled to say, 'I affirm that no shred of trustworthy, experienced testimony exists to prove that life in our day has ever appeared independently of antecedent life.'"

Thus at one stroke, the whole nebular hypothesis is disposed of. In the whirling matter imagined by this theory as

the beginning of the universe, there is no possibility for life. It starts with fire dust, where no life is possible. And life cannot appear afterward, for life cannot spring spontaneously. Given matter and force alone, there is no way to account for the origin of life.

The record of the first of Genesis shows that life came by the word of the Creator. "He giveth to all life, and breath, and all things." Acts xvii. 25. But men do not like to believe this; and they have tried, with desperation even, to prove that it is not true. They desire to set the Bible aside in this, that they may set it aside on other points on which it speaks with authority to the souls of men. They fain would escape responsibility to their Creator.

CREATIVE POWER AFFIRMED.

We are thus prepared to accept, without surprise, the statement of one of the greatest scientists of modern times. In 1903 Lord Kelvin said:

"Science positively affirms creative power. It is not in dead matter that we live and move and have our being, but in the creating and directing power which science compels us to accept as an article of belief. We cannot escape from that conclusion when we study the physics and dynamics of living and dead matter all around. . . . We only know God in His works; but we are absolutely forced by science to believe with perfect confidence in a directive power, in an influence other than physical, or dynamical, or electrical forces. . . . There is nothing between absolute scientific belief in a creative power, and the acceptance of the theory of a fortuitous concourse of atoms. . . . Modern scientific men are in agreement in condemning the latter as utterly absurd in respect to the coming into existence, or the growth, or the continuance of molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of creative power. Forty years ago, I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, 'No, no more than I could believe that a book of botany describing them could grow by mere chemical forces!' Every action of free will is a miracle to physical and chemical and mathematical science. . . . Do not be afraid of being free to think. If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion."

In the study of science and of nature, man may go wrong; but he does so because there is a bias in the carnal mind, an enmity against God. "It is not subject to the law of God, neither indeed can be." This is the real cause of the atheism and infidelity of many men of science. They disbelieve God and His Word, not because nature misleads them, but because they wish to believe only one way, and seek to pervert or bribe the witnesses into false testimony.

THE HAND OF THE CREATOR.

Another noted writer has said: "It is impossible to contemplate the fabric of the world without recognizing the certain manifestation of the hand of God in the perfection of its correlations. Reason, when once it has considered and admired so much beauty and so much perfection, feels a just indignation at the dauntless folly which dares to ascribe all this to chance and a happy accident. It must be that the highest wisdom conceived the plan, and infinite power carried it into execution. All things which set forth reciprocal harmonies in nature must be bound together in a single Existence on which they collectively depend. Thus there exists a Being of all beings, an infinite Understanding and a self-existent Wisdom, from which nature, in the whole aggregate of her correlations, derives existence. It is not allowable to maintain that the activity of nature is prejudicial to the existence of a highest Being. The perfection of its development, the order and harmony of its laws, give conclusive demonstration of the Godhead from Whom these relations are derived."—*Immanuel Kant*.

Outside of the origin of life given in the Bible, there is no satisfactory explanation for it. There is not even a suggestion that is worthy of a moment's consideration. The only origins that man knows anything about are those of the seed or germ. But this is not origin; it is but a process of development or growth from something emanating from a living organism.

BEGS THE QUESTION.

Development is not creation. It offers no explanation for the beginning of life. Every theory of world building from the ancient Eastern philosophies down, including the nebular hypothesis of our own time, begs the whole question by starting out with some sort of world germ which it is imagined contains the embryo of the world to begin with. This germ thus becomes more wonder-

ful than the world itself. Our wonderfully complex world must be packed into a single germ. This would involve a foresight, a wisdom, and an infinity of power the equal of that required in a special creation. The only element the world germ would introduce would be that of time. But the difficulty is not got rid of by pushing it back into unknown ages. It may be put so far back that men cease to think any more about it, but this would but show their thoughtlessness.

ONLY MOVES IT BACK.

A noted scientist admits that introducing long periods of time into the mystery does not solve it. He makes this admission, although he is or was an evolutionist, hoping some day to prove his theories, though he cannot as yet. He says that the evolutionary hypothesis "does not solve—it does not profess to solve—the ultimate mystery of this universe. It leaves, in fact, that mystery untouched. For, granting the nebula and its potential life, the question whence they came, would still remain to baffle and bewilder us. At bottom, the hypothesis does nothing more than transport the conception of life's origin to an indefinitely distant past."—*Professor Tyndall*, "Fragments of Science," page 133.

But it was this very thing of origins that the hypothesis was supposed to clear up. The object of its conception was to do away with the origin of things as given in the book of Genesis. It was seized greedily for this atheistical and infidelistic purpose, that the explanation of the Scriptures might be cast aside and ignored.

Now, however, after a hundred years or more of thought, and investigation, and speculation, and vain imagination, it admittedly fails to explain the origin of life, merely throws the mystery a few millions of years or so back out of sight and sound, where it may all be forgotten. But the mystery is not forgotten. The origin of life is revealed in the Bible; and so long as there is left in the world a believer in the old Book, the world shall hear how life came to be—"In the beginning God."

LUCAS A. REED.

To-day's Duty.

EMERSON says: "Write it on your heart that every day is the best in the year. No man has learned anything rightly until he has learned that every day is Doomsday."

... A ... Story of Kingdoms.

Chapter III.

The Fourth Beast.

THE night seems to grow darker as the fourth beast, vast and forbidding, emerges from the stormy waters; for once again Daniel mentions that night scenes are passing before his eyes.

This beast is frightful of aspect; his appearance indicates terrific energy. In his mighty jaws are massive rows of iron teeth, and with these he crushes and devours his prey. Like a ferocious monster he destroys far more than he can eat; his ponderous feet, armed with nails of brass, tread down with wasteful fury whatever lies in his path.

There is no possibility of mistaking the meaning of this symbol. The world-power which succeeded the Grecian dominion was the empire of Rome, and the prophetic picture exactly corresponds to the character of that empire.

The animals used to represent the great empires indicate that mankind would pass under the power of successive tyrannies, fit to be compared with brute beasts. The worst of these tyrannies, the most devastating, and the most crushing in its operations, would be the Roman power. In its day, earthly government would depart further than it had ever gone before from God's ideal of kingship. Brute force would be enthroned.

The fourth beast is diverse from all the beasts that went before it, v. 7. In many respects the Roman empire was unlike its predecessors. It grew up as a republic, and observed many of the forms of popular rule, but the unscrupulous demagogues and schemers who managed to secure control of the political machine often wielded power without regard to justice or human liberty. The success of a faction was sometimes followed by the wholesale murder of its opponents. Successful generals would seize the reins of power and plunge the State into civil war in order to gratify their personal ambitions. The Roman genius for organization and administration

developed the Roman State into a wonderful apparatus for dominating mankind, and then the sceptre became the prize of the most cunning and the most unprincipled. Men of iron mould, of desperate courage, and ruthless statecraft, and such men alone, were



THE FOURTH BEAST.

capable of controlling for a while the multiplex forces that made up the Roman State: when their grip weakened they were quickly swept aside by stronger or more adroit rivals.

Thus the passions of men were continually stirred up by competing leaders until the Roman race became dead to every tender instinct and delighted in nothing so much as the excitement of bloody strife. Even the games that amused a Roman's leisure were struggles for life between man and beast, or between the trained gladiators who were butchered in crowds to celebrate a Roman holiday. "Two phrases," says Farrar, "sum up the characteristics of Roman civilization in the days of the empire—heartless cruelty and unfathomable corruption." —*Early days of Christianity,* page 7.

The tigerish lust for blood was revealed in the dealings of Rome with

the Jewish people. In the siege of Jerusalem they showed no mercy to their wretched victims. They crucified captive Jews until no more wood could be found for crosses. When the city was at last taken the Jews were put indiscriminately to death until the Roman soldiers became so worn out with slaying that they could use their swords no longer. Then they set fire to the city, that the flames might carry on the deadly work they were compelled to abandon. In the course of five months 1,100,000 Jews perished in the siege of their city, while almost another 100,000 were sold into slavery.

