

PRESENT TRUTH

AND SIGNS of the TIMES
THE NEWS INTERPRETER



*Ho, everyone that thirsteth, come ye to the waters,
and he that hath no money; come ye, buy and eat; yea,
come, buy wine and milk without money and without price*
Isa. 55. 1.

Current History

Happenings of the day
from all parts of the world



UNDER the heading, "Our Unfinished Task," "The Missionary Review of the World," quoting from "The Continent," gives the following significant facts:

Africa contains 42,000,000 Mohammedans.

Of the 3,600,000 people of Madagascar, 3,000,000 are heathen.

Siam, "Kingdom of the Free," has 87,000 Buddhist priests and 13,000 Buddhist temples.

Multitudes among the 340,000 Indians of the United States still believe in the old pagan faiths of their ancestors.

Of the people of India, 216,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are animists, and less than 5,000,000 are Christians.

In the Philippine Islands there are 300,000 heathen animists, 500,000 Mohammedans, 1,500,000 independent Catholics and 8,000,000 Roman Catholics. The population as a whole totals about 11,000,000.

China still has more than 300,000,000 adherents of heathen religions.

More than 118,000 Shintoist temples and shrines are to be found in Japan. Buddhist temples total more than 70,000. These two religions number at least 72,000,000 of the 77,000,000 people.

EVIDENCE of a prayer abundantly answered is the record of the China Inland Mission since its commencement sixty years ago. In 1865 Hudson Taylor, on his way to establish the Mission, wrote on the fly-leaf of his Bible: "Prayed for twenty-four willing, skilful labourers at Brighton." The Mission's report up to the close of last year shows "more than 2,000 missionaries sent out in sixty years, of whom 1,134 are still on active service in fifteen provinces, besides Chinese Turkestan and the borders of Mongolia and Tibet; £3,000,000 received and used in the work; present stations, 258; out-stations, 1,764; chapels, 1,518; hospitals, 13; dispensaries, 91; schools, 545; paid Chinese

workers, 2,211; voluntary Chinese workers, 2,150; churches, 1,165; communicant members, 64,350; baptized in 1924, 5,779; baptized since commencement of work, 104,820."

SPEAKING at Coonoor recently, the Governor of Madras paid the following gratifying tribute to missionaries of the Gospel and to mission work in general. "I sometimes think," he said, "that we who stand outside are not sufficiently interested in mission work and do not pay sufficient gratitude to the workers. If we hear of any sudden deed of heroism or if we hear of the story of saving a life in which courage is displayed, if we hear any story of romantic adventure of exploration under conditions of great danger and difficulty, we are at once thrilled and rightly thrilled, but do we always recognize that side by side with us in our daily life are living a body of men and women who are daily leading lives of heroism, who are living far away from their homes—and in homes not always such as they would have chosen in the land of their adoption—far away from their friends in isolated posts and having none of the amenities of life? They are often called upon to meet sudden epidemics, and all this they are doing quietly and unostentatiously, year after year, giving the very best of their lives. We do not always pay to them the gratitude which we ought, and which on behalf of those outside the

mission field I am so anxious to offer this evening."

ACCORDING to figures issued by the Ministry of Health, 1923 showed a decrease in Poor Relief expenditure in England and Wales for the first time since the war. Between 1913-14 and 1921-22 the annual amount had increased from not quite £15,000,000 to £42,270,000. In 1922-23 the total was £41,930,000.

LAST year America manufactured 3,617,600 motor-cars and commercial vehicles, valued at about £633,717,628. The output for the first six months of this year was 2,173,360, and for the month of June alone 402,696. In 1914 the United States had only 1,711,339 registered motor vehicles. By 1919 the number was 7,565,446 and last year the total had reached 17,591,981.

CONCERNING the religious situation in Russia Stanley High writes in "The Christian Register", as follows: "It is significant that the people of Russia—vast numbers of them—have no less loyalty to the church than before the revolution. Persecution, apparently, has served to make the religious people even more religious. . . . The church, in Russia to-day, is keeping religion alive until that time when a less violent government will make it possible for the religious forces of the West to extend help to the Russian people."

EVENTS OF 1925

- Sept. 18.—Japanese Houses of Parliament destroyed by fire.
Death of Sir Francis Darwin, son of Charles Darwin.
- Sept. 21.—120,000 cotton-mill workers go on strike at Bombay.
- Sept. 22.—Four days' army manoeuvres begin on Salisbury Plain.
- Sept. 24.—Two killed and sixty injured in Hindu-Moslem riot at Aligarh.

First meeting of American and French Debt Funding Mission held at Washington.

- Sept. 25.—Sinking of U.S. submarine S51. 34 men missing.
- Sept. 29.—Twenty-fifth annual conference of Labour Party held at Liverpool. Proposal to include Communists in movement heavily defeated.



The Book Without a Peer

By *K. M. Adams*

THE MOST REMARKABLE PROOF.

THERE are many people in Christian lands who hold that the Bible is not what it claims to be—a revelation of God's will to men. They claim that it is merely a compilation of Jewish writings, partly historical, partly mythical. In other words, the Bible is placed on a par with the mythology and classical writings of the Greeks and Romans; it is a collection of Jewish classics. Is such a position tenable?

Compare the Bible, if you will, with the literature of the ancient Greeks and Romans. So far as beauty of expression and richness of figurative language are concerned, literary critics place the Bible at the head of the list; but this is merely a side issue. Compare them morally. It is true that there are recitals in the Bible of the wrongdoings of men; but in every case they are condemned. On the other hand, in the Greek and Roman classics, is record after record of moral turpitude, not only of human beings, but of the heathen gods themselves. And what is more, these are not condemned but condoned. These present no comparison with the purity of life and lofty moral tone set forth in the Bible. Any candid, competent critic will tell you that the plane of living set forth by the Bible is far above that of any other system. How would it be possible for the Jews, who in many cases committed most heinous crimes, to conceive in their own minds so pure a plane of existence?

Perhaps the most remarkable proof of the superhuman origin of the Bible is the unanimity of its sixty-six books. Collect all the Greek classics, and compare them. Are there differences of opinion, even opposite statements?—One does not read far to find them. There is no connection between these writings, no golden thread uniting them. The same is true of the Roman classics. On the other hand, consider the Bible. Here is a compilation of the works of more than thirty men, through nearly sixteen hundred years of the earth's history. How many contradictions can be found in it? Some claim there are contradictions; but how many of them have withstood the light of careful investigation? But look not on the seeming variances; consider the wonderful unanimity of doctrine. In how many branches of learning can we collect the writings of thirty different men through fifteen centuries of time, and get any agreement at all? It cannot be done. To-day's textbooks in chemistry have made obsolete those of ten years ago. The same is true of most other sciences. Yet to-day the Bible is read far more than it has ever been before. It is a book for all ages of time. Its sixty-six books agree as emanating from one mind, though dictated to different secretaries, and

emphasizing different doctrines. "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

AN UNLIMITED APPEAL.

Ordinary books have a limited sphere of appeal to men's hearts. A book on chemistry will appeal to a man that a history would not interest. The Bible has matters of interest for every man in all walks of life. Its appeal is universal. It speaks to the fisherman, to the farmer, to the king, the rich man, the poor man, the joyous, the sorrowing, the poet, the lover of history. It has a philosophy to baffle the most subtle mind, yet there are chapters that a child can understand. There is no man on the face of the earth for whom the Bible has not something. More wonderful still, there is no phase of human experience, no situation in which a man can find himself, for which the Bible does not give advice, instruction and comfort.

Translate the Bible into what language you will, it still appeals to hearts. This Book is found in the hands of Chinese sages; it is read in the grass huts of heathen Africa. Wherever it goes, it thrills hearts as it is read, and urges men to cleaner, better lives.

