

THE PRESENT TRUTH

"Thy Word is truth."

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Bolshevism.

THE growth and spread of Bolshevism in the east of Europe represents a triumph for the primitive passions of mankind over artificial systems of civilization. Comparison is sometimes made between the revolution in Russia and the Reign of Terror in France, but the latter is always pronounced a mild outbreak of disorder contrasted with the terrible chaos of bloodshed, violence,

starvation and misery in which unhappy Russia has been weltering.

There are no rights left in Russia except the right of the strong to tyrannize over the weak. A woman there has no longer control over her own life. If she has not chosen her husband by the time she is eighteen she may be taken by anyone who cares to claim her. Rights of property no longer exist. The lower classes in every community,

including wastrels and criminals, are given power to confiscate all forms of wealth and distribute them. The only way to hold or obtain food is to enter heartily into the designs of the soviets and carry out all their commands. It is the avowed policy of Bolshevism to "melt down" the upper and middle classes and reduce all to the same level. Those who do not yield themselves readily to this process are not permitted



BOLSHEVISM IN BERLIN

Barricade erected in the Prenslauerstrasse during recent strike riots.

to live. Executions are carried out on an enormous scale with every circumstance of barbarity.

In Russia the classes that were ruled with an iron hand have now become possessed of supreme power, and are using it ruthlessly to bring to an end what they regard as the abuses of wealth and rank. In their ignorance they are blindly destroying Russia, and themselves incidentally, but they do not understand the effect of their course. They are ignorant because it has been the policy of the ruling classes in time past to keep them ignorant and subject. Retribution has followed this selfish policy, and to-day the better educated people of Russia are suffering from the results.

The state of things in Russia is a warning to every country that is content to possess lower classes, with minds untrained and untaught to appreciate and utilize the wonderful possibilities wrapt up in their existence. Such classes are generally the most numerous and the strongest in brute force. If they put forth their strength in ignorant revolt, woe to the structures of artificial civilization that have been built upon their subjection.

It is regarded as a self-evident truth to-day by statesmen that the way to cure Bolshevism is to supply food. It thrives on hunger and discontent. Surely this maxim teaches us how to prevent such insurrectionary movements among the masses. The remedy for Bolshevism is to raise up the lower classes, educate their faculties, teach them to reason, and see that their natural desires for what makes life worth living are satisfied. Revolutions come because the revolutionaries are so oppressed and impoverished that they have nothing to lose by a change, and at least some faint prospect of improving their lot. When hope is dead, men become bitter and desperate. Let them possess something to risk, perhaps lose, by revolution, with a hope of gaining more under existing conditions, and they will be slow to make doubtful changes.

When we trace popular discontent, Bolshevism, and anarchy, back to their origin we find it in the selfish greed of predatory upper classes, that is content to degrade men to the level of beasts so long as itself is enriched. Such selfishness invariably brings retribution. If man cannot punish it, God will. Over and over again this is the burden of the Old Testament prophets.

The proud king of Babylon, Nebu-

chadnezzar, threatened with a severe personal judgment because of his arrogance and pride, is exhorted by his faithful servant Daniel to take a course that will extend his own tranquillity by showing mercy to the poor. Dan. iv. 27.

Jeremiah spoke strong plain words to the king and princes of Judah on the certain curse that follows selfishness. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression and for violence, to do it. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah Lord! or Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. xxiii. 13-19.

About the same time Habakkuk was testifying in a similar strain: "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!" Habakkuk ii. 9-12.

These passages indicate the duty that God lays upon His servants. They must present solemn messages against such wrong-doing to the world that God loves. He has paid an infinite price for the uplifting of the meanest of mankind. Even a slave, whose individuality and personal rights have been taken away from him as completely as possible, is not forgotten by the great Father above. He Who reigns in righteousness is the God of the poor, and His servants must plead the cause of the poor and needy. To those who

oppress the helpless the messengers of the Most High must faithfully declare the curse that inevitably follows a selfish and heartless dealing with human beings whom God has made in His own likeness.

On the other hand, they must offer to the poor and down-trodden the rich comfort of a Kingdom in which all earth's wrongs will be redressed, in which righteousness shall prevail, a Kingdom for which poverty is no disqualification but rather a recommendation. James ii. 5.

The epistle written by James illustrates the duty of a faithful minister of Christ. He speaks out on the wickedness of cheating the labourer out of his due reward, and warns the greedy employer that the Lord has heard the cry of the oppressed toiler. He tells him that his heaped-up treasures will bring down on him a curse; the very rust of his hoarded treasures will yet become the sting of his punishment: "The rust of them shall be a witness against you, and shall eat your flesh as it were fire." James v. iii. His words to the rich have no note of flattery or apology: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Verse 1.

In human history this very curse has fallen over and over again upon the oppressors of the poor, upon those whose one ambition was to heap up riches for themselves. Russia's aristocracy has felt the full bitterness of that curse in the last two years. Germany has suffered not a little of the same retribution, and unless more prosperous countries learn the lesson in time the same evil may come upon them in like measure.

The promises of the Gospel have often been the one source of contentment for the poor, the one restraint that kept them from resorting to violence and revenge. Food will cure Bolshevism, but the nourishment of the soul that is found in the teachings of Christ's Gospel is the surest remedy of all. When a church fails thus to satisfy the soul of the hungry, and to minister the comfort of heaven to the heavy-laden, the desperate are likely to confound that church with their oppressors in the day of revolution.

The faithful minister of the Gospel has a special message to gladden the heart of the humble and the needy. Like James he will say to those who are tempted by a propaganda of violent revolt against the wrongs that have deprived them of their birthright as human beings: "Be patient therefore, brethren, unto the coming of the Lord. . . Be-

hold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verses 7, 8. Men may turn impatiently from such comfort because its hope is too distant. Perhaps James had to listen to a similar taunt. But although eighteen centuries have gone by, and many an effort has been put forth to end oppression by violent revenge, it is

still true that the counsel of the Epistle of James is the better and the quicker remedy for earth's unrest and inequality. While men are as far as ever from a final solution of their social problems, the Christian is nearing the close of that "long patience" which was to end with the return of the Son of man, when the Carpenter of Nazareth should sit on the throne of a purified and ransomed world, and selfishness should pass away for ever.

hell-fire, paradise, or some intermediate place? The Scriptures from Genesis to Revelation support the Lord's statement to the first man, "Ye shall surely die."

NO SECOND HAND TRUTHS.

Thousands are deceived because they take their Bible knowledge second hand. We should take no man's explanation of the Scriptures, but go straight to the fountainhead for ourselves. We shall surely be deceived and eternally disappointed if we trust in men's fanciful interpretations of the Word. Says the prophet: "Ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." Hosea x. 13.

When we are told that the soul of the deceased has departed to purgatory, hell-fire, the spirit world, or paradise, we can reply: "It is written," "The dead know not anything." Eccl. ix. 5.

As False as the Mahdi's Spell.

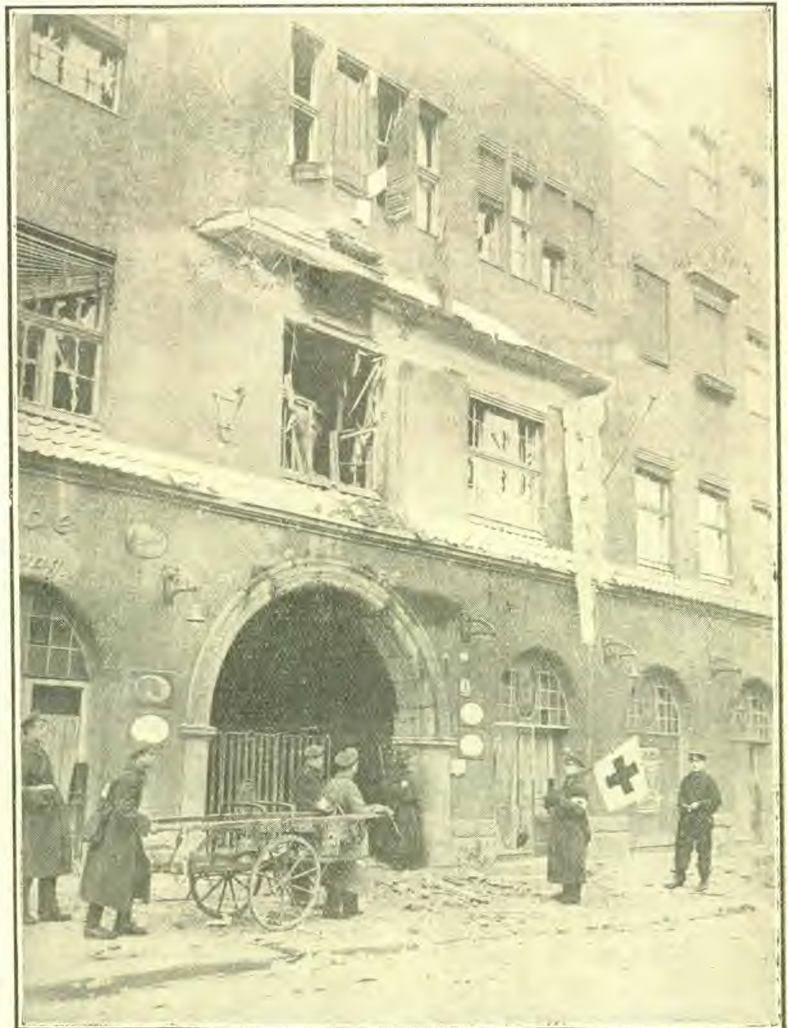
A STORY is told, in Mr. Meakin's recently published volume on the Moorish empire, of how a Mahdi once turned defeat into victory. Briefly it runs as follows:

It appears that the Mahdi had suffered a severe defeat at the hands of his enemies, and his reputation as a prophet was at a low ebb. In order to arouse the flickering flame of loyalty, he induced some of his followers to allow themselves to be buried alive, with only a hole through which they could breathe. He promised that if they would inform any who made inquiry, that they were enjoying in paradise the rewards of those who died in conflict with the infidels, he would disinter them, and bestow on them important posts. To this they promptly agreed.