It has often been remarked that the unbelieving Gibbon, more than any other writer, has rendered to the prophetic Scriptures the service of recording their exact fulfilment in his "Decline and Fall of the Roman Empire." Among modern students few have attacked the book of Daniel with more vigour than the late Dean Farrar, yet no one has set forth more vividly the characteristics of the Roman empire as foretold by Daniel. Compare the account given by the prophet of the fourth beast, along with the angel's interpretation of the symbol, with the following passages taken from Farrar's "Early Days of Christianity."

"The epoch which witnessed the early growth of Christianity was an epoch of which the horror and the degradation have rarely been equalled, and perhaps never exceeded, in the annals of mankind."

"Is there any age which stands so instantly condemned by the bare mention of its rulers as that which recalls the successive names of Tiberius, Gaius, Claudius, Nero, Galba, Otho, and Vitellius, and which after a brief gleam of better examples under Vespasian and Titus, sank at last under the hideous tyranny of a Domitian."

"I need but make a passing allusion to its enormous wealth; its unbounded self-indulgence; its coarse and tasteless luxury; its greedy avarice; its sense of insecurity and terror; its apathy, debauchery, and cruelty; its hopeless fatalism; its unspeakable sadness and weariness; its strange extravagance alike of infidelity and of superstition."

"At the lowest extreme of the social scale were millions of slaves, without family, without religion, without possessions, who had no recognized rights, and towards whom none had any recognized duties, passing normally from a childhood of degradation to a manhood of hardship, and an old age

of unpitied neglect. Only a little above the slaves stood the lower classes, who formed the vast majority of the freeborn inhabitants of the Roman Empire. They were, for the most part, beggars and idlers, familiar with the grossest indignities of an unscrupulous dependence. Despising a life of honest industry, they asked only for bread and the games of the circus, and were ready to support any Government, even the most despotic, if it would supply these needs. They spent their mornings lounging about the Forum, or in dancing attendance at the levées of patrons, for a share in whose largesses they daily struggled. They spent their afternoons and evenings in gossiping at the Public Baths, in listlessly enjoying the polluted plays of the theatre, or looking with fierce thrills of delighted horror at the bloody sports of the arena."

"Gluttony, caprice, extravagance, ostentation, impurity, rioted in the heart of a society which knew of no other means by which to break the monotony of its weariness, or alleviate the anguish of its despair.

"On that hard Pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Mad: human life a hell."

At the summit of the whole decaying system—necessary, yet detested—elevated indefinitely above the very highest, yet living in dread of the very lowest, oppressing a population which he terrified, and terrified by the population he oppressed—was an Emperor, raised to the divinest pinnacle of autocracy, yet conscious that his life hung upon a thread;—an Emperor who, in the terrible phrase of Gibbon, was at once a priest, an atheist, and a god.

"While the shamelessness of the theatre corrupted the purity of all classes from the earliest age, the hearts of the multitude were made hard as the nether millstone with brutal insensibility, by the fury of the circus, the atrocities of the amphitheatre, and the cruel orgies of the games. Augustus, in the document annexed to his will, mentioned that he had exhibited 8,000 gladiators and 3,510 wild beasts. The old, warlike spirit of the Romans was dead among the gilded youth of families in which distinction of any kind was certain to bring down upon its most prominent members the murderous suspicion of irresponsible despots. The spirit which had once led the Domitii and the Fabii 'to drink delight of battle with their peers' on the plains

of Gaul and in the forests of Germany, was now satiated by gazing on criminals fighting for dear life with bears and tigers, or upon bands of gladiators who hacked each other to pieces on the encrimsoned sand."

"All the vice, all the splendour, all the degradation of Pagan Rome seemed to be gathered up in the person of that Emperor who first placed himself in a relation of direct antagonism against Christianity. Long before death ended the astute comedy in which Augustus had so gravely borne his part, he had experienced the Nemesis of Absolutism, and foreseen the awful possibilities which it involved. But neither he, nor any one else, could have divined that four such rulers as Tiberius, Galus, Claudius, and Nero—the first a sanguinary tyrant, the second a furious madman, the third an uxorious imbecile, the fourth a heartless buffoon—would in succession afflict and horrify the world. Yet these rulers sat upon the breast of Rome with the paralysing spell of a nightmare. The concentration of the old prerogatives of many offices in the person of one, who was at once Consul, Censor, Tribune, Pontifex Maximus, and perpetual Emperor, fortified their power with the semblance of legality, and that

power was rendered terrible by the sword of the Prætorians, and the deadly whisper of the informers. No wonder that Christians saw the true type of the Anti-Christ in that omnipotence of evil, that apotheosis of self, that disdain for humanity, that hatred against all mankind besides, that gigantic aspiration after the impossible, that frantic blasphemy and unlimited indulgence, which marked the despotism of a Galus or a Nero. The very fact that their power was precarious as well as gigantic—that the lord of the world might at any moment be cut off by the indignation of the *canaille* of Rome, nay, more, by the revenge of a single tribune, or the dagger-thrust of a single slave—did but make more striking the resemblance which they displayed to the gilded monster of Nebuthadnezzar's dream."—*Early Days of Christianity*, pp. 7-11.

The time was to come when the fourth kingdom would turn in rage indescribable against the Church of Christ and employ its terrible teeth and claws against His followers. Then indeed it bore for God's servants the bloodthirsty aspect which had made the prophet shudder as he beheld it in vision.

(To be continued.)



CHRIST as CREATOR



III.—An Opposing Power.

AMONG the glorious beings called into existence in the beginning by the loving, irresistible command of the Creator was one whose splendid gifts, woefully perverted, would play a tragic part in the subsequent history of the universe.

That one was Lucifer, "the day star," "the covering cherub," perhaps the most beautiful and most highly privileged of all the created multitudes that adorned the courts of heaven. To him his Maker had to say in later years: "Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty." Ezek. xxviii. 15-17.

THE ORIGIN OF SIN.

In the heart of this beautiful creature sin began its terrible career. Here the first selfish thought of pride was

cherished, the evil seed that has borne such a frightful harvest. That sinful thought led Lucifer on from one wickedness to another. He even became jealous of the power given by the Eternal Father to His only-begotten Son, and he said: "I will exalt my throne above the stars of God: . . . I will be like the Most High." Isa. xiv. 13, 14. He forgot that he was the creature and Christ the Creator.

Matte's came to a crisis. Lucifer organized a rebellion against the government of God. War followed, ending in the defeat and banishment of the rebel cherub and his deluded followers. Rev. xii. 7-9.

SATAN'S ACTIVITIES ON EARTH.

In the wise purpose of God Lucifer, now "the devil" or "Satan," was not immediately obliterated, but instead was permitted to continue his warfare

upon the earth—that the result of his iniquity might be a solemn object-lesson to the rest of the universe and the surest guarantee that, the drama once closed, sin "should not rise up a second time."

Upon the earth the successes of the fallen angel were as complete as they were rapid. The marvellous capabilities given him by his Creator he now employed to subvert the innocent progenitors of the human race. Man fell into the snare prepared for him, and thus incurred the penalty for disobedience to an express command of his Maker.

Not satisfied, however, with this unholy triumph, Satan proceeded to invent other devilish schemes for the further degradation of the race, and the number of his devices kept pace with the multiplication of the earth's inhabitants.

HIDING CHRIST.

One main purpose characterized all his manifold machinations for the defilement of the human family, and that was to obliterate from their minds all thought of Christ as their Creator and Re-Creator. Satan knew that Christ was the only hope of the race and consequently it was ever his aim to obscure entirely men's vision of Him. If this could be achieved then the devil might have a free hand in lowering mankind into the deeps of vileness that his imagination had prepared for them.

From the early history that has come down to us we can see how the evil one attempted to attain his desired end. The stories of sun-worship and moon-worship and of reverence paid to certain of the stars all tell us how he cunningly drew men's attention away from the Creator to the wonderful things He had made. The records we have of bull, crocodile, and river worship, the worship of gods of wood, stone and iron, reveal the same subtle working of the great adversary. Likewise it was the same evil, opposing power that caused the institution of old time "magicians," "wizards," "necromancers," and similar deceptions. If Satan could entice men to these sources of information rather than to God then, by so much, was the Creator and His power to save obscured.