There is a field in which the Bible stands alone. It shows the way to freedom from sin. How many men realize their unworthiness, their filth of mind, their uncleanness, in the sight of God?

The desire for a better life is found in all except a very few hardened hearts. Thousands—yes, millions—have tried by their own power to cleanse themselves. They have tried to reform their own lives, but have by their struggles, only sunk deeper into the mire. Self-reform is impossible. Temporary success may come for a time; but to let go later on, means only a deeper fall. The power to reform lives comes from a source outside of man. We cannot lift ourselves by our boot laces.

SHOWS SOURCE OF POWER.

The Bible is the one Book that shows us the source of the power we long for. It makes plain the conditions under which we can receive it. Only the books of heaven can reveal how many sin-bound souls have been set free by its message, how many broken hearts have been healed. How many sinners have been converted by reading the Greek classics, such as the Iliad and the Odyssey? How many have been set free from the slavery of wrong habits by the study of the aphorisms of Marcus Aurelius? They have pleasing language and beautiful imagery, it is true, but they do not change lives. Has anyone ever heard a man testify, "Brethren, I used to be a drunken sot, beat my wife, and starve the children, but by reading the writings of Plato, the whole course of my life has been changed"? You have never heard a testimony like that and no one ever will. The Bible is a channel through which power flows to the soul. These others are at best only empty spouts, or, as is more often the case, carriers of filth and corruption.

Reader, you may not have read your Bible for years. Perhaps you have never read it; condemned it upon the word of others, without allowing it to testify for itself. You know that at times your soul has loathed your uncleanness and weakness; that you have had promptings to a better life. You, perhaps, have tried many ways to better your life, but with little or no success. Get hold of a Bible and read it. It will do you no harm, at least, and it may do you great good. It has done others good.

You may say, "Well, there are a lot of hypocrites in the church.

I wouldn't like to be one of them." True, there are hypocrites in the church, but there are far more out of the church than in it. Did you ever see a man who professed to lead a moral life, though not a Christian, and you knew he was a sham? A few counterfeit notes in circulation do not lessen the value of the good ones. It only makes us examine money more closely. A few hypocrites in the



The Moabite stone, discovered in 1868, bearing inscription corroborating the story in 2 Kings 3:4, 5. One of the many stones that testify to the accuracy of the Bible record.

church cannot hide the exemplary lives of those who are true Christians.

The Bible is the greatest need of the world to-day. If men would read it and follow its instructions there would not be the times of distress and trouble that we see on every hand to-day. This Book will ennoble every man who reads it; it can bring peace and joy to every troubled heart.

The Value of the Bible

I HEARD Dr. Griffith Thomas say in an address a year or so ago that someone took the trouble to write a letter and send it out to one hundred outstanding, successful business men. As I remember his statement, no preacher, no mis-

sionary, no Bible teacher was in the number. The one hundred men were outstanding business men; the question submitted to each of them was this: "If you were sentenced to life imprisonment and had the privilege of taking with you into your prison one book and only one, what would that book be?" The statement was that the entire one hundred replied and that about ninety-seven out of the one hundred business men, outstanding business men, declared that under the circumstances above mentioned, the one book which they would take with them into that prison would be the Bible. Does any sane man believe that a book written by man could produce such an impression that ninety-seven out of one hundred outstanding business men permitted to choose only one book for a life imprisonment would select the Bible if it were not the Word of God? I do not believe it.—C. A. Blanchard, D.D.

Scepticism a Mark of Ignorance

A SCEPTICAL attitude towards the records of the Old and New Testament is to-day usually the mark of ignorance or semi-knowledge. The leading scientists have returned in great measure to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture. Archaeology, based on scientific excavation, has demolished the assumptions and conclusions of subjective criticism, and it is not going too far to say that the archaeological discoveries of the last thirty years have, with hardly an exception, been dead against the most confident decisions of the merely literary critic and in favour of the trustworthiness of our records. The early use of writing for literary purposes in the Near East, the high state of culture and easy communication in the Abrahamic and Mosaic ages, and the accuracy of details in the Biblical narratives, have all alike been demonstrated, and the so-called "critical" route in the field of Old Testament history is as complete as it has been in the field of early Greek history.—Dr. A. H. Sayce.

"To Open the Eyes of the Blind"

Some facts gleaned from the 121st report
of the British and Foreign Bible Society

By J. Howard

FOUR hundred years ago William Tyndale completed his translation of the New Testament from the original Greek into English. Could he have been present this year at the 121st. annual meeting of the British and Foreign Bible Society, how he would have rejoiced!

In 121 years the society has issued 355,000,000 copies of the Scriptures. Each year has witnessed increased sales and 1924 was the highest in circulation and in income of any normal year in the Society's history.

This is the third time since its inauguration that the Society has been able to claim a circulation of 10,000,000 volumes of the Scriptures in one year. But when one considers that the Society now issues portions of the Bible in 572 languages it is not surprising that this Book should have such an enormous circulation.

Another stupendous work has also been accomplished by the Society, that of publishing a complete English Bible for the blind. When one takes into account the fact that a Bible in braille type contains 5,356 pages, fills 39 volumes and would occupy a shelf seven feet long, one is amazed at the labour which has been expended in order to procure the Word for the blind. And even though the Book is published at immense cost (£12 per copy) and the subsidy granted by the Government by no means covers the difference between cost and selling price, yet "any poor, blind applicant can obtain a book of the English Bible in braille type as a *free gift*, on the recommendation of some minister of religion or auxiliary officer."

Britain has the largest comparative increase in sales for last year. One million six hundred and six-

teen thousand volumes of the Scriptures were circulated in Britain, this being 217,000 more than during the previous year.

Not only, however, has the circulation increased in Britain. Reports reveal world-wide interest in, and demand for God's Word. For instance, H. M. Stanley's famous challenge to the Christians of Eng-

has undoubtedly given a great stimulus to religious thought in India, and the Society (the B.F. B.S.) which has made it its business to place it within easy reach of all, is rendering a great service to the world."

China, with its 436,000,000 inhabitants, also shared in the great advance last year. In the midst of the turmoil and strife in that unhappy land 9,500,000 copies of Holy Scripture were placed in the hands of the people, an increase of more than 1,900,000 over the previous year.

On the other hand, all endeavours of the Society to gain an entrance into Russia have failed. The Soviet Government forbids the entrance of the Word into her republics and it has been stated that the Bible is a dangerous possession to have there. Nevertheless the Society is anxious to surmount the difficulties that are placed in the way and possibly another year will show a vast improvement in the situation.

But in spite of the various hindrances with which the Society has met in the course of its world-wide work, the secretary, at the close of the year, was able

to report: "The results have exceeded our expectations. . . . We have had a record year!"

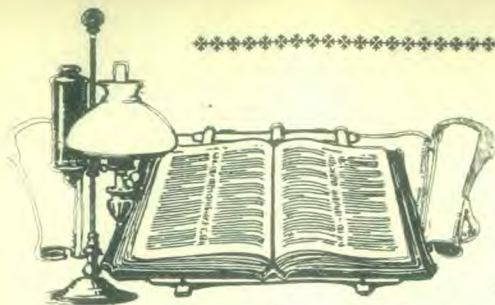
Much of this increase is due to the faithful efforts put forth by the Society's colporteurs, over 1,000 of whom laboured in all parts of the world last year.

"And what is the result of it all? No human arithmetic can measure it; it is known only to God. We have no right to claim that every one of the 10,000,000 books sold last year fulfilled its mission, but we do know enough to say that lives were cheered, minds were enlightened, souls were converted."

