

# PRESENT TRUTH

AND SIGNS of the TIMES  
THE NEWS INTERPRETER



*The result of an earthquake in a Bulgarian city.*

# Events of the Day

## Notes and Comments upon Important Happenings

**Time-Setting** WE are greatly indebted to the Editor of the *Bible League Quarterly* for permission to reprint the article on "The Pyramid Prophecies" found on pages 8 and 9 of this issue. It is high time that someone exposed these strange theories which are causing deep anxiety to many people to-day. The author has done his task thoroughly, and we trust that the article may lead many to see the unwisdom of trusting in any prophecies that are not founded on the Word of God.

One important point should not be forgotten. Pyramid Theorists have definitely predicted that a series of events of the first magnitude will commence on May 29th at 3.53 p.m. This moment will see the beginning, they say, "of the eight years of tribulation foretold astronomically and geometrically by the Great Pyramid at Gizeh. Between May 29 and September 15, 1936, Armageddon will be fought, Great Britain and the U.S.A. will fight the rest of the world, and the millennium, under the rule of Christ, will arrive."

May 29th will soon be here, and we have not long to wait to verify these startling predictions. So far as we are concerned, we believe it is possible that all the events mentioned may take place within the time specified, but if they do it will not be because they have been foreshadowed by some mysterious measurements from the Egyptian Pyramids, but rather because the great lines of prophecy found in God's written Word have met their fulfilment in our day.

**The Shortage of Clergymen** AMONG the many serious problems confronting the churches to-day, none is perhaps more important or significant than the shortage of

suitable young men for the ministry. Some startling facts were given in a recent issue of the *Modern Churchman*:

"This shortage is not peculiar to the Church of England. In the Presbyterian Churches in Scotland the decrease in ordinands is even more impressive. In the University of St. Andrew's there are only thirteen theological students, in Aberdeen University only seventeen, in Glasgow only thirty. The United Free Church possesses only forty-five candidates for eighty vacant posts. It is reported that in the Highlands and Isles nearly half the parishes will very soon lack ministers."

What is the cause of the shortage? Some assert it is the poor pay usually offered to clergymen—but it would be a poor sort of preacher who had his eye only on his monthly cheque. The true cause lies deeper still. The old evangelical fervour is fading fast from the hearts of the present ministry. Evolution and Higher Criticism have quenched the fires of Gospel enthusiasm. And the rising generation, detecting the consequent weakness and insincerity, will have none of it. Yet there are still thousands of young men who would gladly proclaim a living message if they were taught it and understood its power. Youth will always flock to a crusade for noble ends, but it is repulsed by uncertainty and cold indifference. If the churches want more young men in the ministry, let them offer them a clear, ringing message that is worth sacrifice, that is worth dying for. There will be plenty of volunteers. But such a message can only be found in an old-fashioned Book and preached in an old-fashioned way.

**This Restless Age** "WHY is the age tearing itself seemingly to pieces in a frenzy of excitement? Whence comes the slogan that booms through the country: 'Speed on! Speed on! Don't stop to think. Don't pause to contemplate,'" writes Mr Andrew Soutar in the *Daily Chronicle*.

"Everybody is breathless. There isn't a semblance of restfulness to be found. Concentration on work—even on pleasure—isn't tolerated. Quiet, helpful reflection belongs to another age."

"The physical effect on the age of all this rush and tear must be deleterious, and within a decade or two, if we continue to hurtle along at the same insensate speed, we shall have a race of nervous wrecks; idealism will have been submerged."

"Self-control is one of the finest qualities of a people: the time has come when it should be preached and practised in every sphere of life."

"If only some great vital force could be brought to bear on the people so that it would take a rest, in the literal sense, it would be as refreshing to society and industry as summer rain after a period of drought. If only we could slow down the tempo for a little while and allow the emotions to take a little sleep, we might win back the gift of appreciation of art and nature."

"Feverish activity is not necessarily proof of industry; cyclonic rushing from one sensation to another is not proof of a lively intellect. There are sequestered lanes in life where progress receives its greatest impetus."

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# Present Truth

and Signs of the Times  
THE NEWS INTERPRETER

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## THE RECENT EARTHQUAKES

### A Scientist's Startling Theory

By THE EDITOR

Two nations are to-day suffering from the effects of terrific earthquake shocks which occurred during the month of April. Greece mourns the loss of the city of Corinth, while Bulgaria weeps for Philippopolis and scores of other towns and villages which have been completely destroyed.

Not since the Japanese disaster of 1923 has the world been visited with such an overwhelming tragedy. Besides hundreds who have been killed, there are 400,000 persons destitute and homeless in Bulgaria alone.

"In the territorial department of Philippopolis," says the *Daily Express*, "thirty-nine villages have been completely wiped out, while in the neighbouring province of Cherpon, further east, at least forty-eight towns and villages have been demolished. Ruins in some instances have almost disappeared under great lakes created by the earthquake.

"Everywhere the incredible story is the same. Papzlee, which a fortnight ago was an agricultural town of 5,000 souls, has been completely razed to the ground. Fifteen persons were killed and at least a hundred

wounded. Refugees, caught like wharf rats in a flood, scurried for safety over the water-soaked roads to Philippopolis, sixteen miles away, only to find their plight here even worse than before.

"A number of smaller villages along the course of the Meritza have been demolished and inundated by the sudden rise of the river. Many miles of roadway are impassable owing to floods or lakes which developed overnight by reason of the earthquakes.

"The most tragic picture of all is presented by Philippopolis itself. . . . No one at this stage can estimate the extent of the damage. Entire streets of dwellings have been laid waste. More than 4,500 buildings have been demolished beyond repair, 8,000 have been partially destroyed, and 2,800

rendered uninhabitable. In hundreds of cases roofs have been carried away as cleanly as though they had been purposely removed.

"Tremors, though slight, have continued intermittently since last week, and each disturbance is a threat to half ruined buildings many of which are already split in two and require only an added jolt to send them crumbling to the ground. For this reason all public institutions, including the railway station, which is only partially destroyed, have been abandoned for fear that any moment they may be the next to go. Not an hour of the day passes without some fresh structure collapsing like a house of cards."

Similar stories are told of the disaster in Greece. Quoting from the *Times*: "Corinth presents a lamentable spectacle. Most of the houses have entirely collapsed, while those which are still standing display large fissures and are uninhabitable. Kalamaki, at the northern side of the Aegean entrance to the Canal, is entirely destroyed, while Loutraki, the watering-place on the Isthmus opposite Corinth,



All that was left of a bank at Cirpan, Bulgaria, after the earthquake.

© Topical

has been much damaged. Some thousands of homeless people are camping in the squares and open spaces of Corinth, and along the roads leading away from its ruins there is a continuous procession of refugees hastening to get outside the afflicted area.

"Torrential rain and hailstorms completed the discomfiture of the sufferers. Many of the homeless sought shelter in the ruins, when renewed shocks occurred, demolishing the remaining ruins and causing a new panic."

It is a terrible picture, and one that arouses our deepest sympathy for the unhappy sufferers. Certainly we who live outside the

it is beyond the power of man to harness or to tame.

Not long ago a famous scientist made the startling suggestion that the location of recent earthquakes seems to indicate that the earth is actually in process of splitting in two. Notice the map showing where all the great earthquakes have occurred during the past twenty-five years. Certainly it is a remarkable fact that they have all taken place along a clear and definite line which *encircles the globe*. Notice how the line passes through both Corinth and South-Eastern Bulgaria.