The Mahdi immediately convened his disheartened followers, and told them of the good fortune of those who had fallen in battle, adding that if they had any doubt, they should go and ask the dead themselves. Not to be outdone, they repaired to the grave side, and shouted, "O dead companions, tell us what you have received from God Most High!" Gladstone voices brought the assurance that the dead were enjoying the bliss of paradise. This gave success to the Mahdi's cause, and his subjects were ready to take the battlefield route to paradise.

This narrative, be it false or true, is not one whit more absurd than the doctrine of purgatory. Large sums of money have been paid to pray departed souls out of that visionary sphere. All false theories concerning the soul are built upon the satanic foundation, "Ye shall not surely die." Satan is the father of lies. God warns us against being deceived by him or his agents. He wants us to understand man's condition in death; and if we do, we must have a knowledge of His holy Word.

Paul wrote to the Corinthian church, "I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thess. iv. 13. Is it not ignorance of the Word which causes many to believe that those who are asleep in death are awake in purgatory,



BERLIN BOMBED.

Naval Department after being bombed during the recent Spartacist riots in Berlin

THE PRESENT TRUTH

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm cxlvi. 4. "The soul that sinneth, it shall die." Ezek. xviii. 4. "Man giveth up the ghost, and where is he?" Job. xlv. 10. Not in purgatory or paradise, surely not. Where, then? Job answers: "If I wait the grave is mine house: I have made my bed in the darkness." Job xvii. 13. And Job will wait there until the voice of the Life-giver calls him forth; for said he, "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job xlv. 15. God is abundantly able to bring the workmanship of His hands from the tomb. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come

forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29.

Spiritualism is built upon the belief that the soul is conscious after death. Modern Christianity holds largely to the same belief. Can it be that the false and the true are built upon the same foundation? The resurrection morning is close at hand, when the righteous dead will awaken and the living righteous will be changed from mortality to immortality in a moment. See 1 Cor. xv. 51-54. Until that time, the righteous dead sleep in Jesus.

"Asleep in Jesus, soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
And wake in full, immortal bloom,"

E. HILLIARD.

CHRIST as SAVIOUR

V.—Behold, Thy King Cometh!

THE first and the last promises in the Word of God relate to the Second Coming of Christ.

The first includes the first advent, and the second advent, for He would come as "The Seed of the Woman," (which He did when He came as the Son of Mary) and He would bruise the serpent's head—which He will do at His second coming. The record of this is found in Gen. iii. 15.

The last promise referred to is in Rev. xxi. 20, when Christ bade John to conclude his book with the words, "Surely I come quickly."

Between those two promises many writers have added their testimony; and the Apostle Peter affirmed that God had spoken about this event "by the mouth of all the holy prophets since the world began." Acts iii. 20, 21.

We are on safe ground, therefore, if we take the position that the super-topic of the Bible, the subject upon which all others are focussed, is the Second Coming of our Lord. Both advents are closely bound together, and either one would be fruitless without the other. The first advent marked the beginning of His saving work; the second, is the finishing touch. In the first, His pathway led through humiliation, shame, and sacrifice; but in the second, His appearing will be a demonstration of power and glory; for in the

first, He was made in the likeness of sinful flesh, while in the second, He "will appear . . . separated from sin" Heb. ix. 28, Weymouth's Translation. At the first, only a few of earth's lowliest attended to welcome Him, but at the second, heaven will be silenced for a short space of time, while "all the holy angels" accompany Him on His glorious mission. Rev. viii. 1; Luke ix. 26; Matt. xxv. 31; xlv. 31. The manger will be superseded by the all-glorious throne, and the dimness of the stable will be lost in the effulgent glory.

THE WHOLE UNIVERSE IS INTERESTED IN THIS SUBLIMEST OF THEMES.

The importance of this doctrine may be emphasized by the fact that the second coming of Christ is the blessed hope of the whole universe; from the Father of all down to the smallest atom; "we know that the whole creation groaneth and travaileth together until now, waiting for the adoption, to wit, the redemption of the body," which redemption takes place at the second advent. Rom. viii. 22, 23, and Phil. iii. 20, 21. When James walked with the Saviour during His earthly ministry, he heard Him speak of the Father as "the Husbandman," (John xv. 1), and this apostle when writing a message to Christian labourers, held before them the Husbandman, God, for an example of the

patience which they should manifest under whatever oppressions they endure at the hands of selfish capitalists. This is his message: "Behold, the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, . . . Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." James v. 1-12. We have treated God unjustly, we have robbed Him of His dues, but He calmly endures our wrongs, looking for the coming of His Son to put an end to it all. To Him, it is "the blessed hope." The prodigal won by grace is the "precious fruit," and the picture is of a father anxiously scanning the horizon to catch the first glimpse of his loved lost boy. The intensity of His longing can be measured only by the infinity of His love that passeth understanding. To Him, the exercise of this patience seems long. We all know what that means.

As for Jesus, His loving heart is full of it. Read His Word through from Genesis to Revelation, and if you ponder this thought, you will find that He seems almost unable to talk about anything else. He gave whole lines of prophecy in a few verses, each of which reaches to the second advent. Historical incidents are often lost in the glories attendant upon this event. When the disciples asked for a lesson in praying, He mentioned as the first request, "Thy kingdom come."

Parable after parable, line upon line, discourse after discourse, seemed to lead to this one topic. He admitted some into the vision-chamber where they might view the glory in facsimile. Matt. xvii. 1-9. They were privileged to be eye-witnesses of His majesty, because He desired to impress them with its importance as a part of their faith and teaching. And years after, when Peter wrote of it, he said, it is no cunningly devised fable. It is more sure than the vision of man. 2 Peter i. 16-21. In His deepest shadows, as the cross drew near, our Saviour found solace in making this the subject of His conversation and prayer: "Let not your heart be troubled," He said, "I will come again." "Be of good cheer." John xiv. 1-3; xvi. 33, etc. "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory." John xvii. 24. And on the cruel cross, as the Father's face seemed to go into hiding, and the suffering Son of God felt the full weight of our curse, the hope was revived in His heart by the request of the thief, "Lord remember me when

Thou comest into Thy kingdom," and the Saviour yielded the request, while the redeemed by His sacrifice came before Him in vision and His soul was strengthened to pass to the end of the valley of the shadow of death. Luke xxlii. 42, 43; Heb. xii. 2. His last message in the Bible is found in the Revelation—a book of twenty two chapters. In these the subject is mentioned at least nine separate times; three descriptions are given of the second advent, and each line of prophecy leads up to it. And the reason it is made so much of in this book may be discovered in the fact that although our Lord is surrounded by all that is good, holy, and glorious, nevertheless this theme still occupies a large place in His heart, for Paul says, that after He ascended to the right hand of the Majesty on high, He lives "expecting" or earnestly longing for the consummation at His appearing. Heb. x. 12, 13. Do we need to reason further to prove how the Saviour shares with His Father the deep earnest longing for the second appearing of our Lord!

ANGELIC EXPECTANCY.

But when Jesus went to heaven, He went as our Forerunner, One Who runs before the expected ones. Heb. vi. 19, 20. For illustration let us speak of the recent arrival of the great generals who have led the victorious armies in the recent war. Crowds lined the streets hours before they were due, seeking the most advantageous places from which to secure a view of the warriors. After waiting a long time, looking hopefully and excitedly in the direction of the route, suddenly there was a flutter, cheers began to rise, and the forerunners rode along to herald the soon following heroes of the hour. Then all eyes turned from the forerunners, and strained to see the men who had won their national laurels in the triumphs of the combat. If the cheers that then went up were suitable to illustrate the joy of the angels when they see God's children coming home from the fight of life, then it is right to say that the expectancy of the waiting time may tell how the angels feel about the second advent. Jesus has turned the eyes of the angels from Himself toward the returning prodigal, and those who rejoice so much in heaven over the repenting sinner, are to-day longing to hear the voice of their Commander say at His coming, "Gather together My saints unto Me." Psa. l. 5. With what a thrill of holy excitement must those two angels have announced to the lonely, astonished disciples, "This same

Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven!" Acts i. 9-11.

A WATCHING CHURCH.

Thus we have briefly traced the reasons why heaven is engrossed in this all absorbing event, as the blessed hope. As briefly we must transfer our study to the earth. Paul, the great apostle to the Gentiles, whose pen has outlined the Gospel principles as we should accept them, gave much space to writing upon this subject. It was he who designated it by the expression, "blessed hope." Titus ii. 13. He exhorts us to "look for" it, Heb. ix. 28; to "love" it, 2 Tim. iv. 8; to "deny ungodliness and worldly lusts," and "live soberly, righteously, and godly in this present world" for it; he prays that we might be wholly sanctified, body, soul, and spirit, for it, (1 Thess. v. 23); and be "unblameable in holiness before God, . . . at the coming of our Lord Jesus Christ." 1 Thess. iii. 13. He points to that time as the hour for the resurrection from the dead of God's children, (1 Cor. xv. 22, 23); when they will be clad in glorious immortality, by being changed in a moment, (verses 14-54); and for this reason bids us to comfort those who mourn with the promise of His coming, that it may become their blessed hope. 1 Thess. iv. 13-18. He warned the believers of his time against expecting Christ's return in their day, as there must come a rise of the man of sin first, (2 Thess. ii. 1-5), but urged that when the day is approaching God's people must cling to their faith and hope, and associate together in spiritual exercises more than ever. Heb. x. 37-39 and verses 24, 25. He affirmed that at that time, the saints would be glorified with Christ (2 Thess. i. 10), and that he himself would receive his crown of life with all the saints at that day. 2 Tim. iv. 6-8. To those who believe this heart-thrilling truth, he promised that the power of the Holy Spirit would be revealed in more than Pentecostal measure as they wait for their Lord to come. 1 Cor. i. 4-8.