I entered the wonderful temple of Christianity through the portico of Genesis; viewed the art gallery of the Old Testament, with its wonderful portraits of Joseph, Jacob, Daniel, Moses, Isaiah, Solomon, and David; heard in the music room of the Psalms the keyboard of my nature struck by the skilled hands of the Spirit of God, until every reed and pipe in God's great organ of Nature responded in sympathy with the harp of David and the charm of King Solomon's moods; I walked into the business house of the Proverbs; I ascended to the observatory of the prophets, where appeared photographs of far-off events, and stars all focused upon one great Star which was to arise as an atonement for sin. Then I went into the audience room of the King of kings, and beheld a vision of Him from four different viewpoints—from Matthew, Mark, Luke, and John. I went into the correspondence room, and saw Peter, James, Paul, and Jude, penning their epistles to the world. I walked into the throne room, and saw a door at the foot of a tower; and going up, I saw One standing there, fair as the morn, Jesus Christ, the Son of God. And there I found the truest friend that man ever knew. And I discovered that the Bible, in teaching me how to live, had taught me how to die.
—William A. Sunday.

land to establish a mission in Uganda was, last year, answered by the British and Foreign Bible Society by the sending out of 68,960 volumes of Scripture, instead of the usual 2,000 copies sent in other years.

"There never was such a year as this, I believe, in the history of India," writes a missionary in that land. "Her mind is very open toward Christ and His Word." And not only do Christians recognize the wonderful results of the Bible in India, even a non-Christian paper—the "Indian Social Reformer"—recently spared room in its leading article to say: "The Bible



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.

Hard Nuts Cracked

"I have been studying the Sabbath question carefully and have come to the conclusion that the seventh day is the real Sabbath. A friend of mine, however, has shown me the following texts: Col. 2:16; Rom. 14:5; Gal. 4:10; John 20:19, 26; Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Would you please explain them? D.S."

Col. 2:16. This verse refers to meats and drinks and ceremonial sabbaths, part of the Levitical system, which were (verse 17) "a shadow of things to come." The Sabbath of the moral law, however, was not a shadow; it was a memorial. Men were to "remember the Sabbath day," because "in six days the Lord made heaven and earth." The Lord's memorials are "to all generations."

Rom. 14:5. In this chapter Paul is referring (verse 1) to "doubtful disputations". Therefore he could not have been referring to the weekly Sabbath, as this was never a point of doubt. God had made very plain His will in this matter in the fourth commandment. There was doubt, however, concerning the ceremonial observances and the holy days of the Levitical system. Some thought that these should be observed by Christians, and others that they belonged only to Jews. Paul's advice was, Let every man decide for himself. In the matter of the seventh-day Sabbath, however, that is not left for man's personal decision. God has decided that for him in those imperishable words, "*The seventh day is the Sabbath.*"

Gal. 4:10. This passage also is a reference to the ceremonial observances of the Jews, from which the seventh-day Sabbath should always be distinguished. The days and months and times and years of the Jewish system were not instituted until twenty-five centuries after the institution of the Sabbath. The Sabbath was made at the close of creation week. It was made for man, and is, therefore, neither local nor Jewish in its application.

John 20:19-26. If verse 19 is read carefully, it will be seen that the disciples were not assembled for a "Sunday service." They were gathered together "for fear of the Jews." Jesus appeared to them to assure them that His promise to rise on the third day had been fulfilled. In this connection it should not be forgotten that His disciples had "rested the Sabbath day, according to the commandment." Luke 23:56.

Acts 20:7. Notice that this was

There is no reference whatever here to a church collection. It was a personal "laying by in store" at home.

Rev. 1:10. John was "in the Spirit on the Lord's day." The Lord's day is the seventh day. (Mark 2:28.) "The Son of man is Lord also of the Sabbath." Nowhere in all the Bible do we read that the Son of man is Lord of Sunday. Indeed, there is no reference anywhere to any change in the day of rest from Saturday to Sunday.

A.S.M.

GOD UNDERSTANDS

"It is so sweet to know,
When we are tired, and when the hand
of pain
Lies on our hearts, and when we look in
vain
For human comfort, that the heart divine
Still understands these cares of yours
and mine.

"Not only understands, but day by day
Lives with us while we tread the earthly
way,
Bears with us all our weariness, and
feels
The shadow of the faintest cloud that
steals
Across our sunshine, ever learns again
The depth and bitterness of human
pain."

an evening meeting. As the day was reckoned from sunset to sunset in those times, this meeting was held on Saturday evening. Paul had been with the disciples all day, and then celebrated the Lord's Supper in the evening. On Sunday morning he walked to Assos, thus making plain that he did not consider Sunday the Sabbath of the Lord.

1 Cor. 16:2. In this text Paul tells the people to set aside a certain portion of their money on the first day of the week. That is, before they should begin the business of the new week they were to look over their accounts for the preceding week and lay aside something for the "poor saints at Jerusalem."

Can Men Remit Sins?

"Will you kindly explain in PRESENT TRUTH John 20:23? R.S."

THIS text reads as follows: "Whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

This does not mean that God has given to any human hierarchy the perpetual right to be the judges of others, for even of Himself Christ said: "If any man hear My words, and believe not, I judge him not, . . . the words that I have spoken, the same shall judge him in the last day." John 12:47, 48.

It is the Gospel message of salvation sent through the people of God that decides the destiny of souls. In the four gospels we have a record of Christ's instructions to His people, urging them to work for the salvation of sinners.

He said: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:18, 19. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24:47. "As My Father hath

sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John 20: 21-23.

His Father sent Him in the power of the Holy Spirit. (Luke 4: 1, 18.) He said: "I can of Mine own self do nothing." "The Father that dwelleth in Me, He doeth the works." John 5: 30; 14: 10. He invested His people with power to remit sins, by giving them the Holy Spirit (Acts 1: 8) and the Word of God (John 17: 14) which are "the keys of the kingdom of heaven." Thus endowed with power and authority men are sent as Christ's witnesses (Acts 1: 8) or ambassadors in Christ's stead, beseeching men to be reconciled to God. (2 Cor. 5: 20.)

We read that men are saved and glorified in the day of the Lord because they believed the testimony of God's witnesses, while those who obey not the Gospel shall be condemned. (2 Thess. 2: 8-10.) And thus the words of Christ in Mark and in John are fulfilled, when those who believe and obey are saved, and their sins remitted, and those who do not believe are condemned and their sins retained.

Christ makes plain the conditions of service in His cause—that ye be "clean through the word which I have spoken unto you," and that "ye abide in Me, and My words abide in you." "If a man abide not in Me, he is cast forth as a branch, and is withered." John 15: 3, 7, 6.

The terrible reality of this is illustrated in Jewish history. Jesus said: "Salvation is of the Jews." John 4: 22. Why? Because "unto them were committed the oracles of God," and the covenants, and the promises, and through them Christ came in the flesh. (Rom. 3: 2; 9: 4, 5.) Yet when He came, "they received Him not." Why? Because God's Word was not abiding in them. (John 5: 38.) Still they claimed, as exclusively theirs, the promises of God to Abraham. But Christ told them that their works revealed whose children they were. (John 8: 37-44.)

And the apostle warns us of a great falling away in the Christian church, when men would exalt themselves instead of God, in

God's temple. (2 Thess. 2: 3, 4.) When the church should do that, or in any way depart from its foundation principles, it would automatically cease to wield the spiritual power, or to be the pathway of blessing to the world, designed for it by its founder.

The Best Way

To escape from another flood, the men of Babel said, "Let us build a tower." To conquer the foe, the men of Israel said, "Let

us fetch the ark." To keep the eternal presence of Christ, Peter said, "Let us build three tabernacles." But the Christian, desiring salvation from the wrath to come, longing to overcome the enemy, and eager for the presence of Jesus at all times and in all places, has a better prescription. It is this: "Let us commit our souls to a faithful Creator." He has learned that trust in God is the answer to all the problems of life. —G. C. Beach, M.A.