Whether or not there is any serious foundation for the theory of

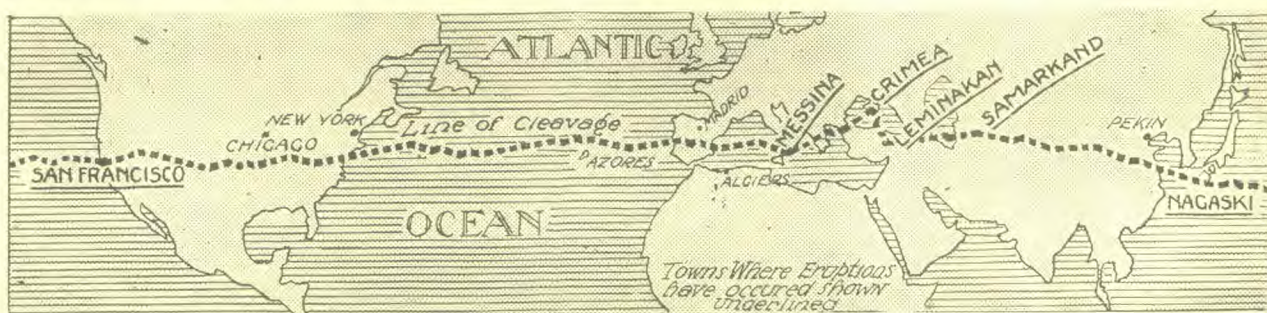
coming, and of the end of the world?"—

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matt 24:7.

True, there have been wars, famines, pestilences and earthquakes all through the centuries. No one would attempt to deny it. Yet is it not a fact that in our day, in this generation, we have seen the greatest war, the greatest famine, the greatest pestilence, and the greatest earthquake in all the history of the world?

Is it all coincidence?

Dare we say at this time, when



Renroduced by courtesy of The Westminster Gazette  
Where the great earthquakes of the twentieth century have taken place.

earthquake belt may well be thankful that we have mercifully been spared such horrors. Some, perhaps, have heard the distant rumbling of minor shocks, but few have been called to face "the sudden terror of a major earthquake, when a vibration like a titanic dentist's drill makes the strongest structures tremble, when the earth heaves like the sea or opens in gaping fissures, when walls fall out and roofs and ceilings crash in, and the great cloud of dust covers ruin and slaughter like a vast pall."

Scientists have been studying earthquakes for centuries but none has put forward a thoroughly satisfactory theory as to their cause or prevention. In fact, some have honestly admitted that, while some measure of success in the building of earthquake-resisting structures may be attained, the force displayed is so terrific that

the earth's cleavage, only the scientists can decide; but from a theological point of view the recent succession of major earthquakes is of no little significance. At once the mind reverts to the stirring words of the prophet Isaiah:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:1, 19, 20.

And again we listen to the familiar words of the Master, when answering the disciples' question, "What shall be the sign of Thy

so many prophecies of the old Book are meeting a marvellous fulfilment, when, as never before, the Gospel of the kingdom is being preached in all the world "as a witness to all nations"—that it is all happening by blind chance, without plan or purpose?

No. We are living in the most wonderful age in history. This is the hour of destiny. God's purpose for the world is swiftly reaching its consummation. All around us an abundance of signs tell us that His coming will not long be delayed. Even the terrors of the earthquake are used to arouse us from our spiritual lethargy, and to warn us of the approach of the day when all the cities of the nations shall fall. (Rev. 16:19.) And once more the words of divine warning steal upon our ears:

"Take heed to yourselves, lest at any time your hearts be over-

charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch

ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

## OUR BIBLE SERVICE DEPARTMENT

Conducted by J. McAvoy

NOTE—This department has been opened for the benefit of readers who may be troubled with Bible problems. Address all questions to the Editor. Anonymous communications ignored.

### "Absent from the Body"

"Please give an explanation of 2 Cor. 5:8, 9. V. W."

This very familiar passage reads: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him." In the tenth verse Paul tells us when he expected to be present with the Lord: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body."

But when will Christ judge the living and the dead? "At His appearing and His kingdom." 2 Tim. 4:1.

When did Paul, then, expect his reward?

At the appearing of Christ. (2 Tim. 4:8; 1 Thess. 4:13-18; 1 Cor. 15:51-55.)

Christ also pointed to the resurrection as the time of reward, and it is made very clear in the Scriptures that the way to be with Christ is by resurrection or translation. It is plainly stated that the dead are asleep until the resurrection. (1 Cor. 15:6, 18; 1 Thess. 4:14, 16.)

Where do they sleep?

"In the dust of the earth." Dan. 12:2. Christ did not go to heaven until after His resurrection. (Acts 2:31; John 20:17.) Neither did David go to heaven.

(Acts 2:34.) We should not take the words "absent from the body, present with the Lord" out of their connection, and use them to teach that the dead go immediately to heaven. There can be no excuse for this wrong use of the text in face of the plain statements quoted above.

In 2 Corinthians, 4 and 5, the apostle is speaking of the trials of this present life, where we walk by faith and not by sight. (Chapter 5:7.) The things that are seen here are temporal, but the eternal things are not seen. (Chapter 4:18.) Then he speaks of three conditions, the present life called our earthly house in which we groan under burdens, and the house from heaven which, as he explains, means mortality swallowed up in life—the resurrection. (1 Cor. 15:54.) He also speaks of a third condition called "naked or unclothed," which he does not desire. This means the condition in death, asleep in Jesus, awaiting the resurrection. We cannot be present with the Lord in this mortal body, but at Christ's second coming this mortal shall put on, or be clothed with immortality. Then death shall be swallowed up by immortal life. (1 Cor. 15:55. 2 Cor. 5:4.) This is the only way that the dead can be with Christ. If the dead rise not, they who are fallen asleep in Christ are perished. (1 Cor. 15:16, 18.)

### The Church and the Ten Commandments

THE following is copied from *Lessons for the Ecclesiastical Year* by the Rev. J. B. Draper, (Incumbent of All Saints, Sheffield; late Vice-Principal Saltley Training College), dated 1872, and published by the Church of England Sunday-school Institute.

Lesson XXX. God Unchanging.

"ONE great difference between God and man is that man is always changing, either his opinions or habits, or appearance: God never alters either His will or His Word. When God has once done a thing it is perfect. Compare this with men's continual efforts to improve what they make, such as machines or articles in daily use. God never improves. Equally unchanging is His Word; once said, it is 'for ever.' See James 1:17; Num. 23:19; Mal. 3:6. Deut. 4:1-23.

"God's commands can never be altered. Verses 2, and 8-13. The Ten Commandments were written on stone—as the most durable thing the Jews knew of—to show their eternal obligation. We believe them to be binding upon us. We have them written up in our churches, and read every Sunday. See what Jesus says about keeping them. Matt. 5:17-19. What is true of the Ten Commandments is true of all. (Psa. 119:152, 160.) Though some have tried to set aside or to disobey God's commands, they have always found that God cannot alter them. Balaam tried. (Num. 23:20.) The Israelites tried. (Num. 14:40-45.) A prophet once tried. (1 Kings 13:20-22.) Jonah tried. Some will try to persuade you that there are many commands in the Bible which we need not obey; this might be true if they were man's commands; but being God's they are 'settled for ever.'"

T. G. BELTON.

### Hiding Him

As a penny held close to the eye will hide the sun, so a small earthly thing may be held so close to the eyes of the spirit as to hide the Sun of Righteousness. —A. S. Williams.

