

HANDS OFF THE BIBLE!—See page 6

PRESENT TRUTH

AND SIGNS of the TIMES
THE NEWS INTERPRETER



Dropping the Pilot.
SEE PAGE 8.

Thousands to-day are "dropping the Pilot" from their lives. Shipwreck for them is inevitable.

Topical Press

Current History

Happenings of the day
from all parts of the world



THE committee of leading clergymen and doctors appointed by the Archbishop of Canterbury at the 1920 Lambeth Conference to study the question of spiritual healing in the church has now issued its report. It is a document of considerable interest, dealing as it does with "the use with prayer of the laying on of hands, of the unction of the sick, and other spiritual means of healing." Four general principles were laid down by the committee, as follows:—

"1. The chief work of the Church in regard to disease is: (a) To develop in all its members a right attitude of confidence, love, and understanding towards God; and to train them to approach all questions of disease both for themselves and for others in this spirit. (b) To bring together those who care for the soul and those who care for the body in co-operation. (c) To insist on hygiene and plain living as part of the ordinance of God.

"2. The Church must sanction methods of religious treatment of bodily disease, but in doing so must give full weight to the scientific discoveries of those who are investigating the interrelation of spirit, mind and body.

"3. It is not the function of the Church to apply its means of restoration if no higher end is sought than the recovery of bodily health. Indeed, to do this would gravely compromise the meaning and purpose of the Church's rites and sacraments. No sick person must look to the clergyman to do what it is the physician's or surgeon's duty to do.

"4. Whatever the means employed by the Church, emphasis should be laid upon the primary purpose of deepening the sense of fellowship with God secured for us in Jesus Christ. Whether the sick person throw off the sickness or not, the work of the Church will have been effective if he has thereby found truer peace of spirit and a more real knowledge of the uplifting presence and power of Christ."

TOWARDS the close of 1923 Scotland had another chance to vote herself "dry," but the net result was a gain for "the trade," ten areas which voted "No Licence" or "Limitation" in 1920 having returned to "wet"; while

not a single new area went completely "dry." The sole gains which the "dry" party had to place against the trade gains were two licensed areas which adopted Limitation resolutions, and three Limitation areas which voted for Further Limitation. The trade's net gain was seven areas.

ONE of the twenty-five dinosaur eggs, discovered by Mr. R. C. Andrews in the Gobi desert, Mongolia, last year is to be put up for auction. Age rather than freshness is its virtue and the authorities of the American Museum of Natural History, who are its present owners, "guarantee the egg to be between ten and eleven million years old"! Compared with this lengthy period the Bible estimate of four thousand odd years would make it seem almost new-laid, but where science clashes with the Bible it is always safer to choose the wisdom of God.

REFLECTING the improvement of conditions in Southern Ireland is the reduction of the Free State Army from 50,000 to 20,000 men. General Mulcahy is, however, retaining a large proportion of

officers so that, should emergency arise, there would be no dearth of trained men.

COMPLETE returns of foreign trade for 1923 show that Great Britain increased imports by 9.4 per cent, in all valued at £1,098,015,585, and increased exports by 7.6 per cent, with total value of £885,901,350.

WHILE during the twelve months ending November, 1922, there were 680 strikes in Italian industry and agriculture, affecting 522,354 men, and resulting in the loss of 7,336,393 working days, during the twelve months ending November, 1923, there were only 156 strikes affecting 52,604 men, and resulting in the loss of 246,975 working days.

By the use of the harmless gases xenon and krypton it has been found possible to take photographs of parts of the body which hitherto have been quite invisible even to X-rays. When inhaled they render the lungs and windpipe opaque to the rays and so allow these organs to be photographed.

EVENTS OF 1924.

Jan. 2nd.—OVERFLOW of Seine causes serious floods in Paris.

of the Separatist movement in the Palatinat.

Jan. 3rd.—DISCOVERY of Tutankhamen's sarcophagus in the Luxor tomb.

Jan. 10th.—LOSS of submarine L.24.

WRECK of the French airship Dixmude located south of Sardinia, 120 feet below surface.

Jan. 11th.—M. VENIZELOS becomes Prime Minister of Greece for the fourth time.

M. VENIZELOS returns to Greece.

Jan. 12th.—BREAKDOWN of negotiations between the railway companies and the Associated Society of Locomotive Engineers and Firemen, making a general strike probable.

Jan. 8th.—PARLIAMENT re-assembles.

Jan. 9th.—DEATH of Dean Wace.
MURDER of Herr Heinz, head



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SPEEDITIS

The disease of the modern world. A hundred hands are warning men to stop and think. But on they go—Whither?

By Orva L. Ice

"Look at that man's wheels wobble," said my wife as we drove one Ford up behind another. I naturally looked at the wheels of the car. I did not expect to see a man on wobbling wheels. But men are on wheels to-day as never before. Walking is almost a forgotten exercise. Every man rides everywhere. He starts out in a pram and he goes wheeling through life—baby carriage to kiddy-car to tricycle to roller skates to bicycle to motorcycle to Ford to Buick to Cadillac to Rolls-Royce, and then the final ride in the hearse itself ends the life of—shall we say Mr. Wheeler?

The reason his name is not Mr. Walker is because walking is too slow. Everybody is in a hurry. "More speed," "Give 'er the gas," "Let's go" are the expressions of travel to-day. Yesterday you remember: "Gid-dap," "G' long, Betsy," in a dusty highway where the dust travelled faster than the traveller.

Look over the list of ancient speeders. Not so ancient in point of time as in point of speed. Here is Jehu; "driving like Jehu" was breaking all records not so long ago. But to-day, who would care to ride with that heavy-mailed warrior in his lumbering, two-wheeled chariot!

THE RUSH DISEASE.

The label of the age is "Rush." "Can't wait," "Hurry," "Haven't time" are characteristic expressions. Men, like headless horsemen, are galloping madly off in all directions. It is so in business, in politics, in morals and religion, in dress and—I was about to say the common walks, but I'll have to change it to the common runs of life. Short cuts and abridged methods are everywhere in demand. Men are wanted who can raise the dust out of industry. The longest way round may be the sweetest and safest but it is rarely ever taken.

The mad, headlong hustle and bustle of the age is getting to be a disease. Disease is its proper term, for the world is far from being at ease. Rest, calmness, quietude—they are strange words in our ears. The doctors note the modern trend, in high blood pressure, neurasthenia, nervous prostration, and insanity, recommending sanitariums, retreats, and rests.

Since the days of catnip tea, doctors have labelled many new found diseases, such as appendicitis, tonsillitis, peritonitis, gastritis, but the



most common "itis" yet unnamed is "Speeditis." The whole world has it. To test if any in your family have the disease, go tramping through the house, some morning when breakfast is late, crying in staccato fortissimo: "Hurry! Hurry!! Hurry!!!" If you feel your blood racing, and your nerves jumping, you have it. If any of your family get excited, they have it.