ATTACKING THE MEMORIAL.

It was not long before Satan realized the immense value to those who still professed loyalty to Christ of His

memorial of creative and re-creative power. It served them as a barrier against his subtle attacks. He might occasionally gain a small advantage over these faithful ones, but it could only be temporary: for just as soon as the Sabbath day came round again they "remembered" anew their Creator; remembered, too, that He was their Re-Creator and could transform their weakness into strength; and so they were forgiven their iniquity, supplied with renewed help from the Throne, and Satan was baffled.

Here was a mighty bulwark defending God's people and standing between Satan and success. The barrier must be removed; the memorial must be destroyed; but how?

With inimitable cunning the evil one decided upon a scheme surpassing all others in the profundity of its guile and the strength of its deceptive power. He would introduce a counterfeit memorial!

THE PLAN OF CAMPAIGN.

In carrying out his fell deceptive purpose the great deceiver built largely on a success already attained. He had succeeded in persuading a very large proportion of mankind to substitute the sun for God and to give to it the worship due to the real Source of life. "The universality of this form of idolatry (sun-worship) is something remarkable," says one writer on ancient history. "It seems to have prevailed everywhere. The chief object of worship among the Syrians was Baal, the sun. . . . In Egypt the sun was the kernel of the state religion. At Memphis he was worshipped as Phtah; at Heliopolis as Tum; at Thebes as Amun Ra. . . . In Babylon the same thing is observed as in Egypt. . . . In Persia the worship of Mithra, or the sun, is known to have been common from an early period."

—O. T. Student, Jan. 1886.

Sun-worship was the controlling prin-



JAPANESE IDOLS: ONE SATANIC SCHEME FOR DISPLACING CHRIST.

principle in most of the ancient forms of idolatry. Whatever other gods than the sun were worshipped, they were either regarded as subordinate deities, or else as representing the sun in some of its aspects. Seeing the triumph this deception was gaining Satan made use of it in his attempt against the memorial of Christ.

SUNDAY'S UNHOLY BEGINNING.

In direct opposition to the Sabbath he caused the inauguration of a rival day of worship. For his purpose he chose the first day of the week and saw to it that it became looked upon as the special day for weekly worship of the sun. Our modern "Sun day" was, as one writer has said, "the wild solar holiday of all pagan times."—*North Brit. Review*, Vol. 18, p. 409.

It must be understood, of course, that there was nothing of a Sabbatical nature connected with the day of the sun. The worship on that day was not solemn and spiritual, but hilarious and connected with all manner of degrading ceremonies. But this all fitted well with the plans of Satan. These vile festivities associated with the worship of the sun appealed to man's carnal nature, and thousands were led to join in the indulgences of the spurious "memorial" in preference to the sacred duties of the holy Sabbath.

To a large extent the purpose of the evil one was now achieved. The memorial that might have meant so much to the preservation of the purity of the race, by calling men continually to the Power that could save them, was now sufficiently obscured by the counterfeit as to be of little worth to the multitudes. And besides, the only large body of people who were attempting to keep the Sabbath had so abused the day with burdensome restrictions that its value to them as a memorial was reduced to a minimum.

SATAN'S SCHEMES UPSET.

When in the process of time Jesus visited the earth to set an example of holiness before the race, and, among other things, to set on foot a new and mighty movement for its reclamation, Satan had to adjust his plans to meet the emergency.

One of the difficult and perplexing propositions he had to face was the fact that Christ, in starting the new phase of His church to work, had restored to it, as one of its safeguards against sin, His own ancient memorial. It was the same original seventh-day

Sabbath, with its same Divine purpose—to call men to the weekly contemplation of Christ as Creator and Re-Creator—but it was now freed from the foolish traditions of the Jews by the precept and example of its Maker.

Here then was a serious problem for the adversary. So long as the early church should "remember the Sabbath day to keep it holy," the difficulties in the way of his deceiving and degrading it were practically insuperable. He might overcome some of its members during the week, but every Sabbath at least would see them all at one with Christ again. The realization of his ambition for the complete depravation of the race was in consequence indefinitely postponed.

THE MEMORIAL AGAIN ATTACKED.

But his cunning mind soon discovered a means of grappling with the difficulty. His new scheme was so pre-eminently subtle that it could only have emanated from the mind of a fallen angel. Just as Christ had cleansed His memorial, and given it again to His people in its primeval purity, so the evil one would "clean up" his counterfeit memorial and offer it to the Christian church. To complete the deception he would do it in the name of Christ!

Suitable circumstances were arranged for the transaction. A hatred of everything supposedly Jewish was developed in the church and, besides, thousands of unconverted or half-converted heathen sun-worshippers were swept within its sacred borders. A compromise was then made. The church should have the patronage of the State, and enjoy prosperity, on condition that it agreed to incorporate with its beliefs many of the cherished traditions of its semi-heathen membership. The proffered prosperity was too tempting a bait for the church, and by about A.D. 500 the "deal" was completed.

Among other heathen customs and festivals that were brought into the church at that time was the bogus memorial invented by the devil, "Sunday." The counterfeit was shorn of its licentious practices and varnished in various ways. The ignorant populace were taught that the day so long devoted to the sun was now to be kept in honour of the "Sun of righteousness." Thus it was that the day that had been blessed and sanctified by Christ in the beginning, honoured by Him when He walked on earth, observed so carefully by the early apostles and disciples, and which might

have meant so much to the Christian church, was now almost forgotten. In consequence of this apostasy, and all the false moves that accompanied it, the church plunged into the bog of iniquity in which it lived and floundered during the Dark Ages.

WHAT MIGHT HAVE BEEN.

That was perhaps the greatest triumph of Satan. By turning the church of Christ from the true Sabbath he committed it to a course of sin. But not only so, he robbed it of a mighty volume of blessing it might otherwise have received. While God has not withdrawn His favour from the church in spite of its disobedience to His express command, how much more might have been accomplished if only the church had remained loyal to Christ and had "remembered"! If the church as a whole had entered fully into the rich possibilities and wondrous blessings of the 90,000 Sabbaths it has so generally misused in the past 1,800 years, what might it not have done for the world!

THE DEVIL AND THE FUTURE.

We may be sure that Satan realizes the extent of his victory, and will be slow to give up anything he has gained in this direction. Moreover, the Bible shows us very clearly that among the many deceptions which he will use in his last supreme effort to complete the doom of the race will be another counterfeit connected with the spurious rest day.

In the last days, and they are right upon us, Christ will cause His remnant people to be marked or "sealed," as a sign that they belong to Him, by the keeping sacred of His holy memorial. Rev. vii. 1-4, Ezek. xx. 12, 20. This marking Satan will copy, making use of his spurious "memorial." He will set on foot a movement for "the better observance of Sunday"—seemingly a most laudable and Christian enterprise—which will culminate in Sunday laws and the outlawing of all who refuse to comply with the demands made. Rev. xiii. 14. It will all be done ostensibly in Christ's name and those who decline to fall in will be looked upon as enemies of true Christianity; but behind it all will be the wily plotting of the arch-enemy.

The movement to enforce the spurious rest day will come from a diabolical source, and it will then be Satan's chief purpose, as it has been in all his delusions, to hide from men their Creator and Re-Creator; and once

again, while professing to lead them into greater light and more intimate acquaintance with Him, he will instead be forcing them further from their only Helper, into midnight darkness.

NO NEED TO BE DECEIVED.

So has the great opposing power been working, and planning to work, from the earliest times until now, ever seeking to obscure from men the Source of the help they so much needed. He has had many victories and thou-

sands have been trapped by his deceptions, yet there was no need that any should have been overcome; ample provision was made in Christ for every emergency.

There is still no need that any be deceived by the workings of Satan, however subtle. Christ is still Creator and Re-Creator, the first power in the universe, ever ready to help His tempted children. All may be "more than conquerors" through Him.

A. S. M.



The Two Laws.

1. *What is the Bible definition of sin?*

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John iii. 4.

2. *How does the Apostle Paul express this same truth?*

"By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. iii. 20.

3. *Can we know sin without the law?*

"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. vii. 7.