# HELL FIRE

Is it a Farce or a Furnace?

By CLIFFORD A. REEVES

VAST changes have taken place in theological thought since the days when Whitefield, the great preacher, and Jonathan Edwards, the noted theologian, terrified fear-stricken multitudes by their frightful descriptions of the agonies of the damned suffering hellish torture for all eternity.

Seldom, if ever, today, do we find preachers who dare to speak in public on this distasteful topic. Hell-fire is tabooed by your fashionable congregation, who much prefer their minister to expatiate upon the all-embracing benevolence and father-love of God. In their endeavour to present such a kind and tender Father, they tell us that a God of love and compassion could not and would not destroy His creatures, but will save them all.

Whilst there are still those who believe in the old theory of eternal torment, there are many who, under the influence of modern teaching, refuse to give any credence whatever to any kind of hell.

What is the truth about hell-fire? Will sinners be tortured and burned for ever?

## ACCEPT OR REJECT.

Turning to the Scriptures, the one source alone from which we can derive any help in our inquiries, we find that hell-fire is neither an everlasting furnace nor an old-time farce. The truth lies



between these two equally fallacious and impossible extremes.

The established principle runs through the Bible that life is conditional on obedience. Sin, or disobedience, brings death; righteousness, or obedience, brings life. (See Gen. 2:17; Prov. 12:28; Rev. 22:14.) In Ezekiel we read, "The soul that sinneth, it shall die." This is a statement of the general principle, that sin in its end, if uninterrupted, brings death, not everlasting life-in-death torture. Paul states the same principle when he says, "The wages of sin is death, but the gift of God is eternal life."

It will not be God's fault that many will be eternally lost. He draws men by loving kindness. None will be able to say at the judgment that they have been denied an opportunity to be saved. They will have refused all avenues that would lead to a saving knowledge of God. They will have persisted in sin and rejected salvation. So that it is no reflection on God's love if sinners cling to their sins and are destroyed, for God has provided a way to escape the penalty of sin. He so loved sinners that He gave His dearest treasure, His only Son, to die, in order that, believing in Him, they might have everlasting life. Man, possessing the power of free-will, can choose either to accept or to reject salvation. God is "not willing that any should perish, but that

all should come to repentance." However, He will not force any to be saved.

It is written regarding the ultimate fate of all who refuse and reject the terms of life, "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14,15. So the wages of sin are paid in terms of the "second death" in the lake of fire. The first death is the consequence of sin now, and passes on all; the second death is the ultimate penalty for sin. When

the unveiled glory of God's presence bathes the world in flames and consumes the wicked, it will mean utter extermination. This fate of annihilation is graphically described in Scripture. (Psa. 37:20; Mal. 4:1.)

#### HOW LONG WILL THEY SUFFER?

Rome declares that the sufferings of the wicked will never end, and this is, more or less, the belief of the Protestant churches. It is said that "the sinner's fate will be an eternity of life in a devouring flame which is for ever unable to devour him," "an eternal approach to death which never arrives." But we suspect that the author of such pernicious doctrine is Satan himself.

Does "the second death" connote eternal pain or eternal oblivion? It is very definitely implied that death is the complete extinction of life. (Rom. 6:23; Psa. 37:10; Prov. 10:25.) Man, being mortal, perishes when subjected to fire. (Prov. 5:11.)

The Bible makes it plain that there will be very real hell-fire, but when burnt up the wicked will perish and will not exist eternally in ever-burning flames. (2 Peter 3:10; Rev. 20:9; 1 John 5:12.)

Besides, we read that in God's universe, cleansed from sin, there is to be "no more pain." This would not be true if pain was perpetuated to all eternity in the sufferings of the damned.

#### "EVERLASTING" AND "ETERNAL."

There are, however, some phrases in the New Testament which, on the surface appear to teach eternal torment.

2 Thess. 1:9 says, "They that know not God . . . shall be punished with everlasting destruction." Note carefully that it does not say here, "everlasting destroying." On the other hand, it does say that the destruction is everlasting; and there's a difference. In other words, the act, when completed, is done for ever. It is everlasting in results.

Matthew 25:46 says, "these shall go away into everlasting punishment." We have seen that the punishment, or wages of sin, is death, so that death, eternal death, is here referred to.

The eternal death, or destruction, will be eternal in effects and results, and not eternal in process. For example, if I pluck a flower leaf by leaf, it can never come together again to form a flower. It has suffered eternal destruction, but I am not continually destroying it for ever. And so it is with the everlasting fire. It is not fire everlastingly burning, but fire which produces results which are everlasting in their nature.

We have an outstanding illustration of this use of the word "everlasting," or "eternal," in Jude's epistle, verse 7: "Sodom and Gomorrah . . . are set forth for an example, suffering the vengeance of eternal fire." Now if, as some suppose, "eternal fire" burns for eternity, there should be some place in Palestine where the fires of Sodom are still burning, but no such place exists. So far as is known, the Dead Sea covers the spot where the cities once stood.

#### DEGREES OF PUNISHMENT.

The Bible suggests that all will not suffer alike. The Neros of vice and cruelty will not receive the same anguish and torment as the lesser sinner. They will receive more. "With what measure ye mete, it shall be measured to you again." The punishment will vary in duration and intensity according to the sin committed. (Luke 12:48.)

#### GOD STILL JUST.

Can we suppose that God will prolong lives merely to torment them? "Shall not the Judge of all the earth do right?" Yes, God, Who is love and mercy will always act consistently with His character. "Just and true" are His ways. Eternal destruction, death, not torture, is to be the

fate of the wicked. They will be destroyed eternally, but the destruction will not take eternity to accomplish.

An everlasting hell means, of necessity, the eternity of evil. By letting the wicked suffer for ever God would defeat His own purpose, which is to cleanse the universe of sin. We cannot think of evil as being eternal in a world which is God's. The Bible points to a day when God shall have put down evil, and shall, Himself, be all in all.

#### A DEVILISH SLANDER.

The eternal torment theory is a slander on God's name, a libel on His character, a blasphemy, a barbaric belief, more infidel than any atheism that atheists ever preached. It is a denial of the sovereignty of righteousness and love. To condemn one who rejects salvation to millions upon millions of years of suffering is devilish! Certainly it does not rightly represent the God of Whom Jesus was the incarnation, and of Whom He taught.

This devil-born doctrine of vindictive vengeance has kept many from the kingdom, because God has been so grossly misrepresented. It has made more infidels than any other doctrine. Thank God it is not true.

#### THE WAY TO LIFE.

Death, utter extinction, is to be the fate of all who spurn the pleadings of the Crucified. The way of the cross is the only way of escape. Outside of Christ there is no life for the sinner. Have you accepted Him as your Saviour? Have you made sure of eternal life? Let Him in, to reign and rule by redeeming grace in your heart. For how shall we escape if we neglect so great salvation?

"RELIGION tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings."

# The Pyramid Prophecies

An outspoken article addressed to those who believe in them

[Pyramid theorists go so far as to call the great Pyramid a "Bible in stone." This exaltation of the supposed significance of certain features of the Pyramid to the level of the oracles of God obliges us to warn our readers against accepting Pyramid-theories as though they had the value of a "Thus saith the Lord." The following article, reprinted by special permission from the "Bible League Quarterly," therefore deserves earnest and prayerful attention.—EDITOR.]