Facts About the Bible

When first printed—who divided the chapters—
when revised—number of words and letters.

THE first complete translation of the whole Bible into English was made by John Wycliffe, A.D. 1380-1382.

THE first book ever printed was the Bible. The first Bible was printed between the years 1450 and 1455, at Mainz, by Gutenberg, the reputed inventor of printing.

FIRST New Testament printed in English was that of William Tyndale, A.D. 1525-1526.

FIRST Bible printed in English was Miles Coverdale's, A.D. 1535.

THE Old Testament was divided into chapters, as they now stand, by Cardinal Hugo, in the middle of the thirteenth century. These chapters were divided into verses, as we now have them, by Rabbi Nathan, and adopted by Robert Stephens, a French printer in his edition of the Vulgate, in 1555, and transferred to the Authorized Version in 1611.

THE Authorized Version of the Bible was "set forth" in the year 1611.

THE first Oxford Bible bears the date 1675.

THE Revised Version of the English Bible was begun in England, June 22, 1870, and in America, October 4, 1872.

THE Revised New Testament was published in May, 1881; the Revised Old Testament in May, 1885.

APOCRYPHA.—The books of the Old Testament included in the Septuagint and Vulgate, but not originally written in Hebrew, nor counted genuine by the Jews, and

excluded from the Canon at the Reformation.

SEPTUAGINT.—The Greek Version of the Old Testament including the Apocrypha and said to have been made about 270 B.C. by seventy translators.

VULGATE.—The Latin Version of the Bible prepared by Jerome late in the fourth century.

PENTATEUCH.—The first five books of the Bible.

HEXATEUCH.—The first six books of the Bible.

THE Bible is printed to-day in 578 languages, and nearly 500,000,000 people read it.

THE Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters and 66 books.

THE longest chapter is the 119th Psalm; the shortest and middle chapter the 117th Psalm. The middle verse is the 8th of the 118th Psalm.

THE longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,627 times. The word "Lord" 8,000 times.

THE 37th chapter of Isaiah and the 19th chapter of the second book of Kings are alike.

THE longest verse is the 9th of the 8th chapter of Esther; the shortest verse is the 35th of the 11th chapter of John.

IN the 21st verse of the 7th chapter of Ezra is all the alphabet except j.

THE finest piece of reading is the 26th chapter of Acts. The name of God is not mentioned in the book of Esther.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."
 Luke 21:25, 26.

This verse is a remarkable commentary on the times in which we live. In industrial and political circles men's hearts are indeed failing them for fear of those things that are coming on the earth. A crisis is near.

Nevertheless certain religionists are urging upon us the theory that a millennial era of peace and golden prosperity has begun. Scientists say that in the process of Evolution we are on the way to the "Plane of Perfection." In the political realm, where the outlook is unprecedentedly black, we are advised to hope for the best.

But the world situation to-day is one that cannot be cured by hoping. If universal peace is to come each person must be at peace with every other person, socially, industrially, politically and internationally. Are we nearer such peace now than we were fifty years ago?

THE PREDICTED SIGNS.

"As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

In answering this question of the disciples the Lord referred, in verses six and seven, to wars. Surely one of the first lessons of civilization should be peace. Has the enlightenment of the twentieth century taught this? Some thought so in 1914. Three weeks before the Great War Mr. Lloyd George said, "The nations are far too wise to fight."

But even now, after the fearful lessons of the last conflict, real peace has not come. The amassing of armaments goes on. The latest addition to our own navy is the battleship "Nelson" which cost us £7,000,000, and we are proceeding with the "Rodney" and six new cruisers. Our latest tanks travel uphill with the facility of a high-powered car; they can even cross water. Our new "Big Bertha" is an 18-inch gun weighing 147 tons and firing a shell of 3,333lb. over seventy miles. Poison gas has been manufactured of such destructiveness that one drop in liquid form on the hand causes swift and agonizing death. Other nations are even more keenly interested in the mad race for preparation.

Preparation for war means war. Ships, guns, tanks, gas, aircraft, and ammunition are not made for fun. With very little imagination what a picture of the next conflict one can foresee—shells coming from no one knows where, a hail of bombs dropping from the skies, an avalanche of tanks raining tons of the deadliest poison ever made, obliterating all trace of life.

Sir J. F. Fraser, F.R.G.S., says, "The world is in a tumult. There is not a prominent soldier who does not believe there will be another great war." Mark Prentiss, of the Bankers' Foreign Credit Clearing House, says, "The world is sitting on a volcano that may start its eruption at any time." Marshal Foch



Tanks coming through smoke-screen during recent army

THE GATHERING

Signs of the Approach

By F.

states, "And next time, remember, there will be no mistake."

INCREASED KNOWLEDGE A SIGN OF THE TIMES.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

This verse has reference to "the time of the end" and foreshadows the marvellous increase of knowledge and travel of our day. Here is a prophecy of our industrial era, for in the last century there have been more inventions than ever before since the days of Adam. But at this very time the world was to suffer unparalleled trouble. (Verse 1.) To-day this is sadly true. Trade is plagued with unemployment, strikes and lock-outs. In the last five years British strikes cost the unions alone £50,000,000, to say nothing of what they cost the nation.

THE CAPITAL AND LABOUR CONFLICT.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, . . . having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

This forecast, too, refers to the "last days". At the head of the list of sins is covetousness—love of money. Pitiless, and like a leech, the profiteer sucks the life-blood of the people. As much as 2,000% is realized by some concerns on invested capital.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are



Topical.
es. Fifty thousand men were engaged in the mock battle.

ING STORM

of Christ's Return

chapman

corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:1-8.

Somewhat similar, though more emphatic than the other, is this inspired photograph of these last days, marked indeed by tremendous wealth heaped together by men and "trusts." One means by which this excess of wealth has been accumulated is withholding from workers their just wages. Of course, many workers receive proper remuneration; the apostle refers only to the underpaid—but what a majority these form! Workmen are robbed and the public are exploited. Twelve landlords are monarchs of London, taking as an annual rental £20,000,000. One-quarter of Scotland forms the estates of twelve men. It is reported that nineteen-twentieths of the coined wealth is lying in the vaults of an apparently favoured few.

These are the conditions that the pen of inspiration described would come in the last days. In the vain hope of remedying this deplorable state of affairs over one thousand periodicals in civilized countries are advocating revolution.

The following extract from a book by W. G. Foster is a fair example of the energies of revolutionary publications: "If society is to be perpetuated the wage system must be abolished. The thieves at present in control of the industries must be stripped of their booty. . . . Only after such a revolution will the great inequality of modern society disappear. . . . He allows no consideration of legality, religion, patriotism, honour, duty, and so forth to stand in the way of his adoption of effective tactics."

A SOCIAL COLLAPSE.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

Foremost among the sins of Sodom was fornication and the Master predicted that the shameless vices of that desperate city would be a distinguishing characteristic of the world immediately before the end. To-day we see this forecast being fulfilled. Sex literature, lack of parental control, bad cinema films and the stage are the chief contributing causes of this social collapse.

Whereas a few years ago the average number of divorce cases in a term's list was 400 the total has now passed 2,000. The papers are full of accounts of murder, theft and crimes of every description.

JUDGMENT AHEAD.

Even earthly tribunals recognize the necessity for certain wrongs to be met with punishment. How much more must the God of heaven deal with oppression, incorrigible rebellion and sin? Isa. 28:21, 22 is a significant reference to the fact that Jehovah will visit the earth with retribution. Just before the World War many disasters arrested for one brief moment the careless abandonment to evil. Earthquakes, conflagrations and the catastrophe of the "Titanic" caused us to pause, but great men tried to persuade us that these things meant nothing. Then the Great War burst upon us and for awhile the world stood aghast.