4. *When did sin originate?*

Before the creation of man. Rev. xlii. 7-9; Isa. xiv. 12-14; Gen. iii. 1-6.

5. *Did the law exist at that time?*

It must have been in existence, for the law of God alone tells what sin is. No government can exist without law, therefore the loyal angels, and all the inhabitants of the unfallen worlds, were commandment keepers.

6. *Does the Bible say that the angels observe God's law?*

"Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Psa. ciii. 20.

7. *Were our first parents placed under the jurisdiction of the law of their Creator?*

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil,

thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 16, 17.

8. *Did Abraham observe God's commandments?*

"Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. xxvi. 5.

9. *Did the children of Israel know of the existence of the law before it was given from Sinai?*

"Then said the Lord unto Moses... I will... prove them, whether they will walk in My law or no." Exod. xvi. 4.

10. *Did the ten words of Jehovah constitute a new law?*

No. In the ten commandments we see a conveniently arranged and adapted summary of the law which existed before the great work of creation was commenced.

11. *Was Jesus a commandment-keeper?*

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments and abide in His love." John xv. 10.

12. *How are the ten commandments sometimes designated?*

They are sometimes called the Moral Law, as they deal with the principles of right and wrong.

13. *Was the moral law abolished at the death of Christ?*

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in

no wise pass from the law till all be fulfilled." Matt. v. 17, 18.

14. *Does faith in Christ make the law of none effect?*

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii. 31.

15. *What law was abolished at the Cross?*

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances," i.e. the ceremonial law. Eph. ii. 15.

16. *When and why was this ceremonial law given?*

The moment our first parents transgressed the law of God, a sacrificial system became necessary, if the life of sinners was to be spared.

NOTE.—The law demands the death of the transgressor unless a substitute be found. Abel recognized this in offering up "of the firstlings of his flock." Gen. iv. 4. Noah, Abraham, and other patriarchs also realized that "without shedding of blood" there could be "no remission." In a word, the ceremonial law was given that men might constantly remember their own guilt and their need of a Saviour. With Abraham began the observance of the rite of circumcision, which rite became one of the chief distinguishing features of the Jewish religion.

17. *Did the patriarchs believe that salvation could be obtained by the shedding of the blood of bulls and goats?*

"By faith Abel offered unto God a more excellent sacrifice than Cain." "These all died in faith, not having received the promises." Heb. xi. 4, 13. "For it is not possible that the blood of bulls and of goats should take away sin." Heb. x. 4. The words of Abraham: "God will provide Himself a Lamb," in Gen. xxii. 8, were doubtless spoken prophetically of Christ.

18. *If God instituted the ceremonial law, why was it nailed to the cross?*

"Blotting out the handwriting of ordinances... which are a shadow of things to come; but the body is of Christ." Col. ii. 14-17.

NOTE.—A shadow continues only until the substance is reached. The ancient sacrificial system was the shadow which pointed to Christ the Substance. When our Saviour died "the veil of the temple was rent in twain from the top to the bottom," (Matt. xxvii. 51) signifying that all the rites and ceremonies connected with the Jewish sanctuary services ceased to have any meaning. They had served their purpose and were now valueless.

19. *What then was the chief difference between the moral law and the Mosaic or ceremonial law?*

The moral law points out sin, and the

ceremonial law provided (in type) the remedy for sin.

20. Does the Bible clearly distinguish between these two laws?

"Neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets. Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice, therefore the curse is poured upon us; and the oath that is written in the law of Moses, the servant of God, because we have sinned against Him." Dan. ix. 10, 11. "If they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." 2 Kings xxi. 8.

21. How was the ten-commandment law given to the people?

"God spake all these words." "He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them on two tables of stone." "At that time the Lord said unto me, Hew thee two tables of stone like unto the first. . . And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you." Exod. xx. 1; Deut. iv. 13; x. 1-4.

22. Was the law of Moses given in this way?

"On this side, Jordan, in the land of Moab, began Moses to declare this law." "Moses had made an end of writing the words of this law in a book." Deut. i. 5; xxxi. 24. We are told that after speaking the ten words, God "added no more." Deut. v. 22.

23. Where were the tables of stone (on which was written the decalogue) and the book of the law of Moses respectively kept?

"And I . . . put the tables in the ark which I had made." "There was nothing in the ark save the two tables of stone, which Moses put there at

Horeb." Deut. x. 5; 1 Kings viii. 9.

NOTE—Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. xxxi. 25, 26. The law of God was placed within the ark which was made to contain the tables of stone, and the law of Moses in the side, on the outside. "That the book of the law was not kept inside the ark is plain from 2 Kings xxii. 8 and 2 Chron. xxxiv. 5.

24. What are some of the characteristics of the law of God?

It is spiritual, (Rom. vii. 14); eternal (Psa. cxi. 7, 8); perfect; contains converting power, (Psa. xix. 7); is a "law of liberty," (James ii. 12); and is the standard of righteousness, Psa. cxix. 172; Eccles. xii. 13.

25. How does the law of Moses compare with the ten commandments in these particulars?

It was carnal, (Heb. ix. 10); temporary, lasting only "until the time of reformation," i.e. until the death of Christ (Heb. ix. 10); imperfect, (Heb. vii. 18, 19); it subverts the soul when observed with a view to salvation, (Acts xv. 24); was a "yoke of bondage" (Gal. v. 1); and was typical or figurative, and in no sense a standard of right-doing. Heb. ix. 9.

26. What solemn exhortation is given by the Apostle James concerning the law of Jehovah?

"So speak ye, and so do, as they that shall be judged by the law of liberty." James ii. 12.

27. Realizing that all men are to be judged by the law of liberty, how ought we to regard that law?

We should be "doers of the Word, and not hearers only." James. i. 22.

28. Does obedience to God's commands make men sad or miserable?

"Blessed (happy) are they that do

His commandments." Rev. xxii. 14, first part.

29. What precious promise may be claimed by God's commandment-keeping people?

God says: "They may have right to the tree of life, and may enter in through the gates into the city" Rev. xxii. 14, last part. F. A. SPEARING.

Faith, Hope, Love.

"Now abideth Faith, Hope, and Love; but the greatest of these is Love!" 1 Cor. xiii. 13.

HOPE is a flow'r with a long, slender stalk, Reaching up from the mire and the clay To the heav'n of Contentment where Christians should walk

In the light of God's radiant day. Golden it shines thro' the dullness which dims The fair sunshine of happy "to-morrow;" E'en in darkness its wearers are singing glad hymns,

But—it grows in the marshes of sorrow. Faith is a flower which rarely grows tall, But it grows on an age-lasting Rock; Often beaten with rains, it may fade in a squall,

But—'tis cherished by God's little flock! Tiny the blossom but white as the snow On the mountains of Truth where it grows; Though the world know it not, in a face it will show

When the owner Faith's blessedness knows. Love is a flow'r perennially bright

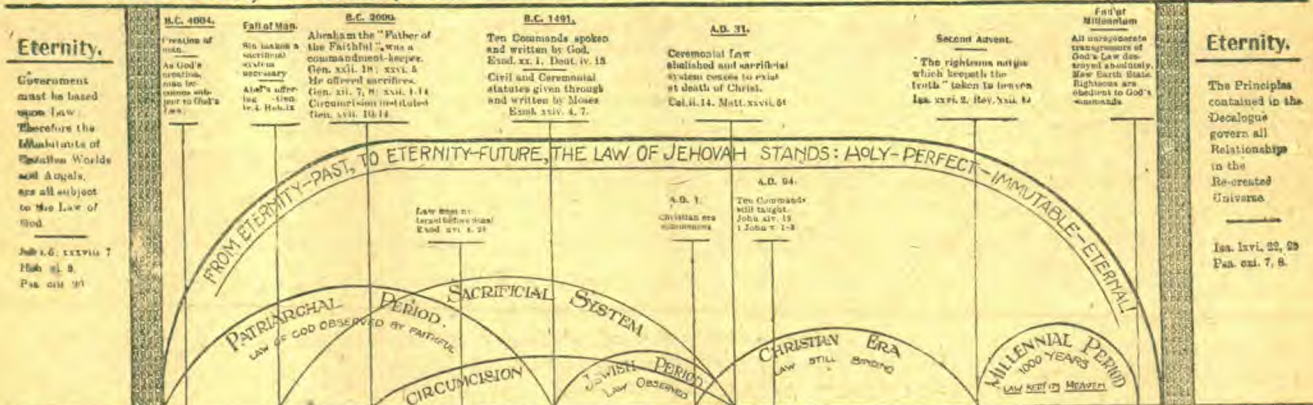
Which shall bloom through the ages to come; Now we smell but its fragrance, and guess its delight

When it gladdens our heavenly home. We know that it lives, for Christ visited earth ("God is Love" the all-holy Word saith) While we hope for its fullness, impressed with its worth,

We must seize it and hold it by faith! ERIC A. BEAVON.