## PYRAMID AUTHORITIES.

[It would be impossible to read and refer to all the books written by Great Pyramid theorists; and equally impossible to select a large book that everyone has read. So I will only examine some well-known, inexpensive, easily accessible works, put out as authoritative and accurate. Two "folders" which have been given away in large quantities, one by Mr. Morton Edgar and one anonymous (which I will refer to as "Anon."); probably representing different schools of thought, as they disagree about dates. A series of papers that appeared in the *Morning Post* from October 17 to October 24, 1927, by Mr. Davidson. A broadcast talk, reprinted in a pamphlet, by Captain Neaum (I will refer to it as "Broadcast"). A popular book by "Discipulus," called *The Great Pyramid*, for which Mr. Davidson is also responsible, as you can see by the "Foreword" and by the author's note to the first edition. When there are two editions of a book I will give the pages of both when necessary. I hope that these are representative. A complete list of all books referred to is given at the end of this paper; and references, and as many quotations as there is space for, will be given in the notes.]

**QUESTIONS?** The first question shall be yours, and it will probably be—

Do you expect us to take your word rather than that of the Pyramid Theorists?

I do not ask you to. But they have "appealed unto Cæsar," and I also will appeal unto Cæsar.

For instance, when they quote

Sir Isaac Newton<sup>1</sup> as the discoverer of the sacred cubit of 25 inches, you naturally think that they are referring to it as a measurer of the Great Pyramid, but I hope to show you from <sup>2</sup>his own writings, on the authority of Professor Piazzi Smyth, that the contrary was the case. There are certain authors that the Pyramid Theorists refer to as infallible: the mention of their names silences all doubt. To them I appeal, and will show you passages in their works which will probably astonish you as much as they astonished me. I will also appeal to a reference Bible, an atlas, and a table of weights and measures. My quotations will be the witnesses, and you shall be the judges. But as this will be rather lengthy, may I answer your second question first?

## THE SECOND QUESTION.

Your second question will certainly be, "Why do you write this?" For two reasons. One is that I have heard that many atheists have been led to believe in God by this Pyramid teaching; and it has been so interwoven with Bible prophecies that I fear lest, should any future events contradict it, they may lose their newly-found faith. I want to try to disentangle the so-called Pyramid predictions from Bible prophecies, so that no matter how faith in the former may be shaken,

faith in "those things which cannot be shaken" may remain.

My other reason is to try to reassure those who are alarmed at the gruesome predictions for the end of May, 1928.

Many people who would not be afraid if called suddenly to meet their Lord are yet alarmed by these indefinite, horrible predictions.

## THE END OF MAY.

Some of my readers may be invalids, too tired to read the whole of this paper, and only interested in the evidence for and against the nightmare of horrors; so, for their sakes, I will write about this first.

When Queen Elizabeth was presented with a list of forty reasons why a cannon could not be fired in her honour in a town she visited—the first reason being that they had no cannon—she declared the first reason was enough; she did not want to hear the other thirty-nine! I can only hope that one or more of the following reasons may be enough for you.

Both <sup>3</sup>Broadcaster and <sup>4</sup>Mr. Davidson praise Dr Grattan Guinness' confident system of prophecy interpretation, although it was





not founded on the Pyramid. But Dr. Gratton Guinness, who lived about 50 years ago, did *not* expect that either this year or 1936 would be eventful! <sup>5</sup>In his book, *Light for the Last Days*, he gives a full list of all the years he expected to be eventful up to 1934, and 1928 is not amongst them. Nor does he mention 1936.

#### DOUBTFULNESS.

Broadcaster said, <sup>6</sup>"To forecast the future is a very dangerous undertaking," and the Pyramid Theorists certainly show caution in speaking about the immediate future. Notice "possibly," "not unlikely," and such phrases. <sup>7</sup>"Time alone can show." <sup>8</sup>"If 1928 should see such an upheaval," with "if" in italics.

Contrast this with the language of Bible prophecies. For instance, our Lord's words when He wept over the troubles that would come upon Jerusalem. <sup>9</sup>"When He was come near, He beheld the city and wept over it, saying, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and com-

pass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another.' " There is a confident ring about these words: so full of details, and so plain that they could not be misunderstood by the densest hearer. They were literally fulfilled when Jerusalem was razed to the ground by Titus.

#### ACCURACY OR CARELESSNESS.

It does matter whether the Pyramid Theorists are careful, as their whole system depends on accurate measurements. Suppose you opened a learned book on St. Paul's Cathedral, and the author started by saying that it was in Kensington, and that the present building was the oldest church in England! Would you not say, "If the author would not take the trouble to ascertain the truth about such simple facts, can I trust his word in statements which I am not able to verify. Yet these are the same kind of mistakes that some of the Pyramid Theorists have made. <sup>10</sup>Broadcaster and <sup>11</sup>Discipulus both say that it was the first Pyramid ever built in Egypt, although it has been well known for 50 years or more that the Step Pyramid (so called from its shape) is much older. Discipulus has altered it in his new edition to "the first *true* Pyramid ever built in Egypt." Mr. Davidson knows better, but did not correct him. The Pyramid at Dahshur, built by Seneferu, the father of Cheops, is older, and is a true Pyramid.

I have ascertained from the Egyptological experts at the British Museum that the *facts* I mention about Egypt (apart, of

course, from my comments and deductions) are correct.

As regards the Pyramid's position Discipulus says: <sup>12</sup>"It stands on the 30th degree of north latitude, and the 31st degree of east longitude." Any map on a large enough scale will show that this is incorrect. Only good geographers can tell how far it is out in English mileage. But it was a similar error that caused Piazza Smyth to exclaim, <sup>13</sup>"It is a class of mistake sadly frequent in Pyramid literature."

#### ANOTHER CARELESS STATEMENT.

On the very first page of Mr. Edgar's folder this astonishing statement stares us in the face: "It is estimated that exactly 144,000 *linear* cubits of casing-stones covered the Great Pyramid." Yet we all know that no number of *linear* cubits could cover anything. They are simply a measure for length without breadth. Yet this mistake has been repeated in the new edition just out.

#### WHAT ABOUT THE GREAT WAR? WAS ITS DURATION PREDICTED?

During the Great War there were all kinds of confident predictions as to when it would end, but I never heard one connected with the Pyramid, and I don't suppose any of my readers did, for a very good reason. The Pyramid Theorists were then still counting each future inch as a *year* instead of as a *month*, which would, I suppose, make the war last about 48 years! The Pyramid believers can doubtless make a closer calculation.

#### THE DIAGRAMS.

Then what about the wonderful diagrams showing, not only year, but month, *day*, and even *time of day* for the beginning and ending of the war? They look most impressive, but if you study the letter-press written by Mr. Davidson under the large diagram in the *Morning Post* for October 21st, 1927, you will find he confesses that "no attempt was made in 1910 to fix dates *to the day*."

It is rather involved, but that point seems clear, and as 1910 is the year when the war predictions are supposed to have been made, the *days*, as well as the date 1918, must have been put into the diagrams *after the war*.

DID "PYRAMID PASSAGES" MAKE  
A CLOSER GUESS?

Mr. Edgar's latest "folder" says that he <sup>14</sup>"recognized and published," in 1910, in Vol. I. of *Great Pyramid Passages*, the fact that "world-wide trouble was due to begin" in 1914. Nothing about month or day, you perceive.

One reference is to the effect that <sup>15</sup>"a time of humiliation awaits them a few years hence." Vaguer than one would expect!