And in all this he was in harmony with the rest of the apostles. John promised that "we shall be like Him" when He appears, "for we shall see Him as He is." 1 John iii. 3. Peter joined the chorus, reminding us that the Chief Shepherd shall appear to give us "a crown of glory that fadeth not away." 1 Peter v. 4. We cannot stay to examine the one in each twenty five verses of the New Testament that speak of our

Lord's return, but from what we have given it is surely clear that there is a wealth of solid rock upon which we may build our share of faith in the coming King.

A CHERISHED HOPE.

But this hope was not confined to the modern teachers. It buoyed up the drooping spirits of ancient seers. Enoch, only the seventh from Adam, warned men to forsake their sins in view of this truth. Jude 14, 15. Said Jesus: "Abraham rejoiced to see My day: and he saw it and was glad." John viii. 56. The patriarch Job, whose suffering and sorrow must touch the hardest heart, found a solace in this same hope, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." And so comforting was this to him that he desired it to be writ large and firm upon many a stone, with lead in the rock, for ever. Job xix. 23-27. And as if his voice were still heard, when we pace the paths of God's quiet acre, and read the epitaphs engraved in lead, how often we find these very words, showing that the same hope still lives in hearts that weep for the souls that death has claimed. Wandering through the inspired poems of the Psalms, we find the same promise breathing its cheerful balms upon every saddened soul. The prophets throughout take up the chorus and thrill the anxious records of apostasy and sin with the cheering rays that centre in this great promise. And although men have in some measure obscured the subject by so called modern improvements in theological teaching, there comes to us still the masterful pronouncement which cannot fail, that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. The Saviour is discussing the question of His coming, and it is to this that the world's attention is to be called. See verse 3. It is God's final effort to bring the world into harmony with heaven's sure hope, and prepare the world for the solemn scenes that will mark the glorious and powerful introduction of Heaven's glory to this sin-cursed earth.

When that day comes, we shall look our precious Redeemer in the face. We shall see Him as He is. We shall behold the beauty of the Lord, and scenes of unrivalled splendour will burst upon our view. Only those who are acquainted with His love will be able to stand the sight. Hitherto holy men have veiled their eyes when visions

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of glory were unfolded before them. They have cried for mercy as the consciousness of their unworthiness has seized upon their hearts. Yea men have perished in the fires of God's presence when they cherished sin—unforgotten, unforgiven sins; and while the glory-light will permeate and percolate the veins of the saved, those who have failed to prepare to meet Jesus will suffer and die, much as Jesus would love to have them saved. To-day, while the angels are lining up to see us return from life's conflict, while Mercy pleads, and the heralds of His coming are echo-

Him, we will be glad and rejoice in His salvation." Let every reader of these feeble words join with the writer of the Apocalypse, and say from the heart, "Even so come, Lord Jesus."

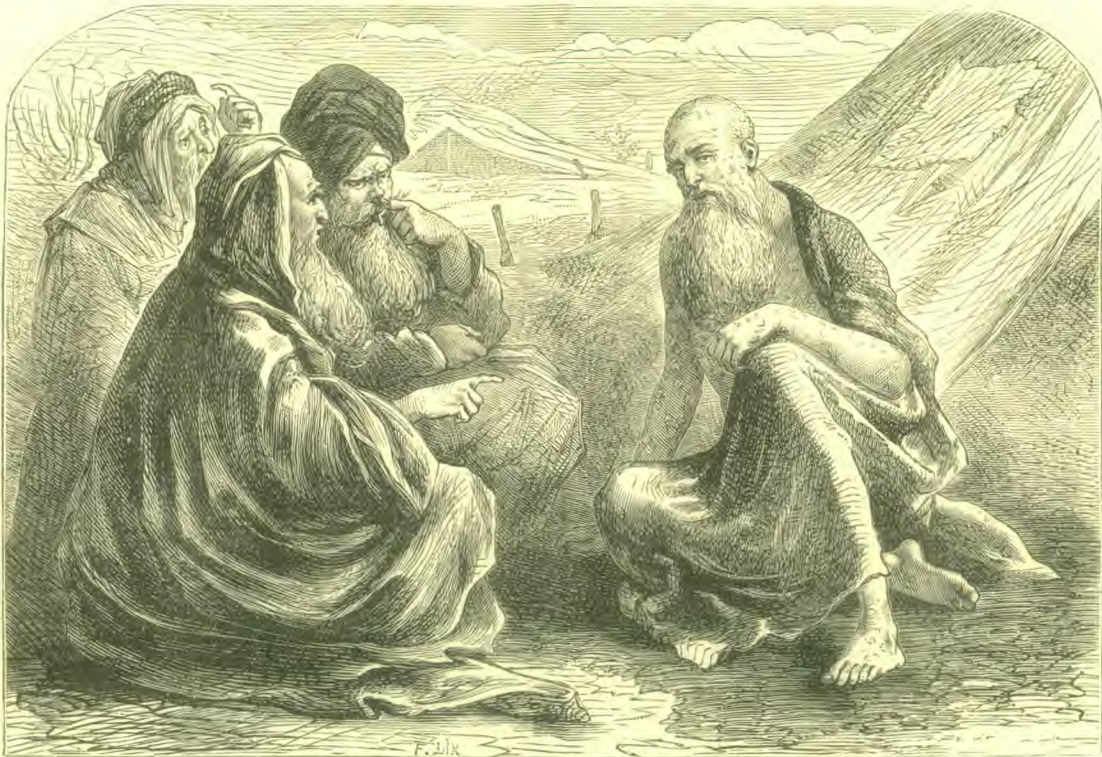
HERBERT J. EDMED.

The Broken Telegraph Pole.

IN Baltimore one Sunday morning, as the people were going to church, a telegraph pole, large and strong and round, looking as stalwart as any other in the line, suddenly did a strange thing. Without any warning, like a

death. Unnoticed, but steadily, stroke after stroke, the birds had dug their way back into the heart of the strong telegraph pole, until they had sapped its strength.

Sometimes a man comes crashing down in the city. His outer life has seemed strong and round and respectable. People have believed in him and trusted in him but he suddenly comes down in his ruin. The whole world marvels at it; but after a little it is discovered that some secret sin had eaten into his heart, and the strength of the man's life was gone, though he looked to the world as strong as ever. —L. A. Banks.



"I though worms destroy this body, yet in my flesh shall I see God," Job xix. 26.

ing His gracious invitation to come to Him for pardon for, and victory over, sin, it is time for us to make the needed preparation. God's Word will not fail. In that day, the sinners in Zion will be afraid, hypocrisy will quail before the consuming glory of the King of kings, and the man who has despised the day of grace will feel the loss of his last opportunity. Psa. xv; Isa. xxxiii. 13-17; Rev. vi. 14-17. How strange that men will rather die than view the lovely face of Divine, eternal Love! But at that day the true followers of their Master will look with holy boldness into His benevolent face. They will feel the ecstasies of fulfilled though long-delayed hope, and the song will burst forth in an inspired anthem of heavenly setting; "This is our God, we have waited for

great strong man struck down by an unseen bullet, the pole groaned, and then, with a snapping, tearing, grinding sound, the upper portion fell to the street, leaving about twenty five feet standing. The people looked on and wondered. A crowd soon gathered, marvelling at what should have caused such a catastrophe. There was no hurricane, not even a brisk breeze, and surely not enough to sever such a pole as that, which had weathered so many storms. Just then a small boy began to climb the stump that was left, to investigate. When he reached the top, he found that right where the pole had broken was a scooped-out place where a pair of woodpeckers had cut out their nest, and there in the nest was a poor little woodpecker, frightened half to

Life's Goodbyes.

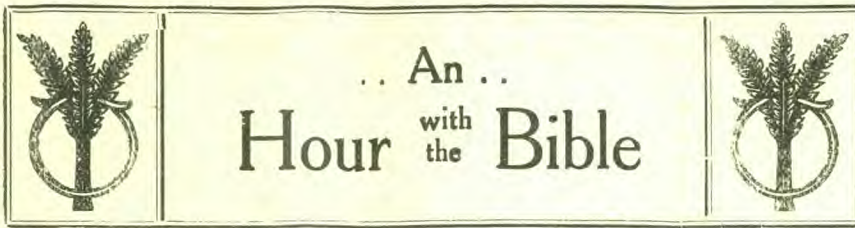
WE say farewell, and bid adieu
To home and friends we love,
But faith brings in a brighter scene
Of joys prepared above.

There we shall meet without the thought
Of parting days between,
The heart its grief will not recall,
Or mourn what "might have been."

Here friendship weeps by Marah-springs,
With desert wastes around;
Beyond, no bitter waters rise,
No barren lands are found.

We rest at twilight by the grave
Where memoried treasures lie
And whisper over in our grief,
Love's fond and last "goodbye."

But in the land of life and peace
No tears will wet the sod,
No burial grounds will ever share,
The city of our God! R. HARE,



The Return of the Jews.