More recently still these omens have been augmented. Not long ago a terrible scourge of the "flu" carried off 12,000,000 victims in a few weeks. Japan has more recently contributed to these heralds of impending doom the greatest earthquake ever recorded. Distress, starvation, and the grim struggle between Capital and Labour are manifest in all countries.

We cannot afford to ignore all these warnings which point clearly to the near crisis when Christ shall return to this earth, bringing joy and salvation for all the honest in heart, but penalty and severe judgment for the oppressor and evil doer.

There is no need for pessimism. In Christ a full and free salvation may be found. "Say unto them,

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:11.

Even the hardened sinner, the disobedient and careless, God is willing to pardon. Why will ye die? There is no need.

For redress for this world's wrongs and inequalities, no confederacy will avail. Unions, leagues and associations, however well intended, miserably disappoint us and fail because they cannot touch and change the heart. Love of God and obedience to His will is the best course and the only one that will bring universal peace.

God has purposed in the place of this sorely scarred and sin-cursed world to create a new earth wherein only righteousness shall dwell—where there will be no misery, pain or penury, no class hatred nor strife.

For this we look and long. The Saviour's return is at hand. May it be ours to share the bliss of the heaven to be.



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Christ the "Supplanter"

A Study of Psalm 16

By Mrs. E. Fisher

THIS truly "Jesus Psalm" has been called a "Psalm of Life," but death, as a preparatory experience, has also its place.

In verses one and two self-help and self-righteousness are no more in evidence. It is

1. THE RENOUNCED LIFE.

The prayer, "Preserve me, O God: for in Thee do I put my trust," is followed by the confession, "I have no good beyond Thee." In verses nine and ten the self-life finds its safest place—the grave, or "hell" and "corruption."

And are we not greatly responsible for the "not I" of Gal. 2:20? We, through the Spirit, must "mortify the deeds of the body." Rom. 8:13. Once the self-life is "hated," "denied," made "no provision" for, there is the necessary condition of "emptiness" (literal translation) out of which the "living waters" are to "flow" to others. (John 8:38.) Do we take kindly to this?

2. THE SUBSTITUTED LIFE.

Unlike Jacob, the "supplanter" Jesus offers His own life in exchange for the one which we "despise" and part with as did Esau his birthright. Can we say that, in the kingdom of grace, as in that of Nature, a "vacuum is abhorred"? One finds food for thought in the quotation—"God always seeks to ally Himself with matter. Corporeality is the end of the ways of God." "I will dwell in them and walk in them." The keeper of God's words will have the living lodgment of both Father and Son. (John 14:23.)

But will all this last? It can. The "true vine" provides that our "fruit shall remain."

3. THE MAINTAINED LIFE.

There are four channels in this psalm by which the resurrection life of Jesus is maintained in the surrendered one. Reinforcements of strength are free to us who

have Him as our "portion." (Verse 5.) If the "inheritance" covers the whole life, does not the "cup" represent the daily allotment? (Verse 5.)

The four channels through which the life passes are first, the Holy Word (or "counsel," verse 7). Second, the holy people (verse 3), third, the holy prayer (verse 1), and fourth, the Holy Spirit (verses 9-11; here represented by His work).

First, Jesus says—"The words that I speak . . . are spirit, and . . . life." John 6:63.

Second, we understand that we are to "pray one for another," "exhort one another," "bear one another's burdens."

Third, "Be instant in prayer." Ask, and the Father will give you His Holy Spirit.

Fourth: And He will guide you into all truth, even into the "path of life" (verse 11), in which we "hold on our way," and which shines more and more unto the perfect day.

Only unbelief (the result of disobedience) can restrain the power of the "New Inhabitant" out of Whom "virtue flowed" even when veiled in flesh.

4. THE PERFECTED LIFE.

Even in the old days of ignorance one praised Him Who "made his way perfect." This high note still swells—"He will perfect that which concerneth me."

And has not this life "powers of displacement," ever making more room for itself and its overflow to "him that is athirst"?

Yes, many a wistful wandering one says—"We would see Jesus." Where? In us who "die daily" on the cross, and are thus able to "speak" not only "of" it, but "from" it.

We can have the same experience as Paul in Gal. 1:16. "God revealed His Son in me," and consequently "they glorified God in me." Verse 24.

Jesus, "made unto us . . . righteousness, sanctification, and re-

demption" (which last includes the body), is now much exalted as Redeemer of our whole being. Can we, then, limit the "spirit of life, which is in Christ Jesus," to the spiritual being, in the light of scriptures such as *Psa. 16, Rom. 8: 11 and 2 Cor. 1: 9*?

Let us "personalize" the truths as they are in Jesus and which we have now studied. How are you and I going to be moulded by them? Above all, how are we to proceed upon the inward possession of a displacing, supplanting life? How it *matters* in the home, the church, the sphere of work!

Which?

THERE are sweet words and bitter words, kindly words and cruel words, words that inspire and words that kill, words that help and words that hinder. Which do you speak?

There are songs full of life and songs full of poison, songs that make wise by their wisdom and songs that degrade by their foolishness, songs that link with holy memories and ditties that only stain the soul. Which do you sing?

There are thoughts that bring to the heart the peace of heaven, and thoughts that only fill existence with fretfulness and unrest; thoughts that widen our horizon, and thoughts that narrow to the littleness of the bigot; thoughts that cultivate heart smiles, and thoughts that wither into the bitterness of a critic soul. Which do you think?

There are prayers calm, thoughtful, and confident; others careless, long and loud; prayers that lift the soul and its associates nearer heaven and prayers that only depress into deeper gloom; prayers indited by the Spirit of God and prayers that only our own fancy dictates. Which do you pray?

There is a life that blossoms wider in its usefulness every day, and another that becomes more restricted and selfish; a life that makes fragrant the barren heath over which it passes, and a life that scorches even the withered flowers; one that lends power to the weak, and one that weakens even the strong. Which do you live?

R. HARE.

What Others are Saying

Important Clippings from the Press

Fundamentals

IN his first address as President of the Wesleyan Methodist Conference Dr. John H. Ritson made the following reaffirmation of the fundamentals of the Christian faith:

"Facts show that the Bible message is unique; that, whatever inspiration may be, the Bible is an infallible guide to God, without human interpretation. I have seen it convert the sinful and lay the foundation of a Christian civilization.

"Our message is in the Bible, and as in the Bible Jesus Christ is central and all-pervasive, so He must be in our preaching.

"It is a full Christ we want to preach, remembering, as we preach Him, that the cross is central, that the cross opens the door into the very heart of God, and is the power of God unto salvation.

"We have got to re-discover the individual. Our most effective work is not in speaking to crowds or in dealing with public problems on platforms, but in leading individuals to Christ. Does a doctor going into a ward stand up and talk to all the patients *en masse*? Does he not go from bed to bed and prescribe for each patient? We have got to do the same. Our first duty is evangelism, and God forbid that we should fly off at a tangent from the great central truths! They are the rock on which evangelism is based."

Another Theory to be Scrapped?

ONE after another scientific theories are made, "boomed" and scrapped. Even the famous Einstein theory seems to be in danger. The following is from the October issue of "Popular Science Monthly":

"The Einstein theory of relativity soon may fall, and we may have to look for another explanation regarding the mysterious movements of the universe. Professor Einstein himself has just admitted it. If results obtained recently by Prof. Dayton C. Miller at Mount Wilson Observatory are confirmed, he says, it means that the relativity theory does not hold.

"For Professor Miller's results indicate the earth's motion through the ether. According to the relativity theory, it should never be possible for anyone on earth to detect this motion.