The other <sup>16</sup>does allude actually to the year 1914, but not as implying a foreign war, but a "friction and heat between the classes and the masses" (who were really drawn more into fellowship with each other by the Great War), and "the destruction of all the present evil institutions."

The full quotation is given in the notes. I quote from the original edition of 1910. If you have only the later edition, remember that "revised and brought up to date" is a perfectly honest intimation that *alterations have been made* since a book was first written; so in matters of fulfilled prophecy one should refer to the original.

This suggests evidence for the truth of any Old Testament prophecies that were fulfilled after our Lord's time, for Jews and Christians have identical copies of the Old Testament books, and they would never have agreed to make the same additions to their copies, without each making alterations in their own favour.

#### A LATER PREDICTION.

In the *Daily Express* for July 20, 1926, Mr. R. D. Stevens is reported as saying, "I am absolutely certain that history will remember this day for all time."

History seems to have forgotten it already, as any one who will

take the trouble to look through eleven closely printed pages of "Events of the Year" (1926) in *Whitaker's Almanack* for 1927, can see for himself.

Forecasts by Pyramid Theorists of some indefinite horror, probably, but not certainly, a great war, upon a certain date, are likely to cause panic. *Panic* and *preparedness* are totally different. For instance, all public buildings are provided with appliances for extinguishing fire, and with emergency exits. That is necessary preparedness. But to raise a cry of "Fire" may mean panic, and is likely to bring disaster, instead of averting it.

Recall the old saying, "*Hope for the best, but*" (at the same time) "*prepare for the worst.*"

Some may have dwelt too long on their fears to be able to turn round, and "hope for the best." If so, cling to the word, "What time I am afraid I will trust in Thee." Psalm 56:3.

### THE FIRST QUESTION AGAIN

#### THE WITNESSES.

The first witness is Sir Isaac Newton, the discoverer of gravitation, who died in 1727. <sup>17</sup>"Broadcaster" cites him as the discoverer of the "Hebrew sacred cubit." But he does not explain that Sir Isaac Newton was so sure <sup>18</sup>that the Pyramid builders did *not* use it, but used the cubit of Memphis, used in the nilometre, which is about <sup>19</sup>five inches shorter, that he took the Pyramid, and especially the <sup>20</sup>King's chamber, as a standard for discovering the exact length of *the cubit of Memphis*. Prof. <sup>21</sup>Piazzi Smyth gives a list of Sir Isaac Newton's conclusions—"Parts of the Great Pyramid measured assumed to contain of cubits of Memphis the following numbers," etc.

#### THE SECOND AND THIRD WITNESSES.

are Sir John Herschel the astronomer, and John Taylor, who was the first to connect Pyramid mea-

surements with the problem of "squaring the circle."

You remember both folders cry triumphantly, <sup>22</sup>"*The yard is there.*" and much is made in <sup>23</sup>*Discipulus'* (older) book of a passage measured in alternate yards and cubits.

The following is my witnesses' opinions of the yard:

Professor Piazzi Smyth writes: <sup>24</sup>"John Taylor, Sir J. Herschel and ourselves have endeavoured to show the yard is the invention of *a few men in recent times.*" Whereas to the modern theorists the yard is a sacred measure, never invented by man, and enshrined thousands of years ago in the Great Pyramid.

#### THE PIONEERS.

John T a y l o r (mentioned above), the pioneer of the Pyramid-theory movement, who wrote about it in 1859, had never seen the Pyramid. Neither had his friend, Piazzi Smyth, when he wrote *Our Inheritance in the Great Pyramid* in 1864. So they both had to depend upon travellers' descriptions, differing from one another and not always accurate. Indeed, Piazzi Smyth <sup>25</sup>complained that it seemed as if the granite blocks of the Pyramid "expanded and contracted like elastic india-rubber balls!"

Not that the early explorers were dishonest, but the Pyramid was choked with rubbish, and besides, the measurements are difficult to take. <sup>26</sup>Piazzi Smyth devotes a whole chapter to the measures he subsequently took of the coffer in the King's chamber, and in his <sup>27</sup>early book had to decide between 25 "modern measures" varying as to outside length from 74 to 144 inches. Sir Flinders Petrie later <sup>28</sup>took 669 measures of the coffer to get it correct. It hardly seems a "standard" measure for wheat, such as our Inspectors of weights and measures would use!

#### THE FOURTH WITNESS.

Professor Piazzi Smyth, former Astronomer Royal of Scotland,

needs no introduction to Pyramid students. After Taylor's death he visited Egypt, and there had two great surprises. He had always been told (what some of the modern authors still repeat) that the Great Pyramid was the *only* Egyptian building <sup>29</sup>"absolutely free from everything relating to idolatry," and with no hieroglyphics and paintings, etc. So no wonder he called the second Pyramid an <sup>30</sup>"astonishing place," when he found it was "without a single . . . scrap of painting and not one stroke of engraving," and its sarcophagus was "without a sculptured line of any kind or degree upon its perfectly bare and unimpassioned sides."

His other surprise was the granite coffer in the King's chamber. He had believed and written that it was <sup>31</sup>"without grooves, dovetails or steady pin-holes." <sup>32</sup>So he was "*struck almost dumb*" when he saw it had "grooves or remains of grooves . . . to admit a lid, and . . . remains of three fixing-pin-holes for fastening such cover into its place." <sup>33</sup>He also said the ledge *implied* that the vessel must have been used as a sarcophagus, although he did not think it had.

(He looked upon the Pyramid chiefly as a system of weights and measures intended for all the world to use.)

#### THE FIFTH WITNESS

is introduced by Prof. Smyth. He says: <sup>34</sup>"The actual words of that most philosophic Egyptologist, Sir G. Wilkinson, are: 'I do not presume to explain the real object for which the Pyramids were built, but feel persuaded that they served for *tombs*, and were also intended for astronomical purposes.'"

#### THE SIXTH WITNESS

Sir Flinders Petrie, Professor of Egyptology, the well-known Egyptian explorer. I have *not* consulted him, so *he* is not responsible for any deductions I may draw from his works; but the following quotation from his book,

*Pyramids and Temples of Gizeh*, will show his opinion of the Pyramid theory.

<sup>35</sup>"As to the results of the whole investigation, perhaps many theorists will agree with an American, who was a warm believer in the Pyramid theories when he came to Gizeh. I had the pleasure of his company there for a couple of days, and at our last meal together he said to me in a saddened tone, 'Well, sir! I feel as if I had been to a funeral!'"

This carries more weight because the Pyramid theories are founded largely on <sup>36</sup>the accurate surveys of Sir F. Petrie. He adds, "By all means let the old theories have a decent burial; though we should take care that none of the wounded ones are buried alive."

*Pyramids and Temples of Gizeh* is full of weighty arguments, but I will quote chiefly from Piazzi Smyth's books instead, as he is the chief "Pyramid Teacher." As far as the Pyramid itself—that wonderful monument of <sup>37</sup>"the wisdom of the Egyptians"—is concerned, no one could dream of disparaging its marvellous architecture, orientation, etc., but to regard it as a soothsayer is a perfectly different thing, and most learned Egyptologists do *not* consider it a standard of weights and measures, or a foreteller of future events, or anything else but a tomb.

#### THE TEMPLE OF ONIAS.

Pyramid quoters of Isaiah 19: 19 always imply that it can only refer to the Great Pyramid. <sup>38</sup>"The structure that is both altar and pillar," they say.