THE DISCIPLES' QUESTION.

1 *What question did the disciples ask Jesus just before His ascension?*

"Wilt thou at this time restore again the kingdom to Israel?" Acts i. 6.

2. *What led the disciples to ask this question?*

Their belief that the Messiah would set up a temporal Israelitish kingdom which would be the leading nation on earth.

3. *Upon what was this idea based?*

Upon tradition, and their understanding of certain prophecies.

4. *Did Jesus encourage His people to believe that He would set up a literal kingdom of Israel?*

"When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone," John vi. 15. "My kingdom is not of this world." John xviii. 36.

5. *What leads Christians and Jews alike to-day to look for the establishment of a temporal kingdom of Israel?*

The same reasons that led the disciples to expect the kingdom to be set up in their day.

6 *Do present-day events seem to lend colour to the idea that the Lord is to establish a kingdom in Palestine with Jerusalem as its capital?*

Yes. The rescue of the holy land from Turkey, a Mohammedan power, by Great Britain, a Christian nation, and the willingness of Great Britain to foster the Zionist Movement, the object of which is to settle Israelites in Palestine, seem to many to support this view.

THE PROMISE TO ABRAHAM.

7. *How much was included in the promise to Abraham, the father of the Jewish race?*

"The promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. iv. 13.

8. *To whom does the word "seed" apply?*

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 16, 29

9. *Is there no difference in God's mind between Jew and Gentile?*

"God is no respecter of persons." Acts x. 34.

"There is no difference between the Jew and the Greek." Rom. x. 12.

THE TRUE ISRAELITE.

10 *Is a man in the truest sense an Israelite or a Jew simply because he is descended from Abraham?*

"They are not all Israel, which are of Israel" Rom. ix. 6.

"For he is not a Jew, which is one outwardly . . . but he is a Jew which is one inwardly." Rom. ii. 28, 29.

NOTE.—From the above texts it must be apparent to all that God does not now recognize any nation as being His "special" or "chosen" people.

11. *Do not the prophecies which speak of "the return of the Jews" apply to the literal descendants of Abraham?*

Some of them do but others very obviously apply to spiritual Israel which is made up of Christian representatives of every nation, and kindred, and tongue, and people."

12 *When do the prophecies which refer to literal Israel apply?*

Every prediction concerning the return of the literal Jews to their own land has already been fulfilled. In 536 B.C., 519 B.C., and 457 B.C., Cyrus, Darius, and Artaxerxes (kings of Persia) respectively, issued their decrees, in connection with each of which those who desired had the opportunity of returning to the homeland. Ezra i. vi., and vii.

13. *But do not these chapters deal exclusively with the House of Judah as distinct from the House of Israel?*

"The children of Israel . . . offered at the dedication of this house of God . . . for a sin offering for all Israel, twelve he-goats, according to the

number of the tribes of Israel." Ezra vi. 16, 17.

"The children . . . which were come out of the captivity, offered burnt offerings to the God of Israel, twelve bullocks for all Israel." Ezra viii. 35.

THE "LOST" TEN TRIBES.

14. *Did not the ten tribes of Israel which revolted in the reign of Rehoboam lose their identity?*

"For, lo, the days come, saith the Lord; that I will bring again the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jer. xxx. 2.

NOTE.—From this text we see that both Israel and Judah were to return to their own land; and from the chapters in Ezra referred to above we see that representatives of all the twelve tribes actually did return. Many people belonging to the ten tribes were carried away by Tiglath-Pileser in 740 B.C., and by Shalmaneser in 721 B.C. The people of Judah were taken captive by Nebuchadnezzar in 606 B.C. and later. The first two were kings of Assyria, and the last, a king of Babylon. But the Babylonian kingdom included Assyria. And when the Persians conquered Babylon, they also became possessed of Assyria. Consequently when Cyrus, the king of Persia, in issuing his decree said: "Who is there among you of all His people . . . let him go up to Jerusalem," the invitation would extend not only to members of the two tribes but also of the ten, seeing that the one king ruled over them all.

15 *What Scriptural evidence have we to prove that there can be no establishment of a kingdom of Israel in fulfilment of prophecy?*

"Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that it cannot be made whole again." Jer. xix. 10, 11.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins." Dan. ix. 24.

NOTE.—The first text shews that as a broken potter's vessel can never be made whole, so the Jews can never again be one nation. As was shewn in PRESENT TRUTH No. 7, the 70 weeks (or 490 years) commenced 457 B.C. and ended A.D. 34. When this latter date was reached, the Jews ceased to be the chosen of God. The margin of Dan. ix. 24 reads: "And the Jews shall be no more His people," or "the Messiah's future people."

THE SALVATION OF ISRAEL.

16. *How does the Bible say Israel will be saved?*

"And it shall come to pass in that day that the Lord shall beat off from the

the channel of the river unto the stream of Egypt, and ye shall be gathered *one by one*, O ye children of Israel, and it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. xxvii. 12, 13.

17. When is "the great trumpet" to be blown?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. iv. 16.

18. What great event does the prophet Ezekiel say must occur before the kingdom of Israel can be established?

"Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezek. xxxvii. 12.

19. When is this resurrection to take place?

"The Lord Himself shall descend from heaven . . . and the dead in Christ shall rise." 1 Thess. iv. 16.

"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29.

MR. OSCAR STRAUS AND ZIONISM.

20. Can we expect in the light of the Scriptures quoted above that the Jews as a nation will return to their own land?

NOTE.—When asked by Mr. F. W. Wile in an interview recorded in the "Weekly Dispatch" of March 10th, 1919: "How many of the 1 200 000 Israelites in New York will go to Palestine to take up their abode in the newly established Jewish National Home?" Mr. Oscar Straus, "the celebrated American diplomat, philanthropist, and merchant" answered: "Not one-half of one per cent of them." "I am not a Zionist," said Mr. Straus, "but I am in hearty sympathy with Zionism's idealistic enterprise. Nevertheless, I am convinced that the number of Jews who will emigrate to Palestine from, let us say, Great Britain or the United States, is infinitesimal."

In the "Weekly Dispatch" of March 23rd, 1919, Sir Alfred Mond, M.P. First Commissioner of Works, is reported as saying: "It is perhaps just as well that the Jews who are satisfied should stay where they are, for Palestine can never hope to provide a home for them all." He says that there are 15,000,000 Jews in the world, and that not more than four or five million could find a home in Palestine, and it "may require as long a time as fifty years" to establish this number.

21. Has the fact that thousands of Jews are returning to Palestine any special significance for Christians?

No. The doctrine that the movement to establish Hebrews once more in the Holy land is a fulfilment of prophecy, or an evidence of the nearness of the coming of Christ, is both unscriptural and mischievous. It is mischievous because it teaches men to look for that which will never happen, and tends to put off indefinitely in their minds the second advent. The Jews as a nation will never and can never inhabit the land of Palestine.

22. What ought the people of God of every tribe and nation to be looking for?

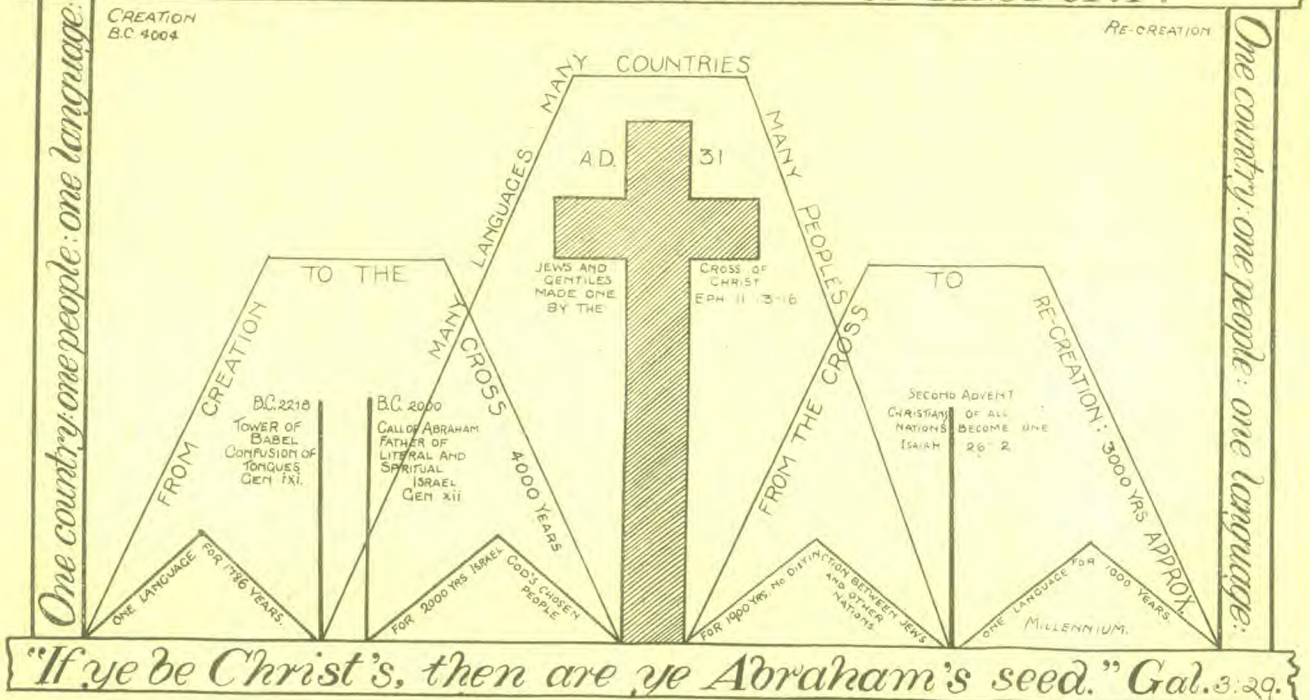
The second coming of Jesus, in connection with which great and glorious event "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Isa. xxxv. 10.