RENUNCIATION sounds bitter and sad, but its very reason is joy. It gives up the less to gain the greater. "Renounce!" is a command that really means "Enter!"

"FOR EVER, O LORD, THY WORD IS SETTLED IN HEAVEN." PSA. CXIX. 89.



"Heaven and earth shall pass away, but My word shall not pass away." Matt. xxiv. 35.

The Marked Bible.—Chapter III.

OH, mother, mother!"

Harold Wilson stood in the post office at Honolulu, holding in his hand a letter sent by an old friend in California. It read as follows:

"Friend Harold:

"We have been hoping for several weeks for your return home. We had heard indirectly that you were on the way home, and we were encouraged to believe you might come in time to be a support to your mother during her last illness.

"Several weeks ago she had a hard fall, superinducing pneumonia. She made a brave fight; but her anxiety over you, coupled with financial reverses, proved too much for her, and she passed away last Thursday.

"Her last request was that I should write to you, and urge you not to forget the gift she placed in your box the day you left home. You will know, of course, to what she referred. She did not tell me its nature, but she did say that it took all she had in the world to get it for you.

"By the way, my boy, since you left us, I have changed my whole course of life. No more drinking, gambling, or profanity for me. I am a Christian now and am enjoying life wonderfully.

"God bless you! Don't be discouraged over your great loss. Live for Christ and you will meet her again.

"I am sending this to Honolulu at a venture.

"Your one-time friend in booze, but now free,

"Howard Huffman."

Yes, Harold had been working his way homeward. For many years he had been absent, during which time he had seen much of the world, visiting Australia, China, South Africa, South America, and Europe.

He had continued his hard life of drink and profanity, but always planning to do better when he saw his mother again. He had thrown overboard his beautiful Bible, in order to silence the voice of the Reprover; but never once had he seen a day of peace. Somehow the heartless ingratitude of that moment, when his anger caused him to destroy his mother's gift, had become a Nemesis, which seemed to trail his every step and to bring him only defeat and failure in all he undertook.

Honolulu was "almost home" to him and his heart was already beginning to enjoy a foretaste of the blessed reunion with mother. Like the prod'gal of the Scripture, he had formulated his confession; and he was confident that, restored to his mother, he would be able to "make good."

One may easily understand, therefore, what were his feelings as the letter from home was placed in his hands—feelings of deep heart satisfaction.

But how cruel was the disappointment! The words, "She passed away last Thursday," fell upon his soul as a bolt of lightning from out the blue. He was stunned. The letter fell from his grasp.

"Oh, mother, mother!" he cried, forgetting that all around him were strangers from whom he must bide his grief. And then under his breath he said, "You wanted to help me, you could have helped me; but now you're gone, gone, gone."

He picked up the missive, and hurried into the street, and down to the launch that was to convey him to his vessel.

"Harold Wilson, what will you do now? Will you be a man, as you ought to be, or will you absolutely and perhaps for ever throw yourself away?" Such were the questions that some good spirit whispered in his ear as he boarded the ship, which was to sail next day.

The answer was at once forthcoming; but, sad to say, it was an answer dictated by his lower nature.

As with many others, inability on Harold's part to carry out his plan made him desperate and oftentimes apparently irresponsible. He had been acknowledging the existence of God, and he had planned that when with his mother, he would lead a better life. But this thwarting of plans angered him, and he now determined to go deeper into wickedness than ever before.

"There is no God. If there is, He is only a brute, and I hate Him. He hates me, because He robs me of my mother at the very time I need her. Oh, I'll show Him, if He lives, that Harold Wilson can outdo Him. If He won't let me do right, why, I'll do my best at doing wrong." And surely it seemed that from that day forward, he succeeded in fitting his life to his

resolution; for upon reaching San Francisco, he abandoned himself to a course of riotous pleasure, licentiousness and crime. His companions were of the baser elements of the city, versed in the business of lawbreaking, even to the extent of staining their hands with the blood of their fellow men.

HOWARD HUFFMAN, the writer of the message sent to Honolulu, picked up the morning *Chronicle*. As he glanced over the headings, his eye was held by the following:

"Murder in the Mission District. Harold Wilson, a Sailor, Held as a Suspect. Police Sure They Have the Right Man, an Old Criminal."

Mr. Huffman paled and dropped his paper. "An old criminal." Yes, he knew it to be true; for in that robbery of many years before, he himself had been associated. And now Harold had returned to continue his course in crime. What should he do?

Fearing to breathe to his young wife the cause of his agitation, he hurriedly donned his coat and hat and left the house.

The Huffman home was now recognized as one of the happiest as well as one of the finest in the city of Oakland. Mr. Huffman was well known throughout the city as a man of sterling integrity and keen business acumen, and prosperity had smiled upon him from the first day that he turned his feet to the way of Christianity. The past had been forgotten, but not until Mr. Huffman had made restitution, so far as he could, for everything he had ever taken from a fellow man. He had gone to the man whose home he and Harold Wilson had entered, and confessed his part, and paid back, with compound interest, the money he had taken.

Why, then, should he be anxious?—Ah, for Harold's sake! He had trusted that God would help him to redeem his old pal in sin, and lead him to be a fellow worker in righteousness. But Harold had come, had fallen even lower, and perhaps the uncorrected and unforgiven past, now coming to light, would serve to defeat the purpose he had in mind.

Reaching San Francisco, Mr. Huffman hastened to the police station, and asked to interview the prisoner; and his name gave him easy access.

What a picture met his gaze as he looked upon his companion of former years! Brutality seemed stamped upon every feature. But the adage, "So long as there's life, there's hope,"

buoyed him up; and with loving interest he sought to have Harold understand that he still trusted him, and would stand by him in this hour of need.

Inquiry revealed the fact that Harold had not actually had a part in the murder, yet the circumstances were such as to cause the hand of the law to be laid heavily upon him. Howard Huffman now endeavoured to lighten the penalty.

The story of the steps he took to secure his end need not be given. Suffice it here to say that Harold Wilson received freedom only on condition that he leave the country for five years, and with the admonition that when he should return, it must be with a recommendation of good behaviour from his employers.

These conditions made him almost "a man without a country," and they seemed hard indeed to meet; but through Howard Huffman's encouragement he determined to try.

He secured a position as common sailor on the Tenyo Maru, which sailed from San Francisco to Yokohama one week later; but little did he suspect that the captain of that vessel was his old friend, Captain Mann, of the trip of many years before.

Harold left the Huffman home in Oakland for San Francisco, where his ship lay at the wharf, ready to leave on the morrow. As he passed into the waiting room at the Oakland mole, he observed a "Free Literature" distributor, in one receptacle of which was a Bible; and seeing it, he was struck with its likeness to the one his mother had given him.

Taking the good Book from its place, he opened it, and, lo, found it to be *marked!* And it was not only marked, but marked much as the other had been marked!

Forgetting all else—forgetting that he was waiting for the ferry boat, that he was a man banished because of crime, and that he was an almost helpless wreck of humanity—he sank into a seat, and for a long hour he searched back and forth through that Bible. Yes, many of the same texts were marked; and opposite the message of Exodus xx. 8-11 were these words written in the margin: "God's blessing upon the Sabbath is His presence in the Sabbath. He who keeps Sabbath has God's presence in the heart; and all who have His presence will delight to keep Sabbath. Isaiah lviii. 13." How much this sounded like his mother! And

there was Psalm cvil. 23-31 marked with red ink, the only text marked in red by his dear mother.