THE DAILY JUMP.

A closer diagnostician will be able to recognize it without the above mentioned provocation. Burning the candle at both ends by staying up late the night before and having to arise early to get off to work, Mr. Commuter has it all timed. He can sleep until seventhirty, arise, shave, wash, dress, and, by a burst of speed, swing on the tail end of the seven-forty-two, crowd into a dairy lunch, and without respect to Dr. Fletcher, bolt down his bacon and eggs, and black coffee, reading the news all the time, and sit roundly on his office stool at eight o'clock. His nerves get off tension about 12:30, all ready to get high strung again dodging traffic going to lunch. He strides into the café. A steak pie is rushed out to him. It is swallowed, thanks to the coffee. He is in the office again at one; home in the evening. His wife reminds him, "The lawn needs mowing"; "You were going to put up the pictures to-night"; "I wanted you to carry this bottled fruit to the cellar"; "The landlord was over and wants you to be sure and bring the rent over this evening." He had meant to wash and clean up the car. Things crowded in. A compromise is reached by a hurried dressing and rushing off to the cinema. Home late again. The same round of hurry next day, and every day. He must work every day to keep up with the Jones' He is racked and unnerved every day trying to keep up appearances and keep down expenses. He feels many times as if he would like to rush off to some lonely island, where not even a Robinson Crusoe had trod, and let the rest of the world go by. But he can't. He is a victim of "Speeditis." Nellie, his wife, has it too, but she doesn't notice it so much. She keeps her aspirin handy.

ON THE DOWN GRADE.

Is it fatal? Frankly, I think any good doctor would say that it

is. It is wearing away the stable, settled nerve reserve and fibre of the physical world. It is rankling even the remnant of morality in the spiritual world. Criticizing a man's morals by saying, "He is leading a fast life," is only to say he is a victim of "Speeditis." The taint of the disease, like the hay fever pollen, is scattered everywhere; in the "movies," novels, dress, art (so-called), and the woof and warp of the modern social fabric.

If it is not fatal, it is at least a symptom, an evidence of fatality. It is true that this age is marked by an increase of speed. It is equally true that increased speed is not made on the upgrade. This increased speed is a sign that the world is running downhill, not uphill. And what lies at the foot of this hill, every sound thinker knows, is the valley of destruction.

How far the inroads of "Speeditis" reach is easily seen. There is no family circle to-day. It is the sewing circle, or the ladies' aid, or the club, or the circle around the card table, or the lodge, or the theatre party, or the dance. No time to read the Bible. No time for prayer. No thanksgiving at meal time. How many there are who rush through the whole day and never think of God once! "Speeditis" is not only fatal to the physical world and temporal life; it is robbing the world of its birth-right to eternal life.

Fatal or not, "Speeditis" is more. It is significant. It is a

sign of the last days. Twenty-five hundred years ago God told the prophet Daniel that at the time of the end "many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Take time to be holy. You pass this way but once. Let the world rush on. Search the Scripture. Search your heart. Take time while "it is called to-day," for "it is the last time."

THE PRECIOUS NAME

I KNOW of a world that is sunk in shame,
Where hearts oft faint and tire;
But I know of a name, a precious name,
That can set that world on fire.
Its sound is sweet, its letters flame;
I know of a name, a precious name—
'Tis Jesus.

I know of a book, a marvellous book,
With a message for all who hear;
And the same dear name, that wonderful name,
Illumines its pages clear.
The book is His Word, its message I've heard;
I know of a name, a precious name—
'Tis Jesus.

I know of a home in Immanuel's land,
Where hearts ne'er faint nor tire.
And His marvellous name, His own dear name,
Inspires the heavenly choir.
Hear the melody ringing, my own heart singing.
I know of a name, a precious name—
'Tis Jesus.

—J. W. Chapman.

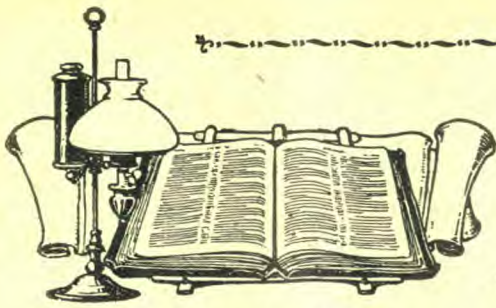
The Saviour's Corner

His Personal Message to You



Cassell & Co.

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:31-33.



Our Bible Service Dept.

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.

"The Abomination of Desolation"

"What is the abomination of desolation referred to in Matt. 24:15 as standing in the holy place? A.K."

By comparing this text with the parallel passage in Luke 21:20, 21 we see that the "abomination of desolation" refers to the Roman army that desolated Jerusalem in A.D. 70, about which a prophecy is found in Dan. 9:26, 27.

It was an abomination to the Jews to have the Romans with their standards of sun worship invade the sacred precincts of their temple.

Christ instructed His followers that the sight of the army around Jerusalem should be to them the signal to flee from the doomed place. But the rejectors of Christ would not believe that He only could bring them peace, and knew not the time of their visitation. Luke 19:41-44.

The Son of God visited them with mercy and power to deliver them from sin, but they refused His salvation. When the judgments of God were at their door they knew it, but with a blind optimism and vain hope they fought against the fate that their sins had merited—perishing at last at the hands of the Romans whom they had previously incited to crucify their only Saviour.

What a warning their experience brings to all! Things "spoken of by Daniel the prophet" are still occurring. "Whoso readeth, let him understand" is a vital message for to-day.

"The Creator of Evil"

"In what sense is God the creator of evil as stated in Isa. 45:7? M.V.D."

"THERE is no power but of God: the powers that be are ordained of God." Rom. 13:1. "He giveth to all life, and breath, and all things." "In Him we live, and move, and have our being." Acts 17:25, 28.

Human wisdom cannot deny the

above statements, as science can in no way account for the origin of matter, energy, or life.

"Evil," in the verse cited in the question, has no reference to the origin of sin, but means the punishment that follows the wrong use of God-given power and opportunity—as peace results from the right use of the gifts of God. This is seen by considering the connection in which the expression occurs.

Jeremiah in later times was sent to tell the people that God, Who made everything, had given the kingdoms of the world to the king of Babylon, whom He called His servant. Jer. 27:5, 6. Through that king He brought evil, that is, war, on the city called by His name because the people rejected His Word. And through the prophet He declared that the same evil for the same cause will come to all nations. Jer. 25:8, 29-32. "For when Thy judgments are in the earth," Isaiah had said years before, "the inhabitants of the world will learn righteousness. Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly." Isa. 26:9, 10.