Faith, Hope, Love

ALL these three vital words—faith, hope, and love—are livingly related to the living Christ. Faith is steady trust in the living Christ, hope is fervent expectation of the glory of the living Christ. Love is eager distribution of the grace of the living Christ. Faith is to trust Christ; hope is to expect Christ; love is to live Christ. To have faith is to believe that in the midst there is One like unto the Son of Man. To have hope is to expect that in His own time the Lord will unveil Himself in grace and glory. To have love is to take Christ's life and live it again with all children of the mist whom we may meet along the cloudy way. With that faith, and that hope, and that love, we can pass through the time of mystery with the walk of kings and queens, and while we are walking we shall be preparing our souls for the glorious unveiling when we shall see Him face to face.—J. H. Jowett.

"WHAT you dislike in another, take care to correct in yourself."


SEVEN THOUSAND YEARS OF HISTORY!





.. A ..

Story of Kingdoms.



The Ten Horns.

THE LOMBARDS.

WE have now traced the division of the Roman Empire into ten separate kingdoms.

Before leaving this part of our subject, however, we will pause to consider the claims of the Lombards to have a place among the ten kingdoms. Many expositors of the seventh of Daniel include the Lombards among the ten because they take possession of Italy in A.D. 568. On the principles laid down to guide us in our study, we must, however, find the Lombards in possession of some part of the Roman Empire in the year A.D. 476. What are the facts?

One writer who has undertaken to set forth the reasons for including the Lombards traces them from their first origin in Scandinavia down to the time when they escaped, after the death of Attila, from the overlordship of the Huns in A.D. 453. Then he says: "On the Danube, above Vienna, and as best we can make out, possessing, for a while at least, both banks of the river, were seated the Lombards, who regained their independence at the death of Attila, A.D. 453"—*Great Empires of Prophecy* by A. T. Jones, p. 165.

Notice the vagueness of this assertion. No historian is quoted in support, so we are left to guess just how much there is to the statement that, "as best we can make out," the Lombards are to be found on the Roman side of the Danube. Nor is any period of time given during which this possession of the Roman bank of the Danube lasted beyond the vague words, "for a while at least."

The writer quoted goes on to describe the conflict between the Lombards and the Heruli, in which the Lombards are first defeated and at last victorious. "This expedition," he writes, "carried the main body of the Lombards beyond the Danube for a while, but the exploit only the more established their power, which was afterward further displayed in the extirpation of the Gepidæ. Later, A.D. 526-536, they took entire possession of Noricum and Pannonia, which they held till A.D. 566."

Noricum is on the Roman side of the Danube, but it is not claimed that they took possession of this until some time in the sixth century, which is too late for our purpose.

Dr. Hodgkin is the great authority on the movements of the barbarian peoples in the fifth and sixth centuries, and he can see no evidence that the Lombards crossed the Danube during the fifth century. Quoting Paulus Diaconus, he writes: "In the reign of this, the fifth king of the Langobardi, happened that great overthrow of the Rugians and their king, Feletheus, by Ojovacar, which had been foretold by the blessed Severinus, on account of the wickedness of Gisa, the Rugian queen. Then the Langobardi, going forth from their own regions, entered Rugiland (as the country of the Rugians was called in their language) and there, as the soil was fertile, they remained for several years."—*Hodgkin, "Italy and Her Invaders," Vol. V., p. 97.*

Rugiland, however was on the northern side of the Danube, outside the Roman Empire.

Dr. Hodgkin sketches the career of the Lombard people from A.D. 166 to A.D. 518 in the following words: "In the reign of the emperor Marcus Aurelius, and about the year A.D. 166, we have a clear and trustworthy historical statement connecting the Langobards with the invasion of Pannonia."—*Idem, p. 101.*

"I see no reason to believe that the Langobardi having once left the shores of the North Sea and reached the heart of Germany, ever retraced their steps to their old home, though undoubtedly the barbarian wave rolled back foiled from the Pannonian frontier. For the following three centuries, therefore, I prefer to think of them as hovering about the skirts of the Carpathians (perhaps sometimes pressed northwards into the upper valleys of the Oder and the Vistula) rather than as marching back across Germany to the once forsaken Bardengau. The fact that when they are next heard of they are occupying Rugiland on the northern

shore of the Danube, which faces Noricum, entirely confirms the view here advocated.

"As I have said, the fortunes of this obscure and unnoticed tribe for more than three hundred years (from 166 to 508) are a blank, as far as authentic history is concerned. They were subject probably in the fourth century to the rule of Hermanric the Ostrogoth, subject certainly in the fifth century to the rule of Attila the Hun, but are not mentioned by the historians who have written of either monarch. On the fall of the Rugian monarchy (if the statement of Paulus on this subject be correct) they made a successful attempt to obtain a footing on the northern bank of the Danube, opposite the Roman province of Noricum. But, possibly, owing to the consolidation of the power of Theodoric in these regions, they found that they had gained nothing by this movement, and that Noricum itself was still barred against them. They therefore went forth from Rugiland, and took up their abode in some part of the wide plains of Hungary, called by them in their own Teutonic dialect, Feld.

Through all the eventful years from 376 to 476 they remained in the second rank of barbarian nations. Other and stronger peoples, the Alemanni, Thuringians, the Gepidæ, the Heruli, ranged themselves close around the frontiers of the empire, and, often overpassing its limits, watched with hungry eyes the death-throes of the mistress of the world. The stalwart forms of these nations prevented the little Langobardic tribe from sharing the plunder or the excitement of the strife; and, for this reason doubtless, their name is not written in the Life of St. Severinus or in the letters of Cassiodorus."—*Idem pp. 101-103.*

We conclude therefore on this evidence, corroborated by the failure of those who put the Lombards among the ten kingdoms to find anything before A.D. 476 in favour of that contention, that the Lombards entered the territory of the Roman Empire too late to be reckoned among the ten kingdoms.

THE EASTERN EMPIRE.

It might be well to add a few words with regard to the inclusion of the Eastern Empire among the ten kingdoms. That, unlike the Western half, held its own against assailants and in A.D. 476 was under one monarch a one. Freeman, in his "Historical Geography of Europe," sketches the whole of

Europe as it appears at the end of the fifth century: and indicates the standing of the unfallen Eastern Empire.

"We may now draw the picture of the civilized world at the end of the fifth century. The whole of the western dominions of Rome, including Italy and Rome herself, have practically, if not everywhere formally, fallen away from the Roman Empire. The whole West is under the rule of Teutonic kings. The Frank has become supreme in northern Gaul, without losing his ancient hold on western and central Germany. The west-Goth reigns in Spain and Aquitaine; the Burgundian reigns in the lands between the Rhone and the Alps. Italy and the lands to the north of the Alps and the Adriatic have become, in substance though not in name, an east-Gothic kingdom. But the countries of the European mainland, though cut off from Roman political dominion, are far from being cut off from Roman influence. The Teutonic settlers, if conquerors, are also disciples. Their rulers are everywhere Christian; in northern Gaul they are even orthodox. Africa, under the Arian Vandals, is far more utterly cut off from the traditions of Rome than the lands ruled

either by the Catholic Frank or by the Arian Goth. To the north of the Franks lie the independent tribes of Germany, still untouched by any Roman influence. They are beginning to find themselves new homes in Britain, and as the natural consequence of a purely barbarian and heathen conquest, to sever from the Empire all that they conquered yet more thoroughly than Africa itself was severed. Such is the state of the West. In the East the Roman power lives on in the new Rome, with a dominion constantly threatened and insulted by various enemies, but with a frontier which to the north has hardly changed since the time of Aurelian, which, to the east, has after many changes pretty well gone back to what it was in the days of Hadrian. No lasting Teutonic settlement has been made within its borders. In its endless wars with Persia, its frontier sometimes advances, sometimes retreats. . . . We shall see how much of life still clung to the majesty of the Roman name, and how large a part of the ancient dominion of Rome could still be won back again."—*Idem pp. 101, 102*

(To be continued.)



THE MARKED BIBLE

Chapter IX.

Synopsis.

HAROLD WILSON is the son of God-fearing parents who have done their best to bring him up a Christian. The father dies. Harold gets out of hand and bad companions lure him into many evils. He goes to sea. After many adventures he is at last involved in a murder and banished from the United States for five years. As he is leaving, an old gentleman gives him a Bible that he finds is marked similarly to one his mother had given him when he left home and which he had thrown into the sea. On board the ship that is to carry him from the States to Japan he meets

CAPTAIN MANN, the captain of the ship on which he had made his first voyage, also a

MR. ANDERSON, a "seventh-day" missionary en route for China, who was pastor of the church of which Harold's mother was a member. This minister succeeds in leading Harold to Christ.

Captain Mann, afraid that Mr. Anderson will persuade Harold to keep the wrong day, invites the young man to his cabin to establish him in Sunday-keeping. The captain, preparing for the interview, finds difficulty in discovering Bible support for his beliefs, and seeks the aid of

MR. MITCHELL, an orthodox minister, who, however, tells him that Sunday-keeping cannot be upheld on Scriptural grounds. About this time a stirring debate takes place between Mr. Anderson and a

MR. SPAULDING, another minister on board the ship. Mr. Spaulding is worsted, being unable to refute Mr. Anderson's argu-

ments in favour of the seventh-day Sabbath, but he promised to renew the discussion at two o'clock the following day.