He was deeply stirred. A tear stole down his cheek. A vision of a new life floated before him, and in it all, his mother spoke again, and the Christ she loved made His appeal to a lost soul.

"This Bible! O mother, may I take it with me? How can I go without it? It was marked for me. Surely it must have been. Mother, did you mark *this* Bible too?" He spoke thus to himself aloud.

"Friend"—a voice spoke from behind—"take the Book. It was marked for you. Take it, and God bless you with a knowledge of its truth, and give you a Christian life."

Startled and embarrassed, Harold turned himself, but only to be comforted. The kind face of a father and friend beamed upon him.

He quickly arose, and addressing the stranger, said: "Do you mean it, sir? May I have this Bible? But, sir, I have no money with which to pay for it."

"That matters nothing, my friend. I represent a people who love God's Word, and who are seeking to carry its truth to the whole world. They will be happy to know that this Book is keeping company with one in need. But what did you mean by referring to another marked Bible?—Pardon my overhearing."

Harold was in the company of a true friend; and with brokenness of heart, he told the whole sad story of his battle against his mother, the Bible, and God, and particularly how he had thrown into the sea the sacred gift of his mother's sacrifice and love. As he related his history, his heart grew tender, and a new power began to assert itself in his life.

Only a brief interview was possible; but during the few minutes spent together, Harold Wilson caught a glimpse of the plan of salvation. He saw God's law in its completeness. He saw sin as its transgression; he saw Christ as the One Who redeems from the curse.

A word of prayer was offered for Harold by that friend and father—a prayer which he would never forget. Especially did he take to heart this sentence, "Give him rest, Lord, from all evil habits." Of course, it seemed a strange idea, but only to be the longer remembered.

"On what vessel do you sail, young man?" asked the old gentleman as they were parting.

"The Tenyo Maru, sir."

"Ah, that is interesting! She sails to-morrow. Some friends of mine have engaged passage on her, and you must be sure to meet them."

With the treasured Bible in his grip, and with the names of these other friends entered in his notebook, Harold was soon aboard the ferry.

Great experiences were in store for him.

CHARLES L. TAYLOR.

(To be continued.)

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The Secret of the Cave.

Chapter III.—The Magic Oar and the Mystic Supper.

ABOUT an hour later Roy arrived back at the store, very tired, very hungry, and tremendously excited after his afternoon's experience. But, true to all orthodox detective traditions, he felt it wiser to say nothing as yet about the figure he felt sure he had seen at the mouth of the cave.

After tea, fortified by some of the good old brand of Scotch oatcakes, scones and butter, Roy thought he would spend the evening in a visit to Oscar and Bruce, in the hope of finding them at home this time and getting, possibly, some information. He had not seen them as yet, but on the recommendations of his uncle—the storekeeper—and others, he felt sure he would get along well with them and enhance the pleasure of his holidays by making their acquaintance.

He had a considerable distance to walk out of the village, but soon came upon the gamekeeper's cottage. It was a somewhat better class house than the majority in the neighbourhood, actually rejoicing in two storeys and a tiled roof, the tiles having been brought by steamer at considerable expense and trouble.

The two brothers were at home. Roy saw them from a good distance away, but was able to get quite near to them before being noticed. Being *real* boys they were deeply engrossed in the thrilling employment of throwing stones at a lemonade bottle which they had stood upon the granite wall that surrounded the garden.

Hearing footsteps at last, they turned sharply round and greeted the newcomer with a cheery *Hallo!* Roy introduced himself as the storekeeper's nephew from Liverpool, and this was of course sufficient to make the other two very interested in him. Some general questions and answers followed and then all three took up the bottle-pelting, till a final shot from Roy

made sure that it would never hold lemonade again.

This valiant deed performed, the three looked around for something else to do and finally started out for a short walk, talking meanwhile.

"I'd take you in the house," said Oscar, "but since father and mother left it's been getting into rather a pickle."

"You see we're going to have a proper clean up the day before they return," added Bruce.

"But do you sleep here all by yourselves?" asked Roy.

"We sleep like tops," replied Oscar.

"Don't you feel a bit afraid?" asked Roy.

"Why, no! We've lived here all our lives and know everybody around for miles!" said Oscar, as though he were as old as Peter Macdonald.

"Do you ever think there might be smugglers or spies in the cave?" suggested Roy cautiously.

"Bosh! Have you heard old Peter's story already? He must have been dreaming. Anyway, it was very late when he came home that night. Why, several of us searched the cave from end to end, and what did we find?—nothing."

Roy pricked up his ears. "Were you with the searching party?"

"Of course. We wouldn't have missed the fun for anything. Naturally it was a little exciting, but then that made it worth while."

"And they didn't find anything?"

"Not a trace. And my, didn't we all laugh at poor old Peter!"

The conversation turned to the other mysterious happenings, but while both boys seemed to be desperately anxious to find out who was behind them, they could offer no suggestion as to how this might be done, and presently the subject was dropped and Oscar asked Roy whether he would like to go fishing the following morning. Nothing

could have pleased him better, and this agreed upon, he returned home.

The following morning the three spent a most enjoyable time fishing in the waters of the bay. Oscar and Bruce, being experts at the job, soon left poor Roy far behind in the number of catches. They had a small net with them that the two brothers had patched together from a very old one given them by one of the fishermen, and this did good service. By the time they returned, they had quite a good haul.

"Whatever are you going to do with all these?" asked Roy wonderingly, as they landed.

"Oh, sell them," respond Oscar.

"Everybody wants them and there's never enough," added Bruce.

"You must make quite a little 'pile' at this game," laughed Roy.

"We do. Swells our pocket money! But say, what are you going to do to-morrow? Shall we all come out again?" said Oscar.

"I'd like to, but am afraid I shan't be able to come," replied Roy. "I believe my dad has planned two or three excursions for the next few days and wants me to go with him and uncle, but after that—"

"All right, when you're free," said the others, and the matter was left thus. The boat being hauled up again on the beach, the boys parted, Roy going back to the store the proud possessor of a number of fishes which dangled at his side, and which he soon presented in triumph to his father and uncle.

But the thought of the fishes quickly faded into oblivion before a new and gripping interest.

"Heard the news?" asked his uncle as soon as Roy's first catch had been commented upon.

"No; anything exciting?"

"Well, you remember old Sandy lost a brand new oar in that last storm about the same time the cork jacket was lost?"

"I have heard something about it," said Roy.

"Well, last night—he's not sure of the hour—he felt a big thud on his chest. Looking up, whatever should he see but the lost oar stuck through the window with the blade on the sill and the butt-end on his chest. He thought he must be dreaming, but sure enough, when he knew he was awake, he found it was a real, solid oar, the very one he had lost, with his name carved on it. The

strange thing is, no one knows anything about it. I never saw anyone so happy as old Sandy to day, but there, its rather uncanny; isn't it?"

Roy thought it was He thought more than that; indeed his thoughts kept him awake a good part of the night, but he was still unable to solve the mystery, puzzle as he would.

The following day he and his father and uncle took a long trip over the mountains, climbing one of the highest peaks to get the view. It was glorious to get up so high and look around

dogs, cat and fowls inside, dirt abundant and smell unmentionable. But it was old Peter's home, and, after all, there was nobody to clean it up now—his wife had died years ago.

It was very late when the three travellers passed by the cottage, all weary, footsore and hungry; indeed it must have been near twelve. But there was a light shining from under old Peter's doorway, and as the sound of passing footsteps was heard inside, the door flew open and old Peter stood on the threshold.

a time and never could somehow seem to get round to it—and there was the best fire I've ever seen ablazing in the grate, and on the table—why, Mr. Wallace, I never saw such a spread!"

"And don't you know who did it?" asked Mr. Wallace.

"No sir! That's what I can't make out. Who *could* have done it? and, what's more, who *would* have done it?"

There was no time for discussion and anyway the travellers were too



PETER MACDONALD'S COTTAGE.

at the world beneath. One way were mountains, mountains, mountains, as far as the eye could reach, great peaks towering up one behind the other till all was lost in haziness and mist. In the opposite direction was the broad expanse of the Atlantic, for once comparatively restful, spreading away to the distant, indistinct horizon.