That men and nations reap what they sow is emphasized in Scripture and proved in experience. We read: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10. "Great peace have they which love Thy law." Psa. 119:165. "There is no peace, saith my God, to the wicked." Isa. 57:21.

The evils that result from rejecting the Word of God, and which are the causes that bring the judgments of God, are set forth in the indictment found in the book of Amos; namely, abandoning the worship of God in the rush for dishonest gain; "falsifying the balances by deceit;" increasing the price of wheat, the people's food, and selling "the refuse of the

wheat;" oppressing and selling the poor for silver; spending the ill-gotten gain in luxuries and wickedness. See Amos 2:6, 7; 8:4-6; 4:1; 6:3-6.

They "put far away the evil day." But it came and brought the destruction of the wicked. And "the poor of the people, which had nothing," were given the vineyards and fields previously possessed by their oppressors. Jer. 39:10.

When the Babylonians who were given power by God to bring evil on Jerusalem, misused the power bestowed upon them, the hand of God wrote their doom on the wall. But long before that evil night, God had inspired Isaiah to foretell that He would give power to Cyrus, king of Persia, to bring darkness and evil on Babylon because of her sins. On the other hand peace was foretold for Jerusalem if in affliction the Jews would learn righteousness.

A Constant Prayer

USE me, my Saviour. . . . Here is my poor heart, an empty vessel; fill it with Thy grace! Here is my sinful and troubled soul; quicken it, and refresh it with Thy love. Take my heart for Thine abode; my mouth to spread abroad the glory of Thy name. Never suffer the confidence of my faith to abate, so that at all times I may be enabled from the heart to say: "Jesus needs me, and I Him."—D. L. Moody.

"Jesus knows every scar of sacrifice you bear, and loves it. For it tells Him of your love. He knows the meaning of scars, because of His own. The marks of sacrifice cement our friendship with Him. And the nearer we come to fellowship with Him in the daily touch and spirit the more freely can He reach out His winsome Spirit through us to His needy children."



HANDS OFF THE BIBLE!

Why we do not want theological professors tampering with the Word. The perils of the "Shorter Bible."

By Robert B. Thurber

NOT long since, the Christian world was pained or delighted—according to the viewpoint—by the publication of a Shorter Bible. The daring shorteners contend that there is much in the Bible as it has been, that is unnecessary and wearisome, even objectionable. Anyway, they argue, it is more sensible to have the best of the Book in a convenient form for general reading as literature.

Now there is nothing out of the way in taking excerpts from the Bible, putting them in modern speech without doing violence to the original meaning, and printing them in *de luxe* editions. But such are not *The Bible*, no matter what qualifying words are placed before the time-honored title of our God-inspired Book. They are Bible parts, and when understood to be such, have a mission in attracting readers to the ancient and original edition. But the Shorter Bible is specifically designed—either by the compilers or by a greater power behind them—to lead away from the Book of our fathers rather than toward it. And time will show that it will accomplish that very object with millions of Christians.

EXPURGATED, NOT SHORTENED.

Understand that the Shorter Bible is not a concentration of the longer Book. There is a concentration of the Bible; and it is found within its lids. It is the Decalogue. Also a combination of the books of Genesis and Revelation, which relate respectively the

stories of the beginning and the end of all things, constitute a noteworthy epitome of the teachings of the Bible. But this new book—with a small *b*—that is being foisted on the church is not that. It is an expurgated edition. There is something offensive—to the curtailers—in the longer Book, and this has been purged out.

In the room next to my office is a huge tome of a dictionary which contains every word in the English language that the lexicographers know anything about. I consult it when I want the last word on doubtful meanings and pronunciations. On my desk is an abridged edition of that ponderous volume. It is supposed to have all the words essential for ordinary use. But it is very unsatisfactory. It gives me shortened definitions, which consultation of the parent volume shows to be considerably qualified. I can never be sure of it, even when it is all right. And the words that the diminisher judged were sufficient for ordinary use do not cover my particular needs at all. I want a dictionary boiled down as to cover, thickness of paper, and size of type, but not as to contents.

WRONG IDEAS FOR THE CHILD.

This Shorter Bible is an abridged edition. The abbreviators conjectured that what was left in would be all I would want or need, and that the parts left out were waste matter, rubbish; and this just because they considered it so. Who are they to dictate the spiritual food of a great religion? As well tell me what and when and

how I must partake of wholesome food.

We predicted, when the Shorter Bible came from the publishers, that it was not to be the shortest Bible attempted, only the shortest *yet*. Sure enough, the same ones who tampered before are at it again, and have now published a children's Bible to correspond with the Shorter. Of course it is shorter still. And the wee ones are to be educated to think that that is all the Bible which is worth reading. Give us a pocket Bible, a thin-paper Bible, a coverless Bible, a miniature Bible, but save us the whole Bible.

It is all very reasonable to say that before the canon of the Scriptures in their present form was closed, there was some question on the part of theologians as to just how much of the sacred writings of Israel and Christianity should be included in the list of books; and that it will do no harm now to use our judgment in sifting out some parts, as they might have done then, had they known what we do. Nevertheless, we believe that God's hand was over the putting together of the books of the Bible, and He has preserved it inviolate for centuries. We accept it by faith in answer to the witness of His Spirit to our hearts and minds, and to us "*all scripture is given by inspiration of God, and is profitable.*"

The Book was built up by adding to it as the need grew. In the early ages, God speaking in nature and directly to the soul of man, was sufficient for a guide. Then when mankind turned from the

close reading of natural objects to pictured and printed letters and words, God wrote His Word with His own finger in ten laws on imperishable rock.

With the Decalogue as a nucleus, the Law-giver added other parts to elucidate it, for the more men broke it the less able they were to discern in it the whole truth. So He surrounded it with bye-laws to interpret it, biographies of men and women who followed or flouted it, songs and proverbs and epistles of men who loved it, prophecies of seers who studied it, and the life of the only One Who ever lived it perfectly. Then the great Bookmaker closed the canon with the revelation of John, the antithesis of Genesis, and in its closing sentences pronounced a curse upon those who should add thereto. Surely the God of heaven inspired the length of the Bible as definitely as He inspired its contents. To-day it has an appeal for all men, of whatever bent or liking—the scholar, the genealogist, the historian.

WHY THEY TURN AWAY.

Men are turning away from the Bible, not because it is too long, but because they do not understand it. And they do not understand it because they do not live it. And they do not live it because those who profess to be living it are not making an extension of it—making it larger—in their lives. We need to magnify it as Jesus did, not make it larger, but make it look larger. The largeness is all there. We need to see it.