If all things in the whole universe—planets, stars, and ether—are moving at the same rate and in the same direction, the results of experiments on earth would be exactly the same as if all were standing still.

"But if the earth and other bodies were moving through stationary ether, or at different rates, then there should be a drifting of the ether in their paths that could be observed from earth.

"Professor Miller first made his experiments from an underground chamber, just as Professor Michelson and Professor Gale of the University of Chicago have been doing in tests of the Einstein theory. Like them, he could detect no motion—evidence substantiating the Einstein theory.

"Their results, however, possibly might be explained by 'ether drag.' That is, in some way heavy bodies, such as the earth, drag along a certain amount of ether in their motion, leaving the more distant ether unaffected.

"To test this, Professor Miller repeated his experiment at Mount Wilson, which is about a mile high. And here he obtained the surprising results that may contradict the relativity theory. He found a marked effect that seemed to vary with altitude."

Impossible to Unchurch Nonconformists

"THE essence of sacerdotalism is the belief that the priest has spiritual powers which other believers do not possess; he is, that is to say, vicar of God, and not merely representative of the congregation.

"That he is vicar of God is the Catholic belief, but the true Christian idea is that for due order certain men shall be set apart as ministers to perform the highest acts of congregational worship; it is seemly, it makes for due order; and yet if a layman, commissioned by the congregation, should perform such acts, as in the Free Churches to-day, we can by the New Testament only deem his conduct irregular, certainly not spiritually void. It is impossible, in the light of the New Testament, to unchurch the great Nonconformist communions of to-day."—*Bishop Barnes, in the "Christian World."*



© Anne Shriber

In Private

EIGHT of them sat at table and each flung a taunt at Dickie — grandparents and parents, sister and brother—and their missiles, though only of words, were sharp and stinging, and Dickie grew "madder" every minute.

He seemed a tough little proposition, it is true. He had pitched greedily into the feeding process as soon as he had noisily and rudely taken possession of his chair.

Grandfather and grandmother looked frowningly at him. Their projectiles began with "In my day —"

"Look at those hands!" big sister demanded of the company in general. "I'd be afraid to eat the bread they touched but Dick seems to thrive on a germ diet."

Big brother's ammunition required a big gun. He raised his voice for the mention of some "perfectly awful" thing Dickie had done that day, and Dickie's shortcomings, which were generally very short indeed, were resurrected and hammered at, one after another.

Father looked as fierce as a South Sea Islander as he said, "I'll tend to you later."

Mother wound up by saying, "I can't do a thing in the world with him," her voice a despairing plaint.

There was no such ugly trouble in the family near by, though it included a boy of Dickie's age and proclivities. For fault in the presence of the family, a quiet "Go to your room, Tommy," from his mother was sufficient.

It was true that one might have thought Thomas had been shod by the blacksmith judging by the noise he made climbing the steps, but he obeyed. One cannot expect ill temper to be wiped out magically, only that it be treated sensibly and considerately.

Dickie's mother visiting Tommy's mother on one of these occasions, appreciated the even flow of cheerful conversation that continued uninterrupted by Tommy's defection. It was so very different from the general squabble in her own home that usually followed misbehaviour by Dickie.

When Tommy's mother reappeared, and her son had dashed out-of-doors to his play, the less successful mother put her plea:

"Please tell me how you can settle things so easily. I can't do anything with Dickie. I believe he takes a pride in his successful rebellions."

"I make it a rule never to correct Tommy in the presence of others," her friend answered quietly. "Notice that tree," she continued, pointing through the window to a fine, straight little beauty. "A few months after it was planted it began to lean. I set the gardener to work. He drove a strong stake, the top pointing as directly to the sky as if a plummet had been hung as a guide from the cloud above it, and to it he fastened the young, growing thing. Not with flimsy strings that would break in a day—as inefficient as intermittent discipline—nor did he pull it violently into place, allowing others to join in the rough treatment. No, alone he tied it with

strong bands neither harsh nor confining, leaving it room to grow true to the guide, upright. My dear, a mother may be the strength that will keep the child growing straight, bound and protected by bands that will not break—truth, affection, respect. The child respects the mother who shows respect for him. One of the ways of doing this is by recognizing his one, inviolable right—correction in private."—E. M. McGraw.

"I Forgot"

"ROBERT, did you remember to take my message to Mrs. Kelsey this morning?" There was something in his mother's voice that made Robert conscious of the enormity of his offence. He had forgotten again.

"No, mother; I didn't. I forgot all about it."

"You forgot. You always forget. Will you ever remember? Just because you forgot, Mrs. Kelsey lost her day's pay. She needs every penny she can make for those children of hers. You ought to be ashamed of yourself."

"I am," said Robert meekly. "I'll go to her now and tell her it was all my fault."

"But that will not pay her day's wages."

"I can tell her it was my fault, and I can pay her a day's wages out of my own money. That's all I can think of. What more can I do?"

"I want you to remember. You forget so much that it makes you look simple. Yesterday you forgot your home-work paper. You forgot to take your shoes to the shoemaker's last night, and you left the chicken house door open again. What's the matter with you? What are you thinking about? Do you ever remember anything?"

What makes children forget? What can we do to teach them to remember?

First of all, don't give them directions when they are hurrying off, all sails set, on another mission.

One reason Robert forgot Mrs. Kelsey was that he was on his way to school and his mind was full of that and the games he had to play—all the day's activities pulling hard at him.

If we want children to remember things, we must present those

things at the right time and in the right way. Give them clear instructions when they are attending to you.

Had Robert's mother told him about Mrs. Kelsey before he was about to start off, had she told him what she was needed for, how much she needed the work, Robert would have remembered.—*Angelo Patri, in "Washington Post."*

Try Again!

You teach baby to walk by encouragement as much as by anything else. If you continually said to the timid, wavering little creature moving toward you with wavering steps, "Look out! you'll

fall!" baby might never learn to walk. When he stumbles, you set him on his feet and encourage him to try again. The same plan applies to the training and education of older children—especially timid, nervous ones. Recognition of any effort at self-improvement, of any act of unselfish service is also a valuable stimulant in the cases of children of sluggish temperaments; used in connection with some system of industrial training, it may be exceedingly effective in overcoming that apathy which is too often taken for wilful laziness. "Try again! You are sure to do it better next time," is easy to say when a child fails in any task he has made a conscientious effort to perform.—*Selected.*

Our Sympathy Circle

Dear Home Folk:

KEEPING the school children well equipped with clothing is quite a big expense for mother, as they are always losing something. Gloves especially seem to be always disappearing—either one or both get left in the school "lobby" or dropped during play, or the kiddies forget where they leave them. Let's try to help them keep their property. Measure off a piece of tape long enough to hang around the child's neck and come below the finger tips. Join an end to each glove. The gloves must be put on before the coat. When the gloves are pulled off in play, they will merely dangle by the tapes, and not be thoughtlessly thrown down and forgotten. Taken off, at home or at school, they can be hung from one of the coat buttons, or the tape twisted around the coat peg.

A working-man's shirt always wears out very quickly at the cuffs, for the simple reason that the wearer is constantly turning them back to the elbow in order to give the arm free movement. A friend of mine has adopted a particularly good method of preventing this. Make a buttonhole in the centre of the cuff. Sew a small button on the shoulder seam. The worker can then button the unfas-

tened cuff on to the top of the sleeve. The lower part of the sleeve will be just as much out of the way as when the cuff is rolled back in the usual manner.

Sometimes, usually at the beginning of the winter, we find it necessary to rearrange some of the blankets—one sleeper perhaps feels the cold more than another. On making these changes, you might find that the blanket you want to use on a certain bed is not quite large enough to allow for "tucking-in." Sew a strip of cheap calico or old sheeting to the edges of the blanket. These pieces will "tuck-in" and keep in the warmth, so long as the blanket comes to the edge of the bed.