HUMAN nature enjoys a fray; and as the word was passed around among the passengers that the Rev. Mr. Spaulding intended to take the theological warpath, a buzz of excitement was at once created and here and there little groups could be seen discussing what might happen the next day.

Captain Mann wore a smiling face and maintained a strictly neutral air, but inwardly he was sharing the spirit of intensity which seemed to have taken possession of many of the passengers.

Mr. Spaulding, immediately after his conversation with Mr. Anderson, in which he had felt his position rudely shaken, sought out his fellow ministers and invited them to his room for a consultation.

The veil of secrecy must of necessity

be thrown around much that took place as the three good clerical brethren met and considered the situation. Suffice it here to say that when the Rev. Mr. Mitchell learned after his arrival the purpose of the meeting, he devoutly wished himself elsewhere. He distinctly saw that his brother minister had made a mistake, and that unless much care and wisdom were exercised great embarrassment was sure to follow.

That which most distressed them all in their planning was the fact that they seemed utterly unable to agree among themselves. Mr. Spaulding believed that the Sabbath had been abolished at the cross; Mr. Mitchell held that it had been changed, and rightly, by the early church; while the Rev. Mr. Gregory was bound to teach that the seventh day of the fourth commandment should be observed, but that Sunday was the true seventh day.

Seeing the hopelessness of reconciling these divergent and conflicting views, Mr. Mitchell finally ventured to repeat the advice he had given Captain Mann; namely, that the wise course to take would be to ignore the question, and emphasize such points as God's love and world evangelization, and thus cause the ordinary inquirer to forget and pass on.

"But, Brother Mitchell, I cannot do that," interposed Mr. Spaulding. "I have put myself on record, and have openly announced that at two o'clock I will meet all who are interested. I have to do something."

"Yet you will find, brother, that if you attempt to show that the moral law has been abolished, you have brought the whole question into a tremendous tangle. Why, you can see that so soon as you claim the abolition of the whole law, just to get rid of the Sabbath, you have really taken from us the only standard of righteous living ever given to the world." Thus spoke the Rev. Mr. Gregory.

"Oh, no, brother! for we now have the new law, and are under its jurisdiction," said Mr. Spaulding.

"Well, I have heard that argument over and over again," replied Mr. Gregory, "but always to be convinced more fully of its weakness, if not of its absurdity. Did not Jesus Christ clearly teach, all through the Sermon on the Mount, the inviolability of the law? Read Matthew v. 17, 18 and onward, and see. And did not Paul, by inspiration, make the decided statement that faith establishes the law? See Romans iii. 31. Then listen to James, who

actually quotes from the sixth and seventh commandments, thus showing what law he means, and, in close connection, directly calls it 'the royal law,' 'the law of liberty,' the law by which men are finally to be judged. James ii. 8-12. Brother, the 'new law' of which you speak is only the Decalogue made new by the life and power of Jesus Christ. And that old law made new includes the Sabbath, and no one may escape it. Cannot you see that?"

"But, my dear friend," Mr. Spaulding very earnestly responded, "if you take that position, you will certainly have to surrender our custom of Sunday worship; for there is absolutely no doubt that according to the commandment, Saturday is the seventh day of the week, and therefore the day to be kept. The only way to avoid the seventh day is to be freed from the commandment itself.

"One or two points make clear that the seventh day we have now is the same seventh day known at the beginning; first, the wording of the commandment itself; second, the preservation of the day from Sinai till now. The commandment is explicit. It says: 'The seventh day is the Sabbath. . . . For in six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' In other words, the seventh day to which the commandment refers is the same day of the week God kept at creation. This is as certain as that English is English, and no strictly honest man really doubts it. And you and I and every other intelligent man knows that the Jewish nation has most carefully preserved the weekly reckoning from Sinai until now, and to-day are actually keeping the Sinaitic seventh day. There has been no loss in the count.

"And let me call your attention to another fact which cannot be gainsaid. It is this: Jesus Christ kept the seventh day of the week, just as the Jews did, all His earthly life. Read Luke iv. 16 and other scriptures. Therefore, if you are going to have any Sabbath at all, you must, as a Christian, do as He did."

"You are hitting pretty hard, my brother," said Mr. Gregory, with some show of warmth, "and I am not sure that you are not doing me a bit of injustice. You forget, I think, that more than once the calendar has been changed, and that days have been added or dropped in order to make proper adjustments."

"Very true, good friend; but you

are surely not so ignorant (pardon my plainness) as to suppose that changes of calendar affected the order of the days of the week. The weekly cycle has never been altered. The Gregorian calendar of A.D. 1582 dropped out ten days; and Saturday, October 4, was followed immediately by Sunday, October 15. Russia still follows the old style of reckoning, but her days of the week are the same as ours. Without doubt, our week, with its seventh day, has come to us without change from time immemorial. I was reading only yesterday that of one hundred and sixty ancient and modern languages and dialects, one hundred and eight actually know the seventh day by the name 'Sabbath' or its equivalent; and the writer stated that all of them 'bear testimony to the identity and order of the days of the ancient and modern week.' He also added that the testimony adduced 'is equally positive

that the order of the days of the week is the same now as from the beginning of nations.' To my mind, this is incontrovertible evidence. A Sunday sabbath is impossible."

"Brethren," interrupted Mr. Mitchell, "you will surely agree with me now that my suggestion made at the beginning of our interview has in it at least a measure of good judgment. I repeat that the situation is one which is embarrassing; and I advise that Brother Spaulding make an effort to sidetrack the main question, and introduce some minor feature to-morrow. To carry these controverted points before any intelligent audience, and especially before one that has in it a man of the Rev. Mr. Anderson's abilities, is but to invite a theological catastrophe."

With this counsel adopted as a basis for the work of the next day, the good brethren separated.

(To be continued.)

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.

Authority to Baptize.

"Mormons, and also Roman Catholics, repudiate the authority of any other church but their own to administer the ordinances of the Gospel. Can you make it clear what authority is necessary for any denomination (or minister) to baptize, etc.? Mormons claim it on the ground of their revelations."

AUTHORITY to baptize is founded not on semi-legal qualifications but on facts. If the church that baptises does not do the soul-converting work that Christ committed to His church, then its baptism is null and void, not merely because its qualifications are legally invalid but because it has not in reality brought to Christ the individual whom it nominally baptises into Christ.

Genuine conversion is a real experience that brings real consequences. The kingdom of God's grace is a real kingdom, and one either enters into it or he does not. If he does not, any outward sign of his admittance to the kingdom is an empty form.

When the kingdom of glory is opened at last to the true disciples of Christ, some professed disciples will meet with no welcome from the Saviour. Instead He will say to them: "Depart from Me; I never knew you." Why will He repulse any in this way? His

own words tell why: "Depart from Me, ye that work iniquity." Matt. vii. 23.

On this point the test comes: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii. 19.

Jesus well knew that there would be many pretenders who would assume His name, and claim to be officially connected with Him. Satan's servants would put on the exterior livery of heaven. Ravening wolves would put on the outer garb of sheep. By their works these impostors would be revealed. This practical test which judges a tree by its fruits, will be applied by the Master Himself at last. He commends it to His church as a safe test.

The important question for the sinner desiring salvation is not, How much outer form of authority can this church or that offer as a proof that it alone has the right to baptise me? but, Will the Lord Himself acknowledge my baptism as the outward sign of a genuine inward experience, the accompaniment of a real re-birth into His kingdom? If Christ is not satisfied that I am His,

It makes no difference whether a Mormon elder or a Bishop claiming apostolic descent performs the ceremony.

When Jesus gives His disciples authority to baptise, the power is given in these words: "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 19, 20. There must be a true righteousness set forth, according with the standard of Christ's own life. The sinner must be led to compare his own imperfect life with this standard, and, having seen his own lost condition, to trust with living faith in the gift of God's Son through Whom the divine righteousness is bestowed on all who believe. When thorough work is done the fruits of the Gospel will appear, Christ will be honoured, and the human being will be justified by faith and sanctified by Bible truth. The tree will bear good fruit. Baptism in such a case will be true

baptism, such as Christ Himself will acknowledge and God will confirm it by the operation of His Holy Spirit.

Baptism, according to the Apostle Paul, is a burial. Rom. vi. Carried out according to the Bible instruction, it consists of a momentary complete immersion in water, so as to represent both a burial and a rising again. But we do not bury people alive. Before the interment of the corpse we are first satisfied that death has taken place. So it is only those who have by faith, died with Christ to sin, who can be fitly buried with him in the symbolic watery grave. Such come forth from the burial, as Christ came from the tomb, that thenceforth they may walk with Him in newness of life.

What a hollow form it must be in Christ's eyes to perform the symbolic burial service of baptism over the old man of sin if he is still uncrucified, in full health and vigour! What ecclesiastical officer or ceremony could impart reality to such a mockery?

"Poor Jack Henry!" said Harold; "but we might as well sit down while we talk over all these things. And what about some grub, mother? I could eat a horse."

"Dinner's all ready," replied mother, "come along. Are you ready, Edith?"

"Half a minute," said Edith, running off to wash her hands.

"Will dad be in to dinner?" asked Harold.

"I'm afraid not," replied mother. "He badly wanted to be here to welcome you back but he had some urgent business down at Lincoln and went off in the monoplane early this morning. He expects to be back at five."

"How's the old 'mono' running nowadays?"

"Pretty fair. Father uses it quite a lot still, running around on different errands, but I know he is not satisfied with it. I have an idea, too, that he is bent on improving it"

"Why?"