But for the long tramp, the hard climbing, and the magnificent views, the day was uneventful; but not so the evening.

Returning to Longview Village by a slightly different route they chanced to pass the little shepherd's cottage which old Peter Macdonald called his home. It was a typical Highland dwelling, one storey, granite walls, thatched roof, two rooms, open fireplace,

"Who's that?" he called.

"Wallace," was the reply.

"Come here a minute," cried the old man excitedly, "come in here, do!" His voice sounded husky and Roy, as he entered, thought he saw marks of tears on the old man's bearded face.

"What is it?" asked the store-keeper.

"Just this—I never saw the like of it—no one ever did it before—not for all the long, long years since Mary died. Folks have been very kind but—well, I'll tell you. When I came in this evening, all tired and weary after a long, trying day, expecting to find just the place I'd left in the morning, what should I see but everything all different! Someone had had a regular clean up—which I'd meant to do many

tired for it, so, bidding old Peter good-night, they left him in his happiness to speculate as he wished, and hastened home.

But Roy, weary as he was, was not too tired to think. Was this another link in the chain of mysteries? Oh, why hadn't he thought to ask old Peter what he had had for supper! He thought he recognized the odour in the room—but what of that? What possible connection could Peter Macdonald's supper have with the cork jacket, the oar, the horse, or the noises in the cave?

Roy puzzled in vain as he plodded on, his brain soon vying with his weary legs as to which should give way first.

UNCLE ARTHUR.

(To be continued.)

The Home Circle.

Mother Love.

WHAT is home without a mother?
 What are all the joys we meet,
 When her loving smile no longer
 Greets the coming of our feet?
 The days are long, the nights are drear,
 And time rolls slowly on;
 And oh, how few are childhood's pleasures
 When her loving care is gone!

—Alice Hawthorne.

THERE is no love like a mother's—
 'Tis the sun that shineth forth;
 There is no truth like a mother's—
 'Tis the star that points the north;
 There is no hope like a mother's—
 'Tis the April in the c'od;
 There is no trust like a mother's—
 'Tis the charity of God;
 The love and truth, the hope and trust,
 That make the mortal more than dust.

—John Jarvis Holden.

Start Right With the Baby.

IT is an undeniable fact that it is easier for both parent and child if right habits are taught from the start. It is much harder to break wrong habits and then teach correct ones than to teach right habits in the first place.

It is wrong to give the baby unbreakable dishes to eat from. Why? He must learn sometime to be careful with good dishes, and if he is given unbreakable ones to begin with, he soon gets the habit of treating them roughly. One baby had always eaten from a granite dish, and not much attention was given to training her how to handle it, knowing it would not break. If she dropped it, some one picked it up, and it was as good as ever. When a little older she was given china dishes to eat from, and many were broken before she realized that they would break when dropped. It seemed to puzzle her that they should break, when her former dish never broke under such circumstances.

Another baby was given the best dishes from the start, and was taught at once to be careful, because the pretty dish would break if dropped.

She never got the habit of being careless with dishes, and so seldom broke

one. It took more time to give this training at the start, but it paid.

Don't put a bib on the baby when it eats. Many will doubtless take exception to this, at first thought; but if the reader will observe carefully, he will see that children who are used to bibs spill much food while eating, as the one in charge is not nearly so likely to teach them to be careful. If no bib is used, much more care will be taken to teach the baby how to hold the spoon properly, how much food to take at a time, and how to carry the food to the mouth without spilling any. Thus he is being taught from the very start to be careful and tidy.

Should the baby have indestructible books?—Never! It is far better to teach him to be careful with real books. With a little care, he can easily be taught how to handle good books and papers without tearing them. True, it takes patience; but parents are supposed to have a great deal of that. There is no better patience factory in the world than the home. When a child is given a linen book, he is left free to use it just as he chooses. Perhaps he gets hold of a good book accidentally and tries to handle it as he has been in the habit of handling his own books, and the result may be a choice book entirely ruined before he is noticed. He gets the blame, of course—and generally something else, too. But really the trouble started with the parents' desire to avoid the task of giving proper training at the start, with the kind of materials the child would have to deal with in life.

No matter how busy one is, it will pay well to teach the little ones carefulness in the beginning, instead of waiting until bad habits have been formed, and then having to break them. These are just a few examples of a great principle: "Train up a child in the way he should go: and when he is old, he will not depart from it." The first two or three years of the child's life are much more important than most parents think, and he needs training then as

well as later. "What is put into the first of life is put into all of life."

(Mrs.) B. P. FOOTE.

Dawdling.

SIR WALTER SCOTT, writing to a friend who had obtained a situation, gave this excellent advice:—

"You must beware of stumbling over a propensity which easily besets you, I mean what the women expressively call 'dawdling.' Do instantly whatever is to be done, and take the hours of recreation after business, and never before it. When a regiment is under march the rear is often thrown into confusion because the front does not move steadily and without interruption. It is the same thing with business. If that which is first at hand is not instantly, steadily and regularly despatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confusion. This habit is like the ivy round the oak, and ends by limiting, if it does not destroy, the power of manly and necessary exertion. I expect to hear you are become as regular as a Dutch clock."

Idealless Lives.

PERHAPS it might be said of many men that they have no ideal. And this, says Dr. James Stalker, is their condemnation. They have no object in life; they have never reflected why they are alive; their course is determined, not by their own choice, but by the blind forces of appetite within and of conventionality without. Such may truly be said to be dead whilst they live; for surely in such a vast and perilous enterprise as the voyage of life the first duty of every one who claims to be a man is to be aware where he is going.—*Selected.*

A SINGLE unlearned preacher, with grace in his heart and the fire of the divine Spirit on his lips, can often effect more than those who have the hall mark of the universities.—*John Wycliffe.*

It is always a safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word or making a friend.—*Ruskin.*

Questions and Bible Answers

We invite questions from our readers on the subjects dealt with in our columns, or on Bible themes generally. Questioners are asked to give name and address.

"Under the Law."

"Will you please explain the meaning of Paul's phrase 'not under law.' It seems that this cannot mean 'not under the condemnation of the law,' because no one would want to be under the condemnation of the law, and Paul speaks of some who were desirous of being 'under the law.'"

THE Apostle Paul himself makes very plain the meaning of his expression "under the law."

Christ was born "under the law," to redeem them that were "under the law" (Gal. iv. 4, 5), in the sense that He stood in our place and paid the penalty of our sins. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13.

In the case of a human being, to be "under the law" means to be under the dominion of sin: "Sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. vi. 14. No one realizes the fact of sin, and knows it in its exceeding sinfulness, until the law has laid hold of him in his guilt and made him its prisoner.

There is only one way of escape for the man who is shut up "under the law." Gal. iii. 23. That door of hope is faith in Christ. The Son of God came as the sinner's substitute, and on Him were laid the iniquities of us all. He stands in our place, and in our behalf deals with the law. He in Himself is able to make atonement for the sins of the whole world. "The death that He died He died unto sin." Rom. vi. 10.

Faith in Christ makes the sinner a sharer in the benefits of Christ's death and resurrection. "Christ died for us." "Our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin." Rom. vi. 6, 7, R.V. "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Verse 11.

When through Christ our debt to the law is discharged we are no longer in its grip, but have been set free: "Ye also were made dead to the law through the body of Christ." Rom. vii. 4. "There is therefore now no condemnation to them that are in Christ

Jesus." Rom. viii. 1. They are not now "under the law," but "under grace."

Does this mean that it is immaterial now whether they sin or not?—and remember that "sin is the transgression of the law." 1 John iii. 4. Listen to the Apostle Paul on this point: "Shall we sin because we are not under the law, but under grace? God forbid." Rom. vi. 15. Whoever yields to sin receives its grim wages. For all men it is universally true that sin is unto death, and obedience is unto life. Grace reigns through righteousness. Rom. vi. 21. Wherever grace is truly in control it will manifest itself by a life of righteousness. Where righteousness is not the fruit borne by the life, it is the clearest indication that that life is not "under grace" but still "under the law." "Being made free from sin, ye became servants of righteousness." Rom. vi. 18. So the righteousness of the law is after all fulfilled in those who walk not after the flesh but after the Spirit. Rom. viii. 4. It is never the Spirit that revolts against the law, but always the flesh. Verses 6, 7.