To shorten the Bible is to mutilate it. You cannot change a circle and keep it perfect. If the old English form of speech is objectionable, then read a good revised version. And the same may be done if you find that some words used in the King James Version are indelicate in modern speech. There is always a way.

"But why all this fuss?" says the advocate of the Shorter Bible; "you can take it or leave it as you please. If some people want the Book shortened, let them have it." We answer that such words may be addressed with impunity to those who have not the oracles of God and the responsibility of innocent souls on their hearts; they may be thrown without challenge into the teeth of the world about secular things, but not concerning the things which God makes sacred and inviolate.

IT MAKES A DIFFERENCE.

It does make a vast difference what is published in the name of the Bible. If it did not, then He would not have said that one dot of an *i* or the crossing of a *t* would not pass from the law till heaven and earth pass away; He would not have emphasized that anyone who should subtract one iota from the book of Revelation would have his name dropped from the book of life. It seems a little thing; but a penny can hide a horse and a scholar a universe if they are near enough to the observer's eye. And by blatant advertising and insidious propaganda this anti-Bible fad is certainly looming horizon-wide in the sight of every Christian who reads and hears.

A cloud hiding the sun does not

Having carried the day in America the exponents of a shorter Bible are beginning their work in England. In the near future an English firm is to issue a "Children's Bible" which is to contain only those portions of the Bible which are "suited" to young minds. Such an action is clearly playing into the hands of the Higher Critics.

change the fact that the sun is still there; but if the cloud is always present and people open their eyes never to see anything else, it is very easy to convince them before long that the sun is not, was not, and never will be, behind it. The Word of God never can be abridged in actuality; but that fact is not clear and certain to those who have been taught to respect scholarship above revelation and faith and who are never permitted, because of modern advertising and selling methods, to catch a glimpse of the Book as God wrote it. And further, the would-be judges who produce the smoke screen are held accountable to Heaven for the light that thousands might have seen but for the obscurity; and it is the duty of those who know that the light shines for all mankind, to dissipate the darkness if they can, and let the rays of truth gleam forth.

DISGUISED INFIDELITY.

Moreover, the very group of men who are seeking to mutilate the body of truth by amputating

some of its members, are administering deadly drugs to the vital organs still left alive by them, with the seeming hope of absolutely changing its whole inherent, peculiar teachings. The shortists are the identical men who are steeped in religious evolution, who scout miracles, disbelieve in the inspiration of Scripture, doubt the story of creation, scoff at the virgin birth, and ridicule the second advent of Christ. It is a short Bible indeed which leaves out the plan of salvation, the very essence of Christian teaching, the foundation of the church.

A "convenient" Bible looks innocent enough, and the makers of it are doubtless not aware of its hidden significance. But we do not hesitate to say that any tampering with the Bible in any way is diabolical in its origin and extremely dangerous in its leading. And because its advocates are well-meaning makes it the more serious, for who is so fervent a propagator as the one who has honest convictions of right on his side?

It is time for all lovers of truth to take a firm stand on the Bible as it is. We need every verse of it. Can you omit a psalm, when every one of them teaches some essential truth and all appeal to the poetic mind? Can you leave out a single proverb, when each one is a facet without which the flash of the diamond is dimmed? Can you slight a biography when the unrecorded incidents of the Christ life are foreshadowed in every one? Can you reject a repetition as needless, when the Great Teacher finds His greatest success in inculcating truth by "line upon line," "precept upon precept," "here a little, and there a little"?

Hands off the Word!

"As a Man Thinketh"

MAKE yourselves nests of pleasant thoughts. None of us yet knows what fairy palaces we may build of beautiful thoughts, proof against all adversity; bright fantasies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—John Ruskin.

Dropping the PILOT



Because they have thrown the Pilot overboard "The Wesleyan ship and the Calvinistic ship and almost every other church craft have been sailing through the stormy seas of doubt in recent years. . . . Already the dark waters of doubt are rushing in."

By Varner J. Johns

FROM within the portals of the church has come the call to apostasy. Modernism, like an immense octopus, has fastened its slimy arms on many a sanctuary once enshrouded with the light of heaven. Where the truth of the Word was proclaimed in power by the pioneers of Protestantism, there the sacred Book is degraded, despoiled, defamed by their descendants. The gods of evolution, self-righteousness, false theology, have been fashioned from beneath, have been purchased at the devil's booth by men of the "cloth," and have been established within the sacred bounds of the church. "These be thy gods, O Israel," has sounded forth the challenge of modernism to the Christian church, and like Israel of old, the church is dancing to the jazz of worldliness around the golden calf of apostasy.

The Wesleyan ship and the Calvinistic ship and almost every other church craft have been sailing through the stormy seas of doubt in recent years. The jagged rocks of higher criticism have torn

through the massive timbers of faith in God's Word. Already the dark waters of doubt are rushing in, while brave men on deck are sounding forth the clarion call for the salvation of the ship. Many a leader in Israel, with the fidelity of a Moses to the faith of our fathers, now stands with the tables of the law uplifted as a standard before the people, and sends forth an appeal to repentance. In a recent number of "Bob Shuler's Magazine" are words worthy of the sober thought of every lover of the Word of God. Coming as they do from a prominent minister pleading for the salvation of his own church, the following quotations are deeply significant as signs of our times.

"With a grief that would not remain silent, we have watched during recent years the sure attack of the faith of our fathers from within the very church they founded. Rationalism was once a horrid name to churchmen. Ministers arose and whetted their swords for battle, for the rationalist was the known and recognized foe of the church. To-day, this same rationalism is cloaked and gowned, standing within the pulpit and ministering in the name of religion. The programme of these rationalists is simple. Israel is to be possessed not by an armed invasion. These forces have found a simpler and even more certain way. They have decided to defeat Israel by commanding her. They are becoming her captains, her generals, her leaders.

"We of the Southern Methodist Church now find ourselves counting the bishops who are still standing like rocks for the old faith, and we are rather pressed to name more than two or three. . . . Our church is being delivered undoubtedly. There is no great commotion about it. It is silent but sure. It is not a conquest of noise that the foe has planned. It is a gradual and almost unconscious taking over."

CRUCIFYING THE WORD.

The Lord Jesus, in looking down through the centuries to the days just before His second coming, with divine omniscience, pictured the faithlessness of the so-called faithful in the words, "When the Son of man cometh, shall He find faith on the earth?" The faith of our fathers has been well-nigh banished from the world

—yes, and from the church; for the church these days, with her pleasure-seeking, form-loving, faithless character, is not far removed from the world. As the leaders of the church have exalted the red flag of rationalism, so the church has lost her power in breaking the bands of sin. As we read of our modern "bishops" crucifying the written Word on the cross of infidelity, we are reminded of the days gone by, when the high priests, the bishops of yesterday, rejected the Incarnate Word.