"Oh he has grown so secretive lately. He will stop out in his workshop for days on end—and nights as well many a time—and when he does come back he won't say a word about what he has been doing."

Just then Edith came in and, catching the last sentence, burst out:

"Yes, Harold! you *must* go and see father's new workshop; it's a monster!"

Harold's curiosity was aroused and, forgetting his hunger, he wanted to see this sight at once. But mother was decided that dinner should be finished first. Investigations could come after, she said. And so it was. The meal passed full of merriment and happiness, Harold telling all the funny stories of school pranks, and the others enlightening him on the recent occurrences at home. But once the food was all out of sight Harold jumped up and made for his cap. Edith was excused her usual job of clearing the table, and, putting on her bonnet, and catching hold of Harold's arm, she hurried with him to the big meadow where father's workshops, old and new, were located.

The meadow was part of a fair-sized farm on the north-east coast of England. But farming was a very secondary interest to the owner of this property. A few acres were put down with various crops, but the greater part was flat grassland. And there was a reason.

Professor Fraser, D.Sc. was not only an eminent scientist, but a keen student

Our Little Folks.

"Suffer the little children to come unto Me: for such is the kingdom of God."

SILVER-WINGS.

The Story of a Family Aeroplane.

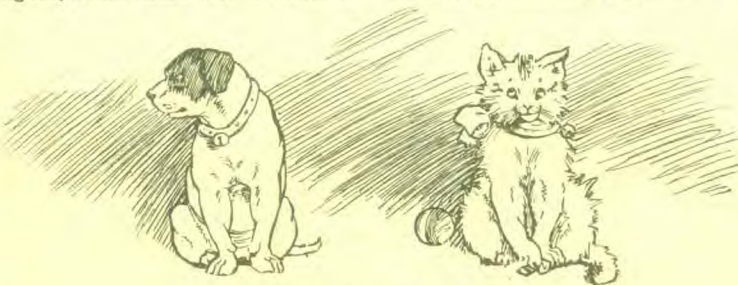
Chapter I.—The Strange Activities of Professor Fraser, D.Sc.

"HALLO, mother!" cried Harold, just back home from another term at boarding school. "How's Edith? Where is she? And dad? And Spot? And Jack Henry? How's everybody?"

Harold was still standing on the door mat pouring out his stream of questions, and Mrs. Fraser was doing her best to show how glad she was her boy was home again, when there was a patter of

feet along the corridor and Edith jumped into her big brother's arms.

"Oh Harold!" she cried as she kissed him again, "I'm so glad you're back. There are such lots of things to show you, and no end to tell you. Last week Spot nearly got killed fighting with another dog and only yesterday Jack Henry fell off the roof straight into the water tub and I only just got there in time to get him out and——"



SPOT AND JACK HENRY.

of aeronautics. In fact his whole interest had been focussed for years on this one absorbing subject. There was hardly any work on flying he had not read and scarcely any make of machine he had not examined. He had watched the gradual conquest of the air with unceasing vigilance, from the early beginnings until now, in 1925, when aeroplanes were almost as common as motorcars. Like every other man of means—and space—he now possessed his own aeroplane, and “Eastview” farm had been purchased as a convenient landing place and a spot where further experiments could be carried out.

For six months previous to the date when this story opens gigantic activities had been on foot in the meadow of “Eastview” farm which Harold and Edith are now approaching. Fully three dozen men had been there erecting an enormous shed. This completed, strange boxes of all sizes began to arrive. Then, all preparations for something apparently complete, Professor Fraser retired to his new “workshop,” as the children called it, and disappeared from home and social life almost entirely. The number of assistants was now reduced to four, presently to one. The strictest secrecy was preserved as to what was proceeding within the great shed, and even mother and Edith were prohibited from writing Harold or anyone else concerning any of Mr. Fraser's activities. They were puzzled, but father's word was law. None of the farm hands were allowed even in the meadow and the only person beside the professor permitted to enter the shed was an old trustworthy mechanic, from whom no slightest inkling of information could be extracted.

“Look!” cried Edith, as they reached the field. “Isn't it a great big place!”

“I should say so!” replied Harold, “I wonder what he has in there! Can you see through the windows?”

“No; I wish we could,” said Edith. “The windows are very high up and then they're of misty glass, and covered with thick wire netting so you can't break them.”

“Pshaw! He didn't mean anyone to see in till he'd finished. But let's take a walk round it.”

They did so meanwhile exclaiming at the size of the place and speculating as to its contents.

They had just completed their tour and were preparing to return to the

house, and Harold had just said, “Oh I wish father would hurry up! perhaps he would let me in,” when a gentle purring sound was heard coming from the south.

Looking in the direction from which the sound was coming the children saw a tiny speck of a monoplane coming apparently straight towards them.

“Here he comes!” cried Edith. “I'm sure it's father.”

The tiny speck expanded rapidly and the sound grew into a dull roar. When almost over their heads the machine dived and landed gracefully a few yards from its shed. The children ran towards it, but before they got there father was out and coming to meet them.

Mr. Fraser was a real “professor”—rather short, somewhat wizened, turning grey, wearing glasses. His face bore a tired, almost worried expression, but it brightened as he approached his children. An affectionate greeting followed, father explaining why he was unable to be back to meet Harold. Then came the question uppermost in the children's minds, “What's in that shed?”

Father's face clouded. “All I have,” he said slowly. Then brightening, evidently by a great effort of will, he continued, “It is almost finished. I have just been to fetch an important part that I badly needed. If all goes well you shall see what it is to-morrow. Run and tell mother I shall not be home to-night, will you? Good-bye.”

“Mayn't we stay and help put the monoplane?” pleaded Harold, hoping to get a “peep” perchance into the other shed.

“Not now, Harold; run home, both of you; soon you shall see it all perhaps. Good-bye.”

Thus dismissed the two departed and made for home, their nerves all atwilt with expectancy as they guessed and guessed again as to what they should see on the morrow.

UNCLE ARTHUR.

(To be continued.)

“If by mistake wrong is done,
Still let your words be true;
Your error only counts as one,
A lie will make it two.”

Some Modern Expressions and Their Meanings.

BOLSHEVIK.—Bolshevik is a Russian word meaning majority, so that a Bolshevik is a man in a majority, and the word has been adopted by the revolutionaries.

SINN FEIN—Sinn Féin, pronounced Shin Fane, is the name of an Irish society. Translated into English the name means “ourselves alone.” At present the avowed object of the society is to promote the boycotting of England; but it was originally founded by



PROFESSOR FRASER NEARING HOME.

an Irish university professor for reviving the Irish language.

RED TAPE—“Red tape” is a sarcastic word for the waste of time by Government officials over matters of mere form. Documents in Government offices are tied with red tape.

THE MONROE DOCTRINE.—The Monroe Doctrine is a principle adopted by the United States in 1823, on the suggestion of President Monroe, to the effect that a y attempt on the part of a European Power to conquer territories on American soil would be viewed as an unfriendly act by the States.

SOVIET.—Soviet is the Russian word for council, applied to the local controlling bodies set up by the revolutionaries.

BUDGET—The Budget is the statement of national income and expenditure presented to Parliament each year by the Chancellor of the Exchequer.

PLENARY SITTING.—The word plenary means entire, and a plenary sitting of the Peace Conference means the full councils of the Conference, all delegates being in attendance.—*The Children's Newspaper.*

The Home Circle.

Founding a New Home.

THE first home on earth was founded by God Himself, and was planned to meet man's highest needs for happiness. All its surroundings, its occupations, its recreations, were perfect. Not a cloud marred the sky that bent so graciously above Eden, not a heartache had been felt by the man and the woman who were placed there, no fear or knowledge of evil had touched them.

When that home was lost, by disobedience, they were sent forth to make the best of their marred and blighted lives. One little part of the joy of Eden they were permitted to carry with them—the family relationship, with its fond ties and loving associations—home.

THE IDEAL HOME.

And the home where God has been honoured, where His name has been revered, has been like a torch through the ages from Eden till now—a pure and holy flame pointing men forward to the home that shall be given back to men when earth is restored to its Edenic loveliness. Every new home that is founded should have for its highest aim the holding up of this light, that the lonely and sorrowful of earth may be helped forward on the way that leads to heaven.

The age when most young persons unite to found a new home is the age of ideals; and this is well. This world would be a sorry place but for the reaching upward and outward of those who press toward some mark beyond their present attainments. It is important, of course, that ideals be high, but never more so than in those who contemplate the step that joins two lives and begins a new home. If it is to be no mere castle in Spain, dissolving into thin air before the realities of life, it must have its foundation laid on the enduring rock of sterling worth.

Every young person, man and woman alike, has a very definite idea of what "a little home for two" should be like.

Very often the young man sees no further than a little cottage with a smiling face across a well-filled table, and as likely as not a "roadster" for an evening "spin." And the girl's "little house of dreams"—set in surroundings of more than earthly loveliness, beautiful within and rainbow-hued without—who would not sigh to think how often, and how soon, these rosy and radiant visions are displaced by dun-coloured reality! Rainbows are not seen every day; they follow the storms, sometimes, to cheer the hearts of men with the thought of God's steadfastness.

The little home for two may be gained. As the years pass, its outward setting and its inward plenishing may be such as to charm the eye and satisfy the senses. But if it is to become indeed a "place to shut love in and keep hate out," a sanctuary for the members of the family, a house of refuge for those who are homeless and buffeted by the storms of life, it will be because its founders have looked beyond earthly things to the higher and finer things of the spirit, without which wedded happiness of the noblest type is impossible.