But there is a little-known building in Egypt, the temple of Onias, that has apparently much stronger claims. Will you examine them?

It is only fair to say, though, that many Bible students reject these claims—and also the claims made for the Pyramid—on the ground that they believe that "in that day" points to a still future period.

Isaiah 19:19, 20: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." The Jewish historian <sup>39</sup>Josephus tells us that after the murder of the Jewish High Priest (during the persecutions of Antiochus Epiphanes), Onias, his nephew, who would have been his successor, feared for his life, and <sup>40</sup>fled for refuge to Egypt. The king of Egypt received him graciously, and Onias ventured to tell him of *this very prophecy*, and asked for a piece of ground where he might build a temple to his God, so that the prophecy might be fulfilled. <sup>41</sup>"So Onias took the place and built a temple *and an altar* to God; like indeed to that at Jerusalem, but smaller and poorer." There he <sup>42</sup>"performed divine service."

This was the only temple ever built to Jehovah outside the Holy Land, which makes it the more remarkable. <sup>43</sup>It was built about 154 B. C., and <sup>44</sup>was not closed until A. D. 71, the year after the temple at Jerusalem had been destroyed, and in the lifetime of Josephus.

Was Josephus telling the truth? <sup>45</sup>Sir Flinders Petrie has no doubt that he was. The traditional site of this temple and of a Jewish city on a mound which has always been called Tel el Yehudiyeh, "the mound of the Jew," was thoroughly explored in 1906 by the "British School of Archaeology in Egypt." Impartial observers, as they were trying to discover, not whether Isaiah was speaking of that temple, or of the Great Pyramid, but only whether the temple they were uncovering was the one that Josephus had described.

The following facts are gathered from *Hyksos and Israelite Cities*, by Professor Sir Flinders Petrie, the head of the expedition. <sup>46</sup>"This building had just the proportions  
(Continued on page 13.)

# The Home Corner

Conducted by M. J. SANDERS

## Raiment of Needlework

How in the world my friend is going to make that dress fit me, I don't know, she up there in Yorkshire, and I here. But she assures me that she can. She wants to make me a present, and "It will fit perfectly," she says.

Such, too, are the contents of her letter that, for once, perhaps the first time, I have really become interested, *I*, who have the unenviable reputation of not caring about clothes.

But Mabel has converted me. Not by a long discourse, either, upon my many neglectfulnesses, but by the happiest, kindest letter.

Actually Mabel ought to conduct this Home Corner. "Sermons in stones, and good in everything" she finds.

"Clothes! *W h y*, indeed, shouldn't we women be interested in clothes? It's part of our responsibility." And then, as if by magic, by some quaint turn of Mabel's mind, you find that whereas you came into a place of remnants and dainty bits of haberdashery, the scene has changed entirely. Somehow the labels are not the same and the prices are different. From a world of folds and tucks and flimsy bits of decoration and trimmings, you are now in the very presence of the Lord Himself, asking clothing of Him, and offering Him your all if He will but clothe you with the glorious garments in His hands. Well may He call them "beautiful." Here is the "garment of praise," jewelled with love and peace and joy, and all around are unnumbered "garments of righteousness."

Truly the Lord is interested in the clothes we wear.

"I'm striving," says my little dressmaker, "toward a dress that



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I know Jesus would like me to wear," and in the 45th Psalm the sweet singer says the same thing. "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in *raiment of needlework*."

"In raiment of needlework." It will take some "striving for," won't it? It won't be done on a machine, it will be done with the daintiest needle, and not always with swift fingers. It will take years of patient labour. I have heard of old ladies, and I have met many others, who have spent long years in the making of some dainty piece of work, but the "king's daughter" has not long years to spare before the Lord shall come. Yes, it will take much "striving."

For actually the 45th Psalm is a song of His coming, and do not we all trust that He will come quickly?

"In raiment of needlework."

We'll have to put off a lot of our old clothes, won't we? The Lord tells us so.

Moffat has translated Colossians 3:8 specially for us. "Off with them all, now!" his interpretation runs, "Off with anger, rage, malice and slander." And Weymouth follows with a further fitting rendering, "Clothe yourselves, therefore, as God's own elect, holy, and dearly loved, with

*t e n d e r*-heartedness, kindness, long-suffering."

"God's own!" What glorious garments alone are becoming to God's beloved! A prince would not have his queen come in the garb of a beggar-maid, and neither must the "king's daughter" be so lacking in adornment. "In garments which smell of myrrh, and aloes, and cassia out of ivory palaces," the Book says the King expects to meet His dearly loved.

How are we going to have those garments ready?

By patience that can endure.

By faith, such as the hymn describes, "serene as a star."

By love that knows no anger nor malice.

By losing ourselves and laying down our own lives that others may live.

And by accepting the garments of His providing. That is the complexity of our spiritual life, and yet the joy of it. We must "strive," yet they are free. As Fay Inchfawn has very aptly written:

"It takes some time  
To write a book;  
To be a cook;  
To study bones;  
To break up stones;  
To know the stars.

And yet there are some  
With logic so deep,  
Think a man can become  
A saint in his sleep."

Shall we not "strive" then? Our "striving" will be worth while. We shall discover, as we "strive," that the garments of His providing do not sit badly even on ordinary days. The children will love to see the sheen of shining garments through the needlework of our daily tendernesses, and the kitchen itself will be glorified.

I like, too, this other little thought of Fay Inchfawn's. She writes:

"The wind and sea work night and day  
Smoothing unsightliness away.

"The kind, sweet grass with utmost care  
Patches dark places thin and bare.

"In the dim ether angels are  
Drawing fine threads from star to star.

"And God Himself most patiently  
Mends broken lives with broidery.

"I, with my needle, like to sit  
At my dull task and think of it."

M. J. SANDERS.

### The Pyramid Prophecies (Continued from page 11.)

of Solomon's temple, and had an inner and outer court before it." "There is no possibility of question that we have here the new Jerusalem and temple of the right-ful High Priest Onias." 47 "The altar was correctly made."

It seems possible that "pillar" may apply to this temple itself, as we are told that, being raised from the plain by a high wall<sup>48</sup> made the temple "like a tower 60 cubits high."

#### MISQUOTATIONS.

Jeremiah 32:20—"Which hast set signs and wonders in the land of Egypt," is quoted in Discipulus' book (page 12) as saying, "a sign and a wonder." Of course the latter fits the Great Pyramid better, but it is not what Jeremiah said.

In page 39 of the same book we have a supposed quotation of Psalms 118:22, 23. Verse 23 is not quoted at all, and "chief corner stone" has been dragged in from

elsewhere, making a composite text, "the chief corner stone and headstone of the corner," from which Discipulus argues, "Only in the topmost stone of a pyramid, forming its apex, can a corner stone be at the same time a headstone or cap." The other theorists speak with the same voice, but a search with a concordance or Bible references will show that the two are separate stones never mentioned in the same verse, and that "chief corner stone" in 1 Peter 2:6 is a free translation from Isaiah 28:16, where a stone is laid "for a foundation." Hardly the apex-stone of a pyramid!

#### DATE OF ERECTION.

Originally given as approximately <sup>52</sup>2160, later as 2170; now some say <sup>53</sup>2140, others possibly 2170<sup>54</sup>, both of which Mr. Davidson says are <sup>55</sup>"now positively known to be centuries too late." Discipulus says the <sup>56</sup>"Pyramid's own datings . . . indicate between 3500 and 2500 B.C." (a sufficiently large margin); but that Mr. Davidson <sup>57</sup>points out that it cannot be settled until it can be proved from archaeological (not Pyramid) evidence whether King Cheops' reign "included the year 2144 B.C.!"