The quotation continues: "Our Sunday school literature has the taint in evidence. Our mission board has virtually gone over, body and soul. . . . Christian education is fast becoming a joke. . . . The Methodist Church may go to defeat and all signs point that way at present. The great Northern Baptist Convention may strike foul weather, and her mighty keel grind against the rocks of destruction. Only a few months ago the split started that is certain to break her to pieces. Other churches may permit the foe to occupy their citadels and bind their strong men; but God will still go forward. *My prediction is that not a generation remains between this day and the formation of a mighty body of believers, the strongest and most powerful that ever shook the world. Call them fundamentalists or whatever you please, they are massing from the rivers even to the ends of the earth. They are ready to break with any and all denominations when the call of God shall sound. They will not abide the presence of that foe who would cut the Old Book to shreds, depose Jesus Christ from His throne of deity, and rob the heart of man of the mighty change known as the new birth and taught by the fathers whose eyes were fixed on the cross and whose messages never wandered far from a fountain of blood.*"

"Sound an alarm in My holy mountain," was the appeal of the prophet of Israel, as he wept over the sins of his people. Surely no more heinous sin can be imagined than the betraying of the Word of God with the kiss of hypocrisy. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of

God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" Heb. 10:28, 29.

GIVE THE ALARM, NEVERTHELESS.

Let the cry of alarm bring division in the church, separate brother from brother, if need be—yes, alienate friend from friend; but let it be sounded; else the vengeance of God will not be stayed against the abomination that is committed in the church. How few there are who dare to take up the trumpet of truth, brave the disfavour of prelates and dignitaries, and sound forth the call to repentance! Hopeless, indeed, seems the task

"God will preserve Him a church that stands for the Old Book in its entirety; that battles for the deity of Jesus Christ in the completeness of that doctrine; . . . In such a church I can work and pray, preach and be happy. And there are tens of thousands like me. The name of that church matters little."—*Dr. Shuler in "Bob Shuler's Magazine," Nov. 1922.*

of reformation. The closing words of Dr. Shuler's appeal are of special interest.

"God will preserve Him a church that stands for the Old Book in its entirety; that battles for the deity of Jesus Christ in the completeness of that doctrine; that preaches a salvation of blood, a new birth that is followed by a gracious experience of conscious relation, of sonship, of spiritual growth and Holy Ghost experience that evangelises the world in the name of Jesus Christ, driving back false doctrines and stubbornly standing before every foe that would pull down Golgotha or lessen the meaning of our Lord's victorious coming from the tomb. In such a church I can work and pray, sing and shout, preach and be happy. And there are tens of thousands like me. The name of that church matters little."

"That does not mean that I am quitting the Methodist Church. The Methodist Church has not yet

quit the Lord. I quit when she quits."

GOD HAS A CHURCH.

The Infinite One has "preserved Him" just such a church, with just such a message, for just such a time of apostasy. Into all the world with a mighty message of Bible truth that church has gone. Thousands of Indians from the mountain lands of Peru have responded to the story of the cross, have laid aside the stained garments of immorality for the pure robes of Christ's righteousness, and are rejoicing in the commandments of God and the faith of Jesus. Thousands of head-hunters from the New Hebrides have been transformed by the power of God, and are passionately hunting souls instead of heads. From the frozen lands of the north to the deadly plague lands of Africa, into the strongholds of heathenism, into the very citadel of Satan's power, the glad news of salvation has been proclaimed. And the men who have gone forth into the darkened lands beyond, as well as the mission board which directs their efforts, are one hundred per cent loyal to the Book of books.

A SOLID PLATFORM.

Jehovah calls that church His "remnant church," and characterizes it as a commandment-keeping church. "Here are they," says the Lord of hosts, "that keep the commandments of God, and the faith of Jesus." No surrendering of the ancient strongholds of faith by this company, for they keep "the faith of Jesus" and hold fast the eternal principles of truth. Not without a struggle are the landmarks of faith preserved, for the powers of darkness direct their rapid-fire guns against such a people who seek to uphold that law, which so perfectly mirrors the divine character. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

This church stands for the Old Book "in its entirety." The story of the manifestation of infinite power in creation's work is accepted as authentic and divinely inspired, while the God-dishonouring doctrine of evolution is wholly repudiated. The Lord Jesus
(Continued on page 14.)

The Home Corner

Conducted by "Naomi"



Growing Old with a Young Heart

A GOOD many of us have forgotten that we once were young, and that we felt and acted much as young people do now.

But it was my lot a few days since to fall in with a man who, no longer young in years, still remembered that he had once been a child, and who was still interested in the things that children love to do.

I overtook this man on the street just as we were passing a rather high and steep bank of sand and clay. Three or four small boys were engaged in running imaginary railway tunnels and excavating equally imaginary cliff dwellings.

The man I overtook at this point was an entire stranger to me, and I was equally unknown to him, but glancing first at the young engineers and then at me, and seeing that I also had my eyes on the boys, the stranger smiled and remarked, not, "That is what *I* used to do," but, "That is what *we* used to do."

And I, smiling not only at the recollection, but because of his smile, replied, "Yes, and we enjoyed it too." And my new friend said, "Indeed we did."

And then we passed on, chatting as freely and familiarly as if we had known each other for years. After walking thus together for some distance we parted, he going his way, I mine, probably not to meet again in this busy, bustling world; but each, I am sure, felt just a little younger because of having for a few moments turned

back in memory and sympathy to our childhood days.

Our years keep right on, no matter how we feel about it, but we do not need to be as old as our years. We can at least keep our hearts and sympathies young. We can encourage, not dampen, the enthusiasm of childhood and youth, and in so doing will, in mind at least, be keeping ourselves young.

Thank God for the children,

The Better Way

It is better to trust than it is to fear,
It is better to smile than frown;
It is better to take your burden up,
Than to cast your burden down.

It is better to watch than it is to sleep,
It is better to fight than yield;
It is better by far to die at your post,
Than to flee from the battlefield.

It is better to pray than it is to faint,
In the midst of life's alarms;
It is best of all to know that beneath
Are the everlasting arms.

—R. F. Pechey.

even if they are sometimes thoughtless and boisterous. The world would be a dreary place without the children, nuisances though they sometimes seem. They may dig down the sand-banks, litter up the streets, obstruct at times the pavements, annoy us with their skates and scooters, almost knock us over with their bicycles and in their games, but God bless the children! Life would hardly be worth living without them.

C. P. BOLLMAN.

Your Mother: Do Not Forget—

TO manifest an interest in whatever interests or amuses her.

That, though she is old and wrinkled, she still loves pretty things.

To make her frequent simple presents, and be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her your full confidence, and never do anything of which you think she would disapprove.

To make her a partner, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from the shoulders that have grown stooped in waiting upon and working for you.