And if the little home is to fulfil indeed its highest mission, if it is to be a foretaste of heaven, Jesus must be in it. In all the plans, in all the toil, in all the sorrow, in every joy, His presence will give satisfaction, comfort, and peace. Without it, human love will fail, and the home will become only a house—an empty shell, devoid of the life that blesses the world.

PLANNED TO BRING JOY.

In spite of all the sorrow and heartache and bitterness that has come into the world as the result of ill-sorted unions, we must not forget that marriage was intended to bring joy. Knowing the need of the human heart for love and companionship, God Himself gave the first man the woman who should be his wife, his friend, his daily companion and helper. Every marriage

that follows God's plan will bring gain to both—a wider, fuller, sweeter life than would be possessed by either alone.

This wider life may not mean just what is thought before marriage. Often instead of greater freedom it brings added restrictions, none the less real because they are self-imposed; leisure, uninterrupted leisure, becomes a thing of memory; opportunities for study and the work that is never a burden but a joy, become fewer and fewer, till they are swallowed up altogether in the round of the things that "must be done"; household perplexities, social obligations, and financial worries multiply. But the working together of the husband and the wife, the harmony of thought and aim and action existing between them, the joy of seeing hopes fulfilled, their sympathy and loyalty and unfailing devotion and love—these bring a gain, not only in receiving but in bestowing, that is beyond price.

SECRETS OF HAPPINESS.

The secrets of living happily together are not learned in a day, nor a year. Often, they are not learned easily. But there are certain key words to these secrets that all are certain to need at some point in their blended life, and perhaps all through it.

Patience. In the days when the husband and wife see each other only at their best, they may scoff, in their experience, at the thought of patience being necessary in their new life. But perfect understanding is not the growth of a day or a year; loving patience, sometimes "long patience," is needed to bring it to perfect flower. "For-bearing one another in love" is the first signpost on the road to wedded happiness.

Courtesy. How often the "little rift" creeps in through thoughtless omissions of the small courtesies of life! The wife feels slighted, the husband aggrieved or neglected, by the lack of what before marriage seemed a pleasure, as well as by positive rudeness or discourtesy. "Be courteous"—there is no finer rule than this for happiness in any home.

"Bearing and sharing." Home is the place above all others for "bearing one another's burdens," for sharing one another's toil and pleasure. "Light is the load where many share the toil."

Sympathy. This is the mother quality. It is because she "always understands" that mother is different from every other earthly friend. She may reprove, but she will not rebuff. If we are grieved, she suffers; if we are pleased, she re-

joices. Self is lost in love—she lives in the lives of her children, and enters into their every experience with that fullness of comprehension that brings the sweetest earthly comfort.

And this sympathy, this understanding, is the surest solvent for married misunderstanding; without it, many causes of offence are bound to come; with it, no serious estrangement can enter the home or long cloud its serenity. Yes, in every home,

"Sympathy is needed much,
Of Christlike touch."

Kindness; gentleness; cheerfulness; the habit of looking always on the bright side; contentment; a steady purpose to avoid evil and seek good; loyalty—to one another, and above all to God—every one of these words, and many others like them and related to them, have daily use in the home that becomes a place where angels love to dwell.

MRS. I. H. EVANS.

Chinese Candour.

ONE of the most interesting men who has ever been in Washington public life was Wu Ting Fang, the Chinese ambassador. He was a great man to ask questions, and one day he asked a newspaper reporter what salary he received. The young fellow wanting to make a big impression on the ambassador, answered glibly.

"One hundred fifty dollars a week."

"It is too much; it is altogether too much," said the more candid than polite Chinaman. "You are not worth more than twenty-five dollars a week."

"Some time later the Chinese minister learned that the reporter had not spoken the truth, and that instead of a hundred and fifty dollars a week he received but sixty dollars. Consequently, when the reporter again presented himself at the Chinese legation for information for his paper, he was curtly dismissed by Wu Ting Fang with these words: 'You lied to me about your salary. If you will lie to me about such a thing as that, you will lie about anything. I do not trust you. I have nothing to say to you. I want to revise my former estimate of your value. Instead of being worth twenty-five dollars a week, you are not worth anything, sir!'

"Wu Ting Fang believed in Paul's estimate that truth is a girdle that holds character together, and that falsehood disintegrates it and destroys it"—

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It would be easy enough to criticise the efforts that are being put forth to restore to the world a measure of peace. The task of the statesmen in Paris is one that no one need envy. Some of them have been busy criticising one another, and almost every organ of public opinion has been finding fault. The Apostle Paul indicates a more helpful attitude toward perplexed statesmen as the Christian one: "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a peaceful life in all godliness and honesty." 1 Tim. ii 1, 2.

If criticism is offered it ought to be of the constructive kind, and a lead in such helpful guidance should come from the Church of Christ. The Head of the church is a King, capable of governing a universe on the soundest lines, and when He eventually takes the sceptre He will rule in such fashion that righteousness and tranquillity will be established for ever. If human nature in that kingdom is not the perverse kind that earthly rulers have to deal with, it was He Who transformed it. His object is to train His ransomed followers for a glorious part in His own everlasting dominion. They are being educated for the throne. Rev. iii. 21.

Those who reject the instruction of Jesus of Nazareth will never learn how to rule. In the proportion that earthly princes become students in His school, their kingdom becomes what a government ought to be. The safest guide for the Peace Congress would be the Gospel of Christ, and if only a League of Nations could be set up that would aim to do justly, to love mercy, and to walk humbly with God then indeed a new era would begin for the human race.

Unfortunately, the most distinctive feature of human wisdom is its refusal to learn from the Divine. Men choose to forget that they are members of a favoured race that God made in His own likeness, and that by disobedience to Him the human family forfeited a splendid inheritance. They decline to admit, except in a formal manner, that the Son of God came to this earth to save them from the consequences of their rebellion, and that through Him

alone can they escape utter destruction. On the contrary, men choose to close their eyes to these facts, and prefer to proceed as though they must by their own wisdom solve all the problems that have arisen through the indulgence of their own sinful dispositions. So today we still see the mighty and the wise of this world sitting in council vainly trying to solve the age long problems of government, and trying to find some scheme that will avert the menace of wholesale ruin.

Yet the church of Christ knows well that Jesus solved these problems when here on earth. He taught us that the whole duty of man, the sum and substance of all wisdom, is found in a twofold application of one great principle: love toward God as supreme, and love toward our fellow-men as brethren and equals.

The formula is simple enough. Everybody can understand it, and see how beautifully it would work if it were only applied. The difficulty is a lack of the love that will work such a miracle. It is this very love that the Gospel makes known, and brings to man. It brings him in touch with a God of love, Who so loved the unworthy that He gave His only Son to die for them; the acceptance of Love's gift brings the same divine impulse into a sinner's unclean heart, and enables him in turn to forgive as God forgives.

Where this love reigns there is no more need of human laws and penalties, and if this love were but given place in our sinful world there would be no more need of Peace Congresses or International Leagues. It is the privilege and the vocation of the Christian to show in his life that there is a way by which man can be brought into harmony with God, and so into harmony with his fellow-man. The more there is of this testimony to Christ's capacity to solve human problems, the more is He honoured and the advent of His kingdom hastened.

The Personality of God.

THE greatest truths of Christianity are all bound up in the doctrine of the personality of God. Were there no personal God the whole mission of Jesus Christ were in vain, for His life's purpose was to reveal God to men. And it was a personal God that He revealed, a heavenly Father Who watches over His children with a tender and constant solicitude. When the disciples asked Christ to teach them to pray, He gave them that wonderful prayer known as the Lord's Prayer in which this conception of God is so wonderfully expressed:

"Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever. Amen." Matt. vi. 9-13.

This consciousness of a personal God Who so loved us that He gave His only begotten Son to die for us, "that whosoever believeth in Him should not perish but have everlasting life," is the most precious possession that we have as Christians.

There are three fundamental things in all human experience concerning which it is most important that we be correctly informed: God, man and evil. And these are the three things in which error is the most dangerous. Yet we find great systems of religious thought resting on foundations whose very corner stone is a misconception of the nature of God, or of man, or of evil.

While it is a mistake to identify Christian Science, Spiritualism, and Theosophy as all the same thing, there is a common error that runs through all three of these systems; they all deny the personality of God. While some of their adherents use words and expressions that seem to imply a belief in a personal God, they as a rule categorically deny belief in a personal God, dwelling in heaven and hearing and answering the prayers of His needy children on earth. For a personal God they substitute a universal principle, giving it some name such as Love, Life, or Fate.

If the Lord's Prayer were made to conform strictly to the belief of these religionists, it would have to read somewhat like this (though any paraphrase of that most wonderful prayer seems irreverent):

"Impersonal Principle who art equally present everywhere, Capitalized be thy name. Thy rule is now and ever has been universal. Through the outworking of inexorable laws may we be fed. May we understand the illusory nature of evil, and be freed from the delusion of its existence. God is in us, and can do no wrong. For God is all and all is God; and the power and glory of eternal principle surpasses all else."

Alas that any should lose faith in the living God, the Creator of the heavens and the earth, Who made a plan for man's redemption when sin first came, with all its woe; Who manifested His glory to Moses, though that man of God could not see His face and live; Who spoke through all the prophets of all the ages; and Who as a climax sent His own Son to this renegade world of ours to live and die for us, that we who have no inherent life in ourselves might gain through faith in Him the immortality which the Gospel brings to light! O, that we as Christians might get such a vision of His ineffable glory that we might endure all things "as seeing Him Who is invisible" (Heb. xi. 27), and peradventure be instrumental in bringing to some who have no personal God such a knowledge of Him Whom to know is life eternal that they too might dwell forever in the light of His countenance! L. L. CAVINESS.