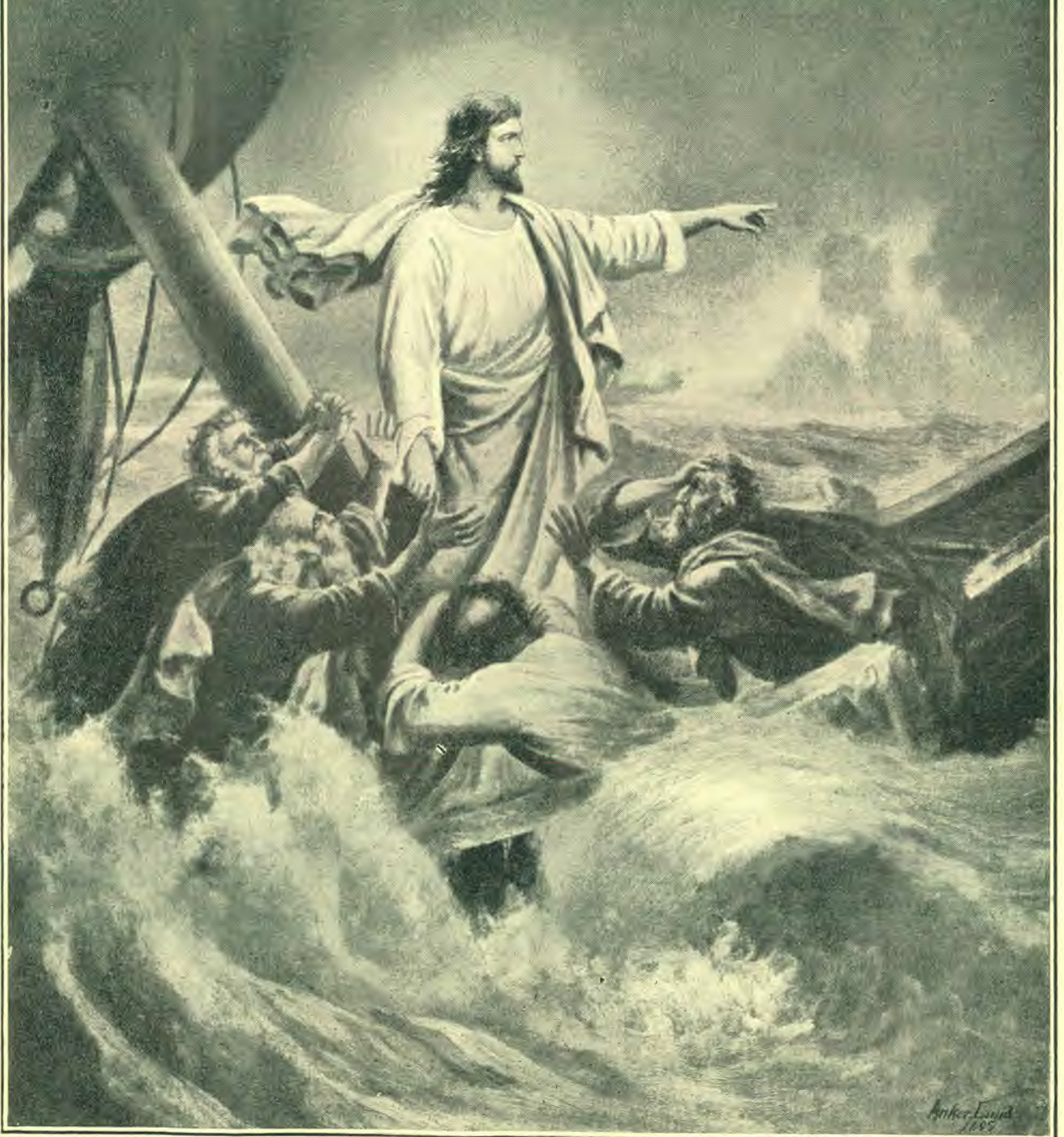


PRESENT TRUTH

AND SIGNS of the TIMES
THE NEWS INTERPRETER



Lord of the Earth and Sea

Events of the Day

Notes and Comments upon Important Happenings

What the Church Papers Say THE rejection of the Prayer Book Measure has provided the editors of Church papers with good copy and much food for thought. The "Church Times" states the Anglo-Catholic position and re-asserts that they do not desire revision until they can get all they want :

"Catholics do not ask for revision. They may look forward to some future time when revision may be both possible and desirable. But they are as clearly as ever convinced that the time has not yet come."