Although the front-room ornaments have a periodical dusting, they do need a good washing occasionally if they are to be kept looking like new. Great care should be taken when washing fragile ornaments, as the tiniest chipping will spoil their value and appearance. Place an old towel in the bottom of the bowl in which they are to be washed. Wash each piece of china separately, pouring a fresh quantity of water over each one.

"NAOMI."

(Continued from page 15.)

overcome, a prayer answered or a need supplied—just write it all down and post it to me in an envelope marked T.O.A.B. Then I can tell it to the rest of Our Corner and you will have begun to throw your sunbeams a little farther than the "small corner" where you ordinarily shine. And I won't tell your name if you're too shy!

Our prize this week is a little black kitten, and next week—I wonder if you could guess? They begin with "d" and have feathers. Write and tell me what you think they are.

Guinea-pig Winner: Vera Morris, age 11 (Upper Edmonton).

Honourable Mention: Alec Gordon Jones (Wilmslow); John Coulling (London); Bessie Eke (West Ham); Daphne Rea (Wembley); Phyllis Porter (Cambridge).

Those Who Tried Hard: Elsie Pratt (Sittingbourne); William Streatfield (Wimbledon); Myrtle Ramsden (London); Ada Riley (Scarborough); Dora Taylor (Stepney); Myrtle Maxwell (Watford); John Watson (Clydebank); Freda Dale (Hove); Doris Robinson (Hockley); Joan Jessop (Kettering); Dora Williams (Ebbw Vale); Pearl Ford (West Hove); Dorothy Gibbs (Kettering); Winnie Pope (Newport); Nora Lewis (Harrogate); Gwennie Richardson (Leeds); Violet Russell (Greenwich); Myrtle White (Weymouth); Lilian Cannon (London); Ivy Earl (Brighton); Harry Kendal (Hockley); Mary Rodgers (Chesterfield); Sidney Waller (Scarborough); Harold Baker (Newport); Ernest Kelly (Badminton); Dennis Redfern (Manchester); Jessica Burrows (Barry); Russell Knock (London); Gwendolen Whitaker (Sheffield); Elsie Cowley (Liverpool); Winnie Kalupka (Wembley); H. V. Nicholls (Llandover); Walter Girling (Shipston-on-Stour); John Austin (Swansea); Ronnie Smith (Newcastle); Stella T. Forest (Hornsey). Ronnie is only five years old, and Stella is four and a half.

Keeping "Him"

A CHRISTIAN woman had committed to memory a large portion of the Bible. As she became older, she was pained to find that she was forgetting a great deal. Illness came, and finally she could remember but one verse, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." As she grew weaker, it was hard for her to speak above a whisper. The attendant saw her lips moving, and bent to see if she wished anything. She was whispering the one word "Him" over and over. All the rest was lost, but she had kept Him.—*Selected.*

The Children's Two Pages

Conducted by Muriel Stockford



Paint this picture, then pin it to the form on the next page and send it in by October 30th.

Billy's "Magic" Book A Good Idea for You

"THERE, now! Didn't I tell you so?"

Betty gave Joy a little triumphant poke and wriggled a bit nearer to the crack in the wood-shed door. The wood-shed was Billy's sanctum— forbidden ground for the twins and hence the most desirable spot in the whole place.

Just now Billy was standing by the open drawer of his "desk" engrossed in a little red book.

"It's magic," Betty whispered.

"It isn't," contradicted Joy scornfully.

"Well, I know it *is*!" persisted Betty. "Don't you know what a paddy Billy used to—"

"He's heard us!"—and with a scramble and a clatter they were gone.

* * * * *

There were plottings afoot. Anyone could tell that. You could scarcely move an inch without tumbling over the twins in conference. And as soon as you appeared—dead silence! Mother was getting suspicious, and even Daddy feared a trick—they were such mischief-lovers, those twins. But nothing happened and the plotting continued.

Really the only one in the house who need have bothered about their schemes was Billy. The

twins were inquisitive, you see—*dreadfully* inquisitive—and they wanted to see Billy's book.

It wasn't as if it had been an ordinary book. It *looked* ordinary, to be sure, but if only you could have seen the wonders it worked—! Why, only yesterday they had seen Billy go stumping down to the wood-shed fuming over a broken bat and he'd come out half an hour after just as "sweet as honey."

And that wasn't the only time, either. Last week Betty had lost his hammer, and Joy had let out his pet rabbit. A day or two before that Fred had burst his ball; and once—the worst tragedy of all—Tom had run over his puppy dog's toe.

Of course, they didn't all happen at once, these things, but the twins were counting them up. There was the day when Mother had turned out his tadpoles (by mistake, of course!) and another when Daddy lost his penknife. Betty herself had ruined his pencil and Joy had sat on his kite.

Awfully annoying things, all of them, but always, lately, the same thing happened—for a minute Billy would look all red and furious, then off he'd rush to that old wood-shed and search through his little red book. And you knew that when he came out again he'd be "as right as rain." Of course, he might advise you to be more careful, but then, you deserved that, and he told you pleasantly, anyway. But he wouldn't fume and fuss at you for days as he used to do.

And it was all through the little red book. The twins had discovered that much through the crack in the wood-shed door. But what was in that little red book? That's what puzzled the twins.

* * * * *

It was night time—a clear, warm, moon-light night—and

everything was still, everything, that is, except two little nightie-clad girls who were creeping to the wood-shed door.

"Have you got the key, Betty?"

"Of course! Here, Joy, you open it. Isn't it creepy round here?"

The door creaked, then opened, and the little girls stole inside. Creepy it certainly was in that shadowy, still moonlight. But the twins were plucky little souls and they made straight for Billy's "desk."

"It's this drawer," announced Betty, and gave it a vigorous tug.

Out came the drawer with a bang—and out, too, came the contents—nails, string, rubber, studs, screws—a messy, muddley, dusty heap on the wood-shed floor!

The girls gasped, then, quick as thought, tumbled the things pell-mell back into Billy's drawer. What a blessing it hadn't been a tidy one!

They were more careful after that, and at last, to their joy, they found it—the little red "magic" book that worked wonders.

It wasn't light enough to read then, so those little mischievous twins scurried back to bed, stuck the book safely under their pillow, and went to sleep. But when the morning came, early, *very* early, they fished out the little "magic" book and, scarcely able to open it for excitement, began to investigate.

On the front page was an index, which looked something like this:

	page
Arthur	1
Alf	4
Betty	7
Bob	3
Dad	6
Eddy	2
Joy	8
Kenneth	5
and so on.	

There was a rustling of pages, then four little bright eyes read this:

- June 4th.—Gave me half his apple when the old horse gobbled mine.
 June 16th.—Helped me chop the wood so I wasn't late for school.
 August 20th.—Brought my maths. homework so I shouldn't miss any marks.
 November 5th.—Made his bonfire in our garden when I wasn't well enough to go to his.
 December 25th.—Gave me his very best ball just 'cause I said I liked it and it was Christmas time.

Joy looked at Betty and Betty looked back at Joy.

"Whatever—?"

They hunted the book through and through, found their own pages and read Billy's record of all the tiny things they had done for him at one time and another—very little things which they'd forgotten long ago. Betty had fed his rabbit so that he could go for a swim, and Joy had held his kite while he tied the tail on tight.

Fancy remembering little bits of things like that! The girls shut the book and turned it over. What could be the idea?

"However can *that* work wonders?" exclaimed little puzzled Joy.

"Maybe it— Oh, see, Joy! Look!"