Never to intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement, or for a little trip to the country, or to the city, if your home is in the country, as

frequently as possible. — "Success."

Learning His Lesson

HERE, I think that will do," said John, as he took a shovelful of ashes out of the stove. "The pan isn't empty, but it's near enough; nobody will see it. If I can get the shop swept in about five minutes, I can finish that story I'm reading before anyone comes."

The shop was swept very much as the stove had been cleaned. The open spaces presented a good appearance, but out-of-the-way corners and the places underneath boxes and barrels told a different story. However, John said it was "good enough." The story was finished, and the paper hidden out of sight before the clerks arrived. Then Mr. Willis, the proprietor, came in, bade them all "Good morning," glanced around the shop, and went into his private office. Presently he called John. "Take these letters to the office as soon as you can. They will be just in time for the nine o'clock mail. Come right back."

John hurried to the office as he had been bidden, but having deposited the letters safely, saw no reason for haste. Indeed, he even indulged in a game of football before returning to his work. When he entered the shop again, Mr. Willis made no comment on his tardiness, but remarked, "Well, John, I've almost learned my lesson."

John stared. "What lesson, sir?"

"Why, the one you've been teaching me!"

John was more puzzled than ever, and all day long he wondered what lesson he could possibly teach Mr. Willis. Next morning John's work was done speedily and no better than the day before. Mr. Willis came before the clerks, and sent John on an errand. When he was gone, the gentleman, with a quiet smile, began to investigate the corners that John thought "nobody would see." When he returned, Mr. Willis said, "John, I told you yesterday I had almost learned my lesson. To-day I know it thoroughly. Would you like to hear it?"

"Yes, sir."

"You have been teaching me how well I can get along without you. I thought the stove needed cleaning and the shop needed

sweeping every morning, but it seems they do not. So I shall not need you any longer than this week."—*Selected.*

Our Sympathy Circle

Dear Home Folk:

SOMEHOW it seems that young people these days are less willing to appreciate their homes. Don't you find it so? There are so many outside pleasures to lure them away that we should do everything in our power to make our homes the supreme attraction. The "house-proud" mother, however, will never be able to retain the interest of the younger members of the family, as was very forcibly impressed on me while visiting the home of an acquaintance some time ago. I remember that as we were chatting, the son and daughter returned from business. With a hasty apology my hostess hurried away to answer their knock, taking two pairs of slippers with her in order that the young people should change their shoes before entering the house! They had hardly stepped inside the door before mother was saying, Don't crease that cover, Don't disarrange those cushions, Don't put that there, and a whole host of other "don'ts." I noticed they left the house immediately after the evening meal! The mother complained to me afterward that she could not understand why Leslie and Freda would never stay at home. Poor blind creature! She was destroying her own realm, smashing it to pieces with the cudgel of "house-pride." It was a good home spoiled—too good to enjoy. These two young folk were not even allowed to entertain desirable friends, and because of a little extra untidiness, indoor hobbies were out of the question. Who was to blame for their unwillingness to remain indoors? The answer is apparent. Dear mothers, we must guard against this home-wrecking menace. Our homes must be *homes*, not boarding houses. Let us make them clean, sweet, peaceful havens of happiness, where young and old can associate, and comfortably and harmoniously spend the leisure hours.

APPRECIATION!

I'm sure you would like to see

another of the letters I have recently received. It reads as follows:—

"Dear Naomi,

"I thought you would be pleased to hear from me with regard to a recipe for 'Nut Fancies' which I saw in the Holiday Number of PRESENT TRUTH. I tried it with good success. The cakes were delicious, and very palatable.

"Personally I wish to thank you for your interesting page and helpful hints. They certainly help one in household matters.

"Yours sincerely,
"H.G."

APPLE SNOWBALLS.

Almost everybody relishes a pudding containing apples. Here is a good recipe which sounds and tastes very seasonable. It will meet with the whole family's approval. Try it, and watch the smiles of satisfaction pass from one to another round the table.

Ingredients.—To each apple allow 1 tablespoonful of rice, $\frac{1}{2}$ pint of milk and water mixed, 1 teaspoonful of moist sugar.

Method.—Simmer the rice in the milk until all the milk is absorbed (a good pinch of salt should be added to the rice and milk, and if liked, 1 tablespoonful of sugar to every pint of milk). Pare and core the apples, keeping them whole, fill the centre of each with sugar. Cover with the rice and tie each ball in the corner of a pudding cloth. Put into boiling water and boil gently from forty-five to sixty minutes. Serve with sugar.

HELPFUL ITEMS.

MOST likely you have noticed when washing a woollen jumper or sports coat, that there is a tendency to stretching over the shoulders. In order to prevent this sew firmly, from the neck to the top of the sleeve, one or two pieces of fairly wide tape.

STRANGE as it may seem, the sticking propensities of glue are greatly increased by the addition of milk. The durability of furniture, etc., mended with this mixture is much greater than when glue alone is used.

"NAOMI."

"THE thing to do is hope, not mope;
The thing to do is work, not shirk."

PAGE ELEVEN



A True St. Bernard Story

THIS St. Bernard lived in Switzerland. His name was Santo, and he belonged to an innkeeper up in the mountains. One wild, stormy night when he was lying by the hearth fire apparently asleep, and his master and mistress were taking their ease because they knew no guests would come on such a night, Santo suddenly jumped up and insisted on going out. His master tried to dissuade him, saying, "No, Santo, you do not want to go out such a terrible night as this; see how the snow drifts, and how the wind blows!" But Santo grew much excited, and in spite of all persuasion got out and started down the mountain road as fast as he could go, and as if he knew exactly where he was going.

About two hours later he returned, almost exhausted, with a baby lashed to his back with a piece of harness. You can imagine how amazed the innkeeper and his wife were, and how quickly she took the baby and warmed and fed him. The man roused the neighbours, who followed Santo, now restlessly waiting for them. With such things as they could carry to help those they knew they would find in dire need, they waded

The Children's Two Pages

Conducted by Muriel Stockford

through the snow two miles to a gully road, where they came upon an overturned bus from which the frightened horses had run away. There they found, huddled together for warmth, seven people, including the baby's father and mother. You can imagine how happy they were to know that the baby was safe. The innkeeper and the neighbours

succeeded in getting all the travellers back to the inn, and so Santo really saved all those lives.

Now how did Santo know, in the first place, that there was trouble somewhere? Shut your eyes and think, before you read the next line, and learn that what made him prick up his ears and insist on getting out was the sound of the pounding of the runaway horses' hoofs, which his keen hearing caught, above the roar of the storm. He had before associated that sound with trouble, and his instinct made him go to the rescue.—*Marion Coon, in "Our Dumb Animals."*

The Habits of the Land Crab

IN Fiji and other Pacific islands the natives have an ingenious plan of capturing the male crab, although latterly he has become exceedingly wary, and the scheme does not work out so well as it did at first. The native goes out in the late night, and when he hears a crab at work he climbs up some fifteen or twenty feet—the tree is generally a hundred feet high or more—and ties a large wisp of grass round the trunk.