#### THE BUILDER OF THE PYRAMID.

After this you will not be astonished to find an equal variety of opinions about the builder of the Pyramid. Some suggested are before the Flood, some after, and they range from probably <sup>58</sup>Shem, Melchisedek, <sup>59</sup>Seth, or Enoch, to a composite character Enoch-Noah," also called Sisithrus, Xisuthrus, etc., in some head-ache provoking columns in the *Morning Post* for October 17 and 18, 1927.

#### FOR PYRAMID STUDENTS.

I will mention a few more subjects which Pyramid students may like to examine for themselves:

First, Professor Piazzi Smyth said we only know the outside measures of the ark of the covenant, and he *guessed* its thickness to make it correspond with the coffer.

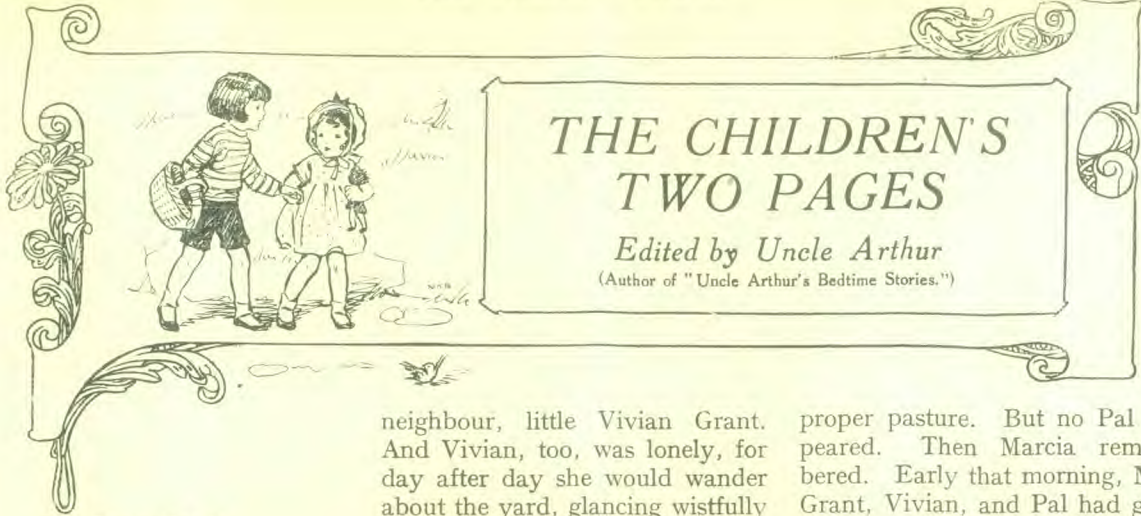
Second, Britain and U.S.A. are not the only nations which will not use the metric system. *Russia* does not, and Piazzi Smyth was struck by the fact.

Third, Britain and U.S.A. do not use identical measures for wheat.

I sincerely hope that some learned investigator, who can speak with authority on Astronomy and the Higher Mathematics and Egyptology, may take the matter up and write more fully on a subject which is of great importance to all who wish to rest their faith only on, "Thus saith the Lord."

#### NOTES.

1. Mr. Edgar's "Folder," page 2 old edition, page 3 new edition.
2. "Sir Isaac Newton's Dissertation on Cubits" in Vol. II. of P. Smyth's "Life and Work."
3. Broadcaster, page 23.
4. "Morning Post," Oct. 24, 1927.
5. A chart in the book.
6. Broadcaster, page 20.
7. Discipulus, page 76.
8. Broadcaster, page 21.
9. St. Luke 19:41-44.
10. Broadcaster, page 7.
11. Discipulus, page 16.
12. Discipulus, page 13.
13. "Our Inheritance in the Great Pyramid," page 43.
14. Folder, page 4.
15. "Great Pyramid Passages," Vol. I., page 175.
16. "Great Pyramid Passages," Vol. I., page 159.
17. "Numerous inventions . . . have resulted in such friction and heat between the classes and the masses that but a spark is needed to enkindle a general conflagration which will destroy this present evil world." The Scriptures and prophetic parallels show that this destruction is due to take place during A.D. 1915, the year after the end of the lease of power to the Gentiles. But . . . it will be merely the termination of the Second Dispensation, the destruction of all the present evil institutions."
18. Broadcaster, page 7; also Mr. Edgar's Folders, 2 older ed., 3 later.
19. "Life and Work" of Piazzi Smyth, pages 337, 344 (Vol. II.).
20. "Life and Work" of Piazzi Smyth, page 338.
21. "Life and Work" of Piazzi Smyth, page 344, 362.
22. "Life and Work" of Piazzi Smyth, page 340.
23. Mr. Edgar's Folder, page 7.
24. "Anon," page 3.
25. Discipulus, page 38.
26. "Life and Work" of Piazzi Smyth, Vol. III., page 597.
27. "Our Inheritance," page 14.
28. "Life and Work" of Piazzi Smyth, Vol. II., page 27.
29. "Our Inheritance," pages 102-104.
30. "Pyramids and Temples," page 29.
31. "Our Inheritance," page 4.
32. "Life and Work" of Piazzi Smyth, Vol. I., pages 263, 264.
33. "Our Inheritance," page 196.
34. "Life and Work," of Piazzi Smyth, Vol. I., pages 85, 86.
35. "Life and Work" of Piazzi Smyth, Vol. III., page 148.
36. "Our Inheritance," page 97.
37. Sir G. Wilkinson also had "proved" that the upper well was only for workmen to leave the Pyramid by.
38. "Pyramids and Temples," page 12.
39. Discipulus, page 41.
40. Acts 7:22, 38.
41. "Morning Post," Oct. 22, 1927.
42. The references to Josephus are in his "Antiquities of the Jews," XII. 5, 1, and 9, XIII. III. 1, 2, 3; "Wars of the Jews," I. 1, 1, and VII. X. 2, 3.
43. The others in this section are all to "Hyksos and Israelite Cities." There is also a short account of the Temple in "Speaker's Commentary," in the notes on Isaiah 19:19, 40.
44. Page 20, "Hyksos and Israelite Cities."
45. Page 20, "Hyksos," etc., and Josephus, 42.
46. Josephus, 43.
47. "Hyksos," page 19.
48. "Hyksos," page 20.
49. "Hyksos," page 27.
50. "Hyksos," page 27.
51. "Hyksos," page 27.
52. "Hyksos," page 21.
53. "Hyksos," page 21.
54. "Hyksos," page 20.
55. Discipulus, page 39.
56. Discipulus, page 27.
57. Mr. Edgar, page 6, New Folder, page 2 old.
58. Broadcaster, page 18.
59. "Morning Post," Oct. 19, 1927.
60. Discipulus, page 58.
61. Discipulus, page 30.
62. Mr. Edgar's old, page 1.
63. "Anon," page 2, and Discipulus, page 60.



### Boy's Hands

SOMETIMES it's only shadows  
When mother says it's dirt;  
But I know it's only shadows,  
'Cause I scrubbed them till they hurt.

I don't know where they come from.  
My father says that he  
Sometimes used to have them  
When he was small like me.

My mother never has them;  
Her hands are always white;  
But just 'cause boys are different  
To scold me isn't right.