Betty was pointing to the cover of the book and Joy, looking, read, in Mother's dainty handwriting:

"BILLY'S REMEMBRANCE BOOK."

and just below was a little verse, which Mother had written too:

"If we'd notice little pleasures
 As we notice little pains;
 If we'd quite forget our losses,
 And remember all our gains;
 If we'd look for people's virtues,
 And their faults refuse to see—
 What a comforting, delightful,
 Cheering place this world would be!"

Name

Address.....

Age.....

Mother says I may (not)
 have the kitten if I win.

Then the twins understood.

"Well, if it isn't *real* magic it works just the same," Betty commented, as she hopped out of bed and began to dress.

Our Competition Corner

THE following true story has been sent to us by Mrs. E. Fisher with the hope that "it will stick fast in your memory and help you always to feel that Jesus stands ready to save you when you very badly want something not meant for you."

Once upon a time, in a lovely, happy home, there lived a little girl called Gracie. A good little girl she was, almost always. But it wasn't easy for her to be, of course.

Now, Gracie's Daddy had lots of friends and among them was a dear old man—the minister. A gentle, kindly soul he was, and Gracie loved him; you couldn't help it; all the children did.

Well, one day the minister came to tea—*such* a tea! Gracie's Mamma was the very best one in the world at tea time, you know. At least, so Gracie said, and the minister said so, too.

It was evening time when it happened, twilight, not quite dark. Mamma and Daddy were in the garden: Gracie thought the minister had gone there too. And so, softly, *very* softly, she crept to the drawing-room door, gently turned the knob, and went in.

In the window-seat, half hidden by the curtains, was the minister. You never could have guessed it; he was so quiet and still. Besides, the firelight didn't shine so far and daylight was almost gone.

So Gracie tip-toed to the table. There was some fruit left there—and a cake! Gracie knew just where it was; she had had her eye on it all tea-time.

The minister heard a rustle and looked up. Gracie was just moving round the table to where the tempting dainty stood. He took it all in in a flash; he'd been little himself once. Then quick as thought he breathed a prayer—a short little earnest prayer that Gracie might be strong enough to say "No!" to Satan who was tempting her just now.

Gracie stretched out her hand.

There are *three* "magic" Remembrance Books in Billy's house now and you never would believe what a "comforting, delightful, cheering place" it has become.

The minister almost held his breath—Would she? Would she?

Then suddenly the little hand was gone and Gracie was hurrying to the door. And the minister, listening, heard her say, as the door-knob rattled and the fire-glow danced, "Sold again, Satan!" His little, quick, quiet prayer had been heard by the Father above and the minister was glad.

That story has set me thinking. There are other boys and girls, I know, who win little victories like that. We should be so glad to hear about them. We are apt to feel, some of us, sometimes, that tiny temptations are too small to be conquered by prayer. We try to puzzle out our problems unaided; to fight our battles alone.

Maybe there are some of our Sunbeams somewhere, who don't quite know yet how to talk with Jesus and grow strong. And maybe there are lots who do! I know just how it feels—you want very much to tell someone; you're so glad. But often, somehow, you just can't. And so what might have been a big encouragement to someone is buried inside you and lost—lost, at least, as far as anybody else is concerned.

It seems to me that it's time we Sunbeams began to shine and so we are going to start a "Tell-One-Another Band" where we can pass on our little helpful experiences every week. Next time you have an encouragement—a little victory won or a temptation
(Continued on page 13).

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THE POWER OF THE WORD

By Nels P. Neilsen

ON every hand we see the manifestation of power. We feel it in our being. We behold it in Nature. We find it manifested in ten thousand ways. We wonder at the power of pent-up steam as the great locomotive with its train of cars goes thundering down the shining track. We marvel at the power of the electric current as it turns the great wheels of machinery. We stand in awe as we see the power of the elements. The thunderbolt leaps from yonder cloud, and in an instant the great tree is splintered into a thousand pieces. The deadly tornado sweeps by, and in a moment the great works of men are crushed beneath its whirl like tender eggshells. We feel the tremble of the earthquake, and, without warning, whole cities are broken down and the very foundations of the earth are shaken.

But a still greater power was manifested when the Lord created the world—a power far beyond the comprehension of the finite mind. This power was embodied in His word. He spoke the word, and the worlds were created. Says the psalmist: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Psa. 33:6-9.

SPOKEN IN THE BEGINNING.

There is wonderful power in the word spoken in the beginning. When the Lord said, "Let there be light," there was light. The word obeyed His will. When He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth," it was so. The word accomplished His purpose. Grass, trees, and fruit came in response to the word. And that same word is still causing the earth to bring forth grass and fruit to-day. That word lives and abides for ever. The lapse of time does not diminish its power. We marvel at the power manifested by the growing plant; but it is only the unfolding of the power implanted in the word spoken six thousand years ago.

Doubtless we have all watched the springing forth of the tender blade of corn in the field. We have noticed the tiny seedling pushing its way to the surface in spite of heavy clods of earth. We have seen a portion of the baked earth heaved up and held there by the tiny blade—a blade so tender that it cannot support its own weight if separated from the root. Yet it lifts a clod of earth a thousand times its own weight. From whence comes this power?—It is the power of the word spoken at the creation of the world, "Let the earth bring forth."

A few years ago, in one of the eastern cities of the United States, some university students wanted to measure the power of a growing marrow. They placed an iron harness upon it and arranged levers and weights so that they could measure its lifting power. They measured it from day to day until it had lifted five thousand pounds; then the strong harness broke, and their experiment ended. How much more it would have lifted, no one knows. But what a wonder! Five thousand pounds of power flowing through that little vine! Who can understand it? It is a manifestation

of the power of God in the word "which liveth and abideth for ever."

UPHELD BY THE WORDS OF POWER.

How can a tiny seed which is apparently dry and dead show such wonderful power?—Manifestly it is the effect of the word that was spoken in the beginning, "Let the earth bring forth." That word never loses any of its life and force; it still lives, and therefore we have the earth clothed with grass for the beasts, and the trees loaded with fruit for the sustenance of man.

The same Power which created all things in the beginning is also upholding all things to this day. He is "upholding all things by the word of His power." Heb. 1:3. Men may call it the power of gravitation; they may speak of the power of attraction; but it is none other than the mighty power of the living God embodied in His word that is upholding the millions of worlds rolling on high. The power of His word is holding and guiding each one in its orbit. The same word which created the worlds is upholding them. It is the power of the living word.

We may experience this same mighty power in our lives. By nature we are sinners. We are aliens from God. We are dead in trespasses and sins. We have no power of our own, even as the tiny blade has no strength to carry its own weight when severed from the plant. We have no strength. We are lost. But we may be born again by the power of the word. We may become new creatures in Christ Jesus. Says the apostle, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23.

We may experience the power of creation in our redemption. Not only may we be born again by the word of God, but we may also be upheld by that same word. We may be kept from sinning. He Who can uphold the worlds in space is able to uphold us and keep us from falling. We "are kept by the power of God," implanted in His word. (1 Peter 1:5.) By the word of God the worlds were created, and by the Word of God they are upheld. So by the word of God we are born again, and by the word of God we are kept. It is but a small thing for Him to uphold us, when He can uphold mighty worlds throughout the universe, each in its own sphere.

But the word of God must remain in our hearts, if we would be kept from sinning. Said the psalmist, "Thy words have I hid in mine heart, that I might not sin against Thee." Psa. 119:11. There is power in the word. It is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. But if we would be kept by the word we must also be willing to keep it in our hearts; and when we do then shall we also experience its power in our lives. It is wonderful what God can do for us if we only let Him. His mighty, creative power is manifested in the conversion of sinners, and His eternal upholding power is seen in the lives of true Christians. Have you experienced this power in your life? It is for us all. Let us accept it.