The crab, having finished his

work, hurries down to his partner for a feed, travelling backwards as usual. When he comes to the treacherous clump of grass, thinking he is once more on mother earth, he lets go his hold of the tree, and, of course, goes down smash, breaking his legs and getting stunned, to fall an easy victim to the native boys who come round with their baskets in the morning. The whole of crabdom apparently regarded this as a mean trick when it came in first, and they are now very circumspect on their expeditions, so that few are caught in this way.

In his hole the land-crab makes himself a comfortable bed of coco-nut fibre, and he makes the material up so well that the native women burrow for it, as it is found useful for many purposes—pillow-stuffing, the making of cushions, pads, and other modern toilet "fakings" which they have now picked up from the towns. But if the crab suffers from burglarious visitations, he retaliates when he gets the chance, which he does in the case of white traders and planters. Settlers in Fiji at first blamed the natives when they missed their spoons and forks, crockery, boots, and other things lying about the house, but eventually it was found that the crabs had been walking off with them, evidently taking a selfish fancy to anything portable and novel they see, whether eatable or not.—*Selected.*

Bible Hunting Band

This week we're going nutting. See how many KINDS of nuts you can find in the Bible and make a list of them. Feb. 6th is the day by which they must reach me. M.S.

What Is Smoke?

IF we look at smoke through a magnifying glass, we find that it is really just tiny pieces of unburned coal, stuck together with an oily stuff that comes from the big black chunks in the furnace or stove. This is such a great waste of coal that many thoughtful men are trying to find a way to stop the smoke from floating away and to use it again.

On a bright day the smoke goes straight up toward the clouds, because it is light enough to rise, but on rainy days the dampness joins the tiny flecks of coal and makes them so heavy that they cannot go high at all. Sometimes the smoke settles in heavy fogs, which makes the air hard to breathe. This damp smoke covers furniture in houses, making dark, greasy stains. London has many such smoke fogs.—*Bell E. Palmer.*

Something for Tiny Tots to Make

BAKING-DAY is a delight in most homes—especially the toffee-making time! Here's something you can make yourself while mother is cooking the useful things.

PEPPERMINT CREAMS.

All you need is half a pound of icing sugar, the white of one egg, half a teaspoonful of water and a little essence of peppermint.

Crush all the lumps out of the icing sugar, and sift it carefully. Whip the white of the egg just a little and add enough of it, with the half teaspoonful of water, to make a stiff paste. Now add your essence. Dust a pastry board with icing sugar, and roll out the paste until it is about a quarter of an inch thick. Then cut it into little rounds. If mother hasn't a cutter that is tiny enough, borrow her wedding ring—if she'll let you! If she won't you could make square creams instead of round ones.

Of course, if you don't like peppermint use orange or lemon juice. In that case you won't need any white of egg. Be sure you get the paste stiff enough.

A Sweet Answer

ONE day a little girl in a white frock, and with a great bunch of flowers, passed by a boy who was playing in the dusty street. Somehow the sight of the dainty figure stirred the spirit of mischief in the

boy, and suddenly a handful of dirt struck the edges of the white dress and fell upon the pretty kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she would cry. But instead, a smile broke over her face, and taking a flower from her bunch, she tossed it to the boy, who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head and his cheeks reddened under their tan freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

What a changed world this would be if everybody, young and old, were as wise as this little girl! How quarrels would go out of fashion if for angry words we threw gentle answers back.—*Selected.*

Results of Mouse Hunt

EVERYBODY seems to have made a very thorough hunt for mice in the Bible—so thorough that nine boys and girls found the most. So the tiny book will have to go to the one whose list is clearest and neatest and that is Margaret Horspool who lives at East Dereham, Norfolk.

The other eight who found six mice each are: Elita Ethel Nash (Croscombe); Frances Powell (Worthing); Iris Burtenshaw (Worthing); Gordon Clee (Leeds); Robert Taylor (Boston); Glen Bunker (Plymouth); Ceri Davies (Port Talbot) and Bob Hughes.

The following found five: Arthur Cannon (Pontypridd); Mary Wylie (Kilbarchan); Clara Ellis (Leeds); Norman Benwell (Reading) and Willie Slow (Kettering).

These found four each: Maurice Warren (London); Clifford Thomas (Hanley) Doreen de Carteret (Bristol); Edgar Hyde (Luton) and George Matthews (Luton).

Walter Lewis, who lives at Pateley Bridge, Yorkshire, found three.

Well done, all of you! M. S.

“No artillery kills an enemy like love.”

Our Competition Corner



ENOUGH scissors have reached me this last week to stock an ironmonger's shop for a fortnight! All sizes and shapes they were, from “dad's wall-papering scissors” to tiny nail-scissors, and even one pair of “sissers!” at least, that's the way they were labelled. Really, I never saw such a queer collection! Still, some were ever so good, but others

! This week, by way of a change, we'll have an easier subject—the prettiest jug in your home. That gives the tiny tots a chance, too.

There are lots of “Happy Returns” to wish this week. On New Year's Day Vera Smith, who lives at Newcastle, was 6 years old; four days after that Doreen de Carteret was 10; on the 24th Elsie Throssell will be 11, and the day after tomorrow Uncle Arthur will be—

well, older than he is to-day! So we must say “Many Happy Returns” four times over this week.

I had the loveliest photograph from Elsie Pratt the other day and such an interesting letter with it. Talking of letters reminds me that I'm still hearing of Christmas joys in Our Corner. A letter came this week from Tom Irving telling what happened when he sent his card. Here's a little bit of his letter to me:—

“I received a Christmas card from Alfred Moore in Stratford, and I sent greetings to Charles Poor in Dover and got a nice box of chocolates and a long letter in return. I thank you for sending me his address. It is nice to make friends.” Feb. 6th is the date for your jugs to arrive. M. S.

RESULTS OF SCISSORS COMPETITION

OVER TEN:
Wilfred Berry age
13 NOTTINGHAM

TINY TOTS:
Iris White age 9
BOURNEMOUTH

Dropping the Pilot

(Continued from page 9.)

Christ is regarded as "the only-begotten Son of God," and as the One "Who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by Him, and for Him." Salvation through the blood of Christ, the new birth, growth in grace, and a true Pentecostal experience are cardinal doctrines in this church. The Bible is its standard of faith, and the Bible is regarded as God-breathed, Heaven-inspired truth. "All scripture," they believe, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16.