Paul's own experience illustrates this teaching regarding the law. There was a time in his life when he was still satisfied with himself. Sin was for himself nothing but an idea, a theological term. Speaking of this part of his life he says: "I was alive without the law."

At a certain point, however, Saul of Tarsus awoke to the fact that he was not what he ought to be. He tells us himself over what point the discovery came to him: "I had not known sin... except the law had said, Thou shalt not covet." Rom. vii. 7. To his surprise, perhaps, the weakness was not easily and quickly overcome. Rather it grew. Fresh sources of weakness came to light, and at last Saul of Tarsus awoke to the fact that he must count himself a hopeless slave of sin, without hope of release. Rom. vii. 14-20. Then he cried out in genuine appeal to God, and the way of escape through the cross of Christ was opened before him. In Christ he found that sin had been conquered and the claims of the broken

law fully met. In Christ the man who had found himself to be the slave of sin was set free, and his redeemed life bore, through the operation of the Spirit of God and not through any power resident in his flesh, the fruits of righteousness which were in perfect harmony with the law. Gal. v. 22, 23.

First Paul was alive "without the law." Rom. vii. 9. Then the law took hold of him and revealed to him his sinfulness. Now he was "under the law." The experience went on until Paul was convicted of the exceeding sinfulness of his own sinful nature. The law then could do nothing more for him. It had reduced him to the sinner's true place. At this point Christ is revealed to him as the sinner's Saviour and in Christ Paul found all he needed. Now the righteous life of Christ becomes the law of his life, and the righteousness he had vainly thought to attain to by the works of the law is amply revealed in him by the Holy Spirit. Now he is no longer under the law, he is dead to the law; but through grace the law is written in his heart. Psa. xl. 8; Heb. viii. 10.

To be "under the law" then means to be living "in the flesh," to feel self-satisfied because self-sufficient. When Paul rebuked the Galatians for again desiring to be "under the law" he traced their blindness to the fact that they were going back to the flesh, and were becoming strangers to the operation of the Holy Spirit. Of course no one desires to go back under condemnation, but the Galatians were deceived: they did not realize that they were going back under condemnation; they were simply learning to glory in the flesh rather than in the Spirit.

To be under the law means to be living according to the flesh, looking for salvation to the works of the flesh: he who in Christ walks in the Spirit is thereby brought into a real harmony with the holy and spiritual law of God.

NOTHING is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong, but it perishes. That which ends in self is mortal; that alone which goes out of self into God lasts for ever.—F. W. Robertson.

IF a man empties his purse into his head no man can take it away from him. An investment in knowledge always pays the best interest.—Franklin.

The Present Truth.

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THE victory gained in America for the cause of Temperance is occasion for rejoicing. It sets up a standard that other nations will not be able to ignore. The advocates of Total Abstinence will everywhere be emboldened to urge that the good example be followed.

Few things would tell so heavily for the future elevation of mankind as a general prohibition of alcoholic beverages. Every social and labour problem would then be vastly simplified. It was partly because of the intricate perplexities that confronted the people of the United States that they felt compelled to take up the crusade against alcohol. Keen business men found that their employees lost efficiency through drink, and the labour leaders found that the men could not strike efficiently if they drank. Strong drink made negroes a menace to white women and children, and thus gave rise to lynch law outrages. The "Observer," reporting an interview with Mr. Dinwiddie, one of the leading temperance workers of America, gives his utterance thus:

"The effect of prohibition upon the coloured population of the Southern States has been among its most satisfactory achievements. The terrible consequences of drink among the negroes and its reaction in crimes against society in general and in unbearable industrial conditions was what drove the Southern States to prohibition. Now it is agreed generally that prohibition is an instrument capable of solving what threatened to grow into one of the most dreadful problems which has ever confronted any country. Prohibition is solving the worst phases of our race trouble. Long before his death Booker T. Washington arrived at the decision that only prohibition could preserve the negro in America. Now we all know he was right. Eliminate alcohol and you eliminate what we have discovered, that peculiarly dreadful crime which caused most of the lynchings, and (the public health authorities are now unanimous in saying) a good part of that tendency toward tuberculosis which threatened the coloured race with extinction by disease."

We have difficulties here of another character, but serious enough, and those

who labour for the cause of Total Abstinence may have the satisfaction of knowing that they are taking the most effective steps to solve our great est problems.

A NOTABLE plea for simplicity and unworldliness in religion has been uttered by the Rev. Hubert Handley in an address to the Churchmen's Union. It calls for honest reflection on the part of many of Christ's professed followers, as well as among those to whom it was originally spoken. "Worldliness," says Mr. Handley, "has been and is a temptation of all the churches."

"In its gross form it is called snobbery. Snobbery has been variously defined: let us define it as undue deference to the well-to-do, to rank and wealth. . . . The Church of England is tainted with snobbery; . . . In private conversation the disease is held up over and over again to odium and rebuke; in ecclesiastical speeches and perorations it is fervently ignored. It is despised at both ends of the social ladder. A lady, an aristocrat, once said to me in effect that she and her class were hugely bored by the deference shown to them at a certain West-end church, and were hugely thankful when a parson would stand up and just tell them the truth. . . . Speaking my own conviction as a messenger of Christ, I declare that the root of this obsequious sin is found in the apparent wealth, the ostentatious abodes, the worldly state and pretensions of our Bishops, 'as rich yet making many poor.' Palaces, lordships, mundane glamour, thousands a year for ministers of Jesus Christ—here are the perpetual seeds from which spring false and commercial estimates in our most holy calling, worldly danglings of reward to every toiling curate, wide and sometimes vindictive distrust on the part of the masses of the people towards us and our message.

"It is facing both ways to put the 'Imitation of Christ' into one hand of a young clergyman and into the other put 'Crockford's' list of episcopal houses and incomes in flaring, mercantile attraction. And there are many parts of the New Testament itself the reading of which by an opulent ecclesiastic in a slum church is an extremely awkward and pathetic performance."

Providentially Helped.

IN the endeavour to encourage a self-supporting spirit among our native believers, our missionaries in Bengal arranged that at the last two annual general meetings all should provide food at their own expense, the mission only paying fares to Calcutta and back. Formerly it had been the custom to provide food for many who were in poor circumstances, in addition to paying the fares. This aspect of missionary effort for the poorer classes in India presents many difficulties. It is es-

sential to the spiritual life and prosperity of the native church that it should learn to bear its own burdens, and yet the poverty of the people makes it difficult to attain this desirable end. But our workers in Bengal are much encouraged at the success of the movement for all to provide their own food at the annual meetings. The people have all accepted the arrangement, have been contented and happy, and the attendance has been larger than formerly.

An encouraging incident was related by an East Bengal fisherman recently at Calcutta. When he heard that it would be necessary for him to provide food for himself and his wife while attending the meeting, he said to the native worker in his district, "Then you will have to pray that the Lord will send me the money to do it." Soon after that, on going to the riverside one morning to inspect his fish traps, he found such a large catch of fish that he was able to sell them for five rupees. This was a wonderful thing for him. His usual daily earnings from his fishing were from ten to twelve annas only. He saw at once that the Lord had provided for him to attend the general meeting. He said that in all his life he had never owned so large a sum as five rupees. With part of it he bought some clothing for his wife, without which she could not have attended the meeting, and had enough left to pay for their food while in attendance.

W. W. FLETCHER.

The Value of Struggle.

THAT ineffectual struggle of yours has seemed at times very futile to you, but in the eyes of God that ineffectual struggling had an infinite value. At least it broke the growth of habit, at least it troubled the surface of the waters, at least it was a glimpse of your best self, at least it showed there was something alive that was resisting. Never mind the failure; trial, attempt, effort, struggle—that shows you are alive. So long as you are fighting you are moving, you are living; so long as you are fighting you are going upward. I believe that no one can ever fail who goes on trying. Success is only an infinite renewal of fresh starts. Go on trying, and in these repeated trials there is at the last forever the success.—Charles Gore.

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