Sometimes it's only sunburn;  
Then dad and mother grin;  
But I know it's only sunburn,  
'Cause it's in, in, in.  
*R. K. Gordon, in the Canadian Forum.*

### Marcia's Sweet Revenge

MARCIA'S blue eyes filled with tears and her lips quivered. She gazed down at her ruined pansy bed. Ruined indeed! for early that morning "Pal," Vivian Grant's pet dog, had run over it and rolled in it. He had trampled down every one of the lovely purple and yellow pansies.

"And Vivian did not try to call him off, she just laughed at him," Marcia said bitterly; "because of our quarrel, my poor flowers suffered." Taking a broken blossom in her hands, the little girl sobbed, "Poor, darling, broken blossom, some day I will have my revenge."

A week passed by, a lonely week. Marcia missed the companionship of her next-door

neighbour, little Vivian Grant. And Vivian, too, was lonely, for day after day she would wander about the yard, glancing wistfully over to Marcia's home.

One day Vivian threw a note over the fence. It read, "Let's make up, Marcia, please."

But Marcia did not answer the note. She was still grieved over the ruined pansy bed.

But, nevertheless, Marcia was thinking of that note that afternoon. She glanced about her dismally. She was tired of playing with the pet kitten, and the playhouse under the lilacs was not inviting to the lonesome little girl. She wondered if Vivian was as lonely as she. Going to a corner of the yard, Marcia peeped through a hole in the wooden fence. Then she said aloud, "Mr. Timothy's cow has broken through the fence and is entering Mrs. Grant's garden."

Marcia expected to see Pal come tearing around the house and chase the cow back to her

proper pasture. But no Pal appeared. Then Marcia remembered. Early that morning, Mrs. Grant, Vivian, and Pal had gone to the country to spend the day with Vivian's grandmother.

The little girl took another look. The cow was nearing a round bed at the edge of the garden. In this bed Vivian had planted her favourite flowers. The cow was heading for it.

Marcia began to smile, "It's Vivian's turn now; her flowers will be ruined."

A little voice inside of Marcia whispered, "It is your revenge, and revenge is sweet."

But Marcia was not happy as she saw the cow coming. Softly she said: "I should chase that old cow from the garden; she will trample down the flowers and vegetables. Mrs. Grant sells her vegetables. She needs the money—poor Mrs. Grant. She has worked so hard in her garden, it will be too bad if it is ruined."

Tender-hearted little Marcia was already weakening. She seemed to see the ruined flowers. She could see the lines of care creep over Mrs. Grant's sweet face.

Inside of a minute, a little girl had climbed the fence and was chasing a red cow from a certain bed of flowers. Afraid of the big stick flourished in Marcia's hand, the cow fled back to her own pasture.

As the little girl was climbing back over the fence, she heard a voice call, "Marcia, oh, Marcia, please wait a minute. We saw

### "Sunbeam" Portrait Gallery



*Dorothy Greacen.*

you chase the cow from the garden."

A little figure came hurrying toward Marcia, and a big black and white dog came pell-mell against the fence. Pal poked a cold nose into the little girl's hand and wagged a friendly tail.

"Marcia," Vivian exclaimed, "we want to thank you for saving our garden." Then she hung her

head. "I'm so sorry Pal ruined your pansies, I am going to give you my prettiest plants." Two big brown eyes gazed pleadingly into two blue ones, "Let's be friends, Marcia."

Patting Pal's shaggy head, Marcia smiled happily. "Let's," she replied, and to herself she added, "This kind of revenge is sweet." N. THEESFIELD.

## Our "Sunbeams" Corner

My dear "Sunbeams":

I've just had such a bright idea! You remember my telling you about the album which contains all the photos and snaps that our "Corner" friends send? Well, I have been thinking what a pity it is that you cannot all see it, for so few of you are able to visit me and share the joy of looking through it. So I have thought of a plan whereby you will all be able to see some of the snaps and photos in my album. I have picked out the clearest ones to be published in "Our Corner" every fortnight, so that all of you can collect a little portrait gallery. Won't it be nice?

This is what I suggest that you do. Make a tiny little book with some pretty paper, decorate the cover and write on it "Our Sunbeams." Every time you get your copy of PRESENT TRUTH cut out the photo and paste it in your little book; then you will have a "Sunbeam" snap-album all your own. It won't be quite so good as mine, though, because there are several snaps in mine that are not clear enough to be published. If you wish to see those, and they are well worth seeing, you must come to see me one day.

Summer is coming quickly now, and we have a big work to do. It is only three months before we invite those hundred little East End children to spend a day on Stanborough Park with us. I don't think any of you want to

disappoint them, do you? But we shall have to work very hard if we are to carry out our scheme. Several encouraging letters have reached me, however.

Alice Reeder writes: "I have planted some sweetpeas in my garden, and am hoping they will come along nicely; when they are out, I hope to sell them and send you the money to help give some of London's poor children a happy day." Can you imagine how glad that letter made me feel, also those that came from Harry and Jack Pain? They said that they are selling wood, half the proceeds of which are going to missions and the other half to our outing scheme. Isn't that splendid?

Miss Duffield has very kindly sent five shillings for the scheme, and yesterday's post brought one shilling each from Monica and Nigel Druitt and sixpence from Hazel Pulley. If you add that together with Valerie Rowland's threepence you will find that it comes to seven and ninepence. Quite a nice little sum, but we have to get something like £13, so we have a lot more to do. Let us work hard and not disappoint our little East End friends!

We are having a printing competition this time. It is a very special one. Can you guess what the prize is? You can't? Well, I shall have to tell you. It is a chinchilla rabbit. So try very, very hard, and don't forget to say whether or not Mother and

Daddy will allow you to have the rabbit. The kind person who has given us the rabbit is Mr. Kinman, the father of one of our youngest "Sunbeams," Joyce Kinman.

This is the verse that is to be printed:

" 'Tis loving and smiling, forgetting to frown—

O, that is the way to Womanhood town!

'Tis by keeping bad thoughts and actions down—

O, that is the way to Manhood town!"

Good-bye,

MIRIAM PETAVEL.

### Results of Story Competition No. 8

*Prize-winner.*—Dorothy Eyre, 6 Fairleigh Drive, Leigh-on-Sea.

*Honourable mention.*—Vera Nash (Croscombe); Arthur Charles (Swansea); Beatrice Keen (Windsor); Dorothy Gibbs (Kettering); Dorothy Kirby (Southampton); May Cornish (Beckenham); Willie Slow (Kettering); Millicent Bryson (Glasgow); Agnes Clarke (Perth); Barbara Coupland (Hull).

*Those who tried hard.*—Harry Groom (Kilby); Harry Pain (Lincoln); Mary Prior (Swansea); Brian Hardinge (Gorleston); Elita Nash (Croscombe); John Griffiths (Tonypandy); William Copey (London); Esther Bull (Shepton Mallet); Albert Saddington (London); John West (Leeds); Mons Munson (Sudbury); Frances Gilbert (Rhondda); Violet McPherson (London); H. Ayres (High Wycombe); Evelyn Clarke (Mexbro); Winifred Preece (Hereford); Ernest Mountain (Bristol); Florence Moore (Southport); Martha MacDonald (Southport); Lillian Trotter (Edinburgh); Dorothy Bon-sall (Nelson).

*Winner of painting prize.*—Violet McPherson, 27 Verbena Gardens, St. Peter's Square, Hammersmith, London, W.6. Age 15.

### The Present Truth

and Signs of the Times

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