The church that exalts the truth of the Bible must, of necessity, repudiate every error, expose every deception. The relics of paganism and a pseudo-Christianity, which cling so tenaciously to church creeds, must be cast aside along with the falsisms of modernism. The veneration of images, infant baptism, Sunday worship, and all other customs born in paganism and cradled and reared by an apostate church, must be and actually are eliminated from the creed of the remnant church that meets the standard of God.

In a word, the church of Christ must take the Bible as its one standard of truth. If the Word declares that "the seventh day is the Sabbath of the Lord thy God," the true church will not seek, by hook or crook, to make "seventh" mean "first." If the Bible pictures baptism as a symbol of the burial of the old man of sin and a resurrection to walk with Jesus in newness of life, the true church will not seek to cover up the significance of the burial, in trying to defend that child of tradition, sprinkling. Nor will the church of Christ call any Bible truth non-essential and seek to evade a "Thus saith the Lord" in order to avoid controversy with men.

A TRIUMPHANT MESSAGE.

As we near the close of this earth's present sin-cursed history, the great controversy between light and darkness, truth and error, righteousness and unright-

eousness, will intensify a hundred-fold. With supreme efforts, Satan seeks to draw the veil of darkness and deception over a lost world. But the message of truth must encircle the earth. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." There is but one church, which, in its repudiation of error, its exaltation of every truth, marches forward under the banner bearing the inscription, "The commandments of God, and the faith of Jesus." The Lord will eliminate from that church all who cling to hidden sin. God will have a converted people, a praying people, a commandment-keeping people, a faithful people, carrying forward His work in these days of almost universal apostasy. The name of that church does not matter. The power and the purity, the fidelity and the fortitude, the real worth and the vital experience of that church are the supreme essentials. In this church every lover of Bible truth can "work and pray, sing and shout, preach, and be happy," and all because it is standing securely on the eternal foundations which God Himself has provided, and clearly presented in His Word.

Questions for Parents

As parents our responsibility was never so great. The enemy was never so determined in his efforts against our children. It was never quite so hard for our children to be good. The enemy is studying the situation day and night, and it is only as we are prepared moment by moment that we can hope to win the battle.

Our children are watching our every act. They are studying the very intents and purposes of our hearts. We cannot deceive them.

We can best lead them to a new experience by experiencing in our own hearts a reconversion to God. Too long has there been halting and compromising. The children are puzzled. They are unable to recognize proper standards. Let us as parents who believe that the end of all things is at hand, take our stand with no uncertainty. The boys and girls will follow in our footsteps, for they are stepping where we step. May God help us to step decidedly and with conviction, and to lead the children day by day away from the awful precipice of sin.

Let us pause and ask ourselves a few candid, heart-searching questions.

Do we begin the day in our homes with prayer?

Do we take the time to pray and to read with the children?

Are we providing the children with good books and encouraging them to read them?

Do we know our children, or are we blind to their faults?

Do we overlook little irregularities until they become fixed habits?

Are we keeping our feelings and temper under control in all our dealings with our children?

Are we refraining from gossip and criticism in the home?

Are we living with our children, entering into every little experience that touches their lives, and safeguarding them from temptations that they are not able to withstand?

Do we realize that the children are in the habit-forming period, and that each experience has its influence upon character building?

If we have come short in any of these matters, may God help us to improve the future and co-operate with Him in the carrying out

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of His programme for the children.

To-day is our day of trust. Tomorrow is our day of reckoning. May we prove true during the days ahead.

MRS. HIRAM NELSON.

Start !

THERE'S art in a start.

Every good thing has waited for years, perhaps for ages, and only for a starter.

The good things in our life have

FAITH

If I could feel my hand, dear Lord, in Thine
And surely know
That I was walking in the light divine
Through weal or woe ;

If I could hear Thy voice in accents sweet
But plainly say,
To guide my trembling, groping, wandering feet,
"This is the way,"

I would so gladly walk therein, but now
I cannot see,
Oh, give me, Lord, the faith to humbly bow
And trust in Thee !

There is no faith in seeing. Were we led,
Like children here,
And lifted over rock and river-bed,
No care, no fear,

We should be useless in the busy throng,
Life's work undone ;
Lord, make us brave and earnest, true and strong,
Till heaven is won.

S. K. BOLTON.

waited in the same way, perhaps are still waiting.

The art of a start is this: Just *begin!*

Don't wait to feel like it, for you won't.

Don't wait for circumstances to compel you, for they won't.

Don't wait till it is easier, for it never will be.

If the thing ought to be done, *start it*, and start it now.

Begin to-day that long-deferred task; enter upon that spiritual undertaking; assume that responsibility from which you have shrunk; launch out upon that far journey from which you have held back.

That is half of the art of life: *start!*—*Selected.*

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The Breaking of the Day

By ARTHUR W. SPALDING

THE day has not yet come. The night for ages has spread its shades over the earth. The deeds of night have been current. Men have hated, have killed, have betrayed. They have debased the image of God in which they were made, and ended by denying His Fatherhood.

Yet God left not Himself without witness, nor did He abandon man to his fate. When first the shadows of the kingdom of sin fell over lost mankind, a gleam of hope was given in the promise of God that the Seed of the woman yet should triumph. And when the midnight was come, then through its blackness beamed that Light which lighteth every man that cometh into the world.

Jesus Christ brought in righteousness to cast out evil; He provided peace to antidote strife; He made love to supplant hatred. He gave hope for despair, cheer for gloom, life for death. He is the Light of the world. Until He came, men sat unsolaced in the shadow of a perpetual tomb. In vain their eyes strained for a dawn that could not come. But in His advent our Lord Jesus solved the question whether there should be eternal night. "In Him was life, and the life was the light of men."

"And the light shineth in darkness; and the darkness comprehended [overcame] it not" Because His people failed Him, Jesus did not bring the eternal day at His first coming. But He established here the light of His life, His salvation, to combat the darkness of sin and death. Moreover, He promised, when He went away, He would come again to complete His work. And when He comes, with Him will come the everlasting day.

We cannot doubt His Word that He will come again. To doubt that would be to doubt that He had come at all. And to doubt that He had come at all would be to doubt salvation and the love of God. No more can we doubt that He will come at the time He declares He will. With His own lips, as well as by the mouth of His holy prophets, the Lord Jesus has proclaimed the signs that shall mark the nearness of His coming. The most of those signs have been fulfilled and by them we know that His coming "is near, even at the door."

The night wrestles with the day. Earth groans beneath the lashings of the powers of darkness. But the mighty combat staged between right and wrong is silhouetted against the dawn. Christ is coming! The day is near, the day that shall wipe the last sorrow from the face of the universe and usher in everlasting joy.