"We believe that the true policy for Evangelical Churchmen," states "The Record", is to do all that in them lies to facilitate the adoption of the Deposited Book with the exception of the Communion Office and its ancillary services."

The "Church of England Newspaper", in a valuable editorial, states its belief that what has happened will be for the good of the Church and the nation.

"Out of the chaos two or three facts emerge which fill us with hope. . . . The Lords' debate demonstrated how many laymen there are holding high public positions who are deeply interested in the Church and are earnestly concerned in regard to the religious welfare of the country.

"This was emphasized still further in the House of Commons. . . . The reverence and deep conviction shown in debating a most sacred subject, touching the deepest things of life, ought to make us profoundly thankful. It proves beyond dispute that vital religion still counts in our country. The heart of the nation is sound.

"We gratefully recognize and cordially acknowledge these facts. Another point worthy of note which is a gratifying tribute to the soundness of our political life is the fact that the voting cut right across all party bar-

riers. Conservatives, Socialists and Liberals were found standing side by side in both Lobbies."

On Going to the Dogs Now that it has become clear that greyhound racing is nothing more nor less than a cloak for gambling on a vast and unprecedented scale, the voices of men and women who have the welfare of the people at heart have been raised in protest against it. The Government has promised an investigation and has already issued a warning to investors in such concerns. Among the many excellent statements which have appeared in the press recently on this subject is the following from Mr. J. Compton, M.P., which we can heartily endorse :

"I have always been opposed to anything which encourages gambling among the working classes, and because this new craze of greyhound racing does encourage such gambling, under the worst possible circumstances, I am going to do all I can to stamp it out.

"The races are frequently held on Friday and Saturday evenings—the days on which the workers have their pay envelopes in their pockets. . . . and, well, if the money goes into the bookmaker's satchel and the race promoter's pocket it is not available for the wife and children who are waiting at home.

"It is becoming the custom, too, for bookmakers at these races to take bets from boys and girls of tender years. I shall not rest until the law prohibits this scandal, just as it prohibits the supplying of intoxicating liquors to those boys and girls of similar age."

Turkey's Census FOR the first time in history Turkey has taken a census of its population, revealing a total of 14,000,000. Largely owing to the removal of

the seat of Government to Angora, Constantinople has declined from 1,100,000 persons, which was the approximate figure after the war, to 669,602. Many towns in Eastern Thrace have also lost considerably since the province was returned to Turkey, notably Adrianople, where the population has dropped from 100,000 to 39,000.

Harnessing Howls RECENTLY a Russian scientist and musician demonstrated before a great audience at the Albert Hall a new and marvellous instrument which produces music from the air. His apparatus was a box containing valves similar to those of a wireless set, and by approaching his hand towards the box or withdrawing or raising or lowering it he evoked sounds at his pleasure.

The secret of it, as stated by Sir Oliver Lodge, "is nothing other than harnessing the howl with which we are all so uncomfortably familiar in the handling of wireless installations."

"There is a lesson in it," says the Rev. R. J. Campbell, D.D., in the "Sunday Express".

"Harness the howl. Take all the antipathies, selfish imaginings, discordant feelings, petty grudges and spites, mean views and ugly suspicions of everyday human intercourse, and turn them into soul-enlarging sympathies and joys.

"It can be done; it is never so difficult as it seems. The breath of God in the human soul is the real source of power, and the faith that works by love can summon forth the strains of heaven from hearts that might otherwise become the habitation of hell.

"God with us—Christ in us. In the realization of this blessed truth is all that the troubled world needs."



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THE DEFEAT OF THE BISHOPS

Protestantism Saved

By THE EDITOR

THE Romanized Prayer Book has been rejected. Though approved by large majorities in the Church Assembly and in the House of Lords, the Commons, with whom the final veto on such matters rests, have cast it out.

Episcopal labours of a generation, with all their diplomacy, churchcraft and compromise, have been brought to naught by the Protestant people of England.

Never has a Bench of Bishops received so sudden and salutary a shock. In the Diocesan Conferences, in the three Houses of Convocation, in the House of Lords, they had by their eloquence and prestige carried their plans from victory to victory. Nothing was further from their minds than a last-minute defeat in the Commons. They had even ordered tens of thousands of copies of the new Prayer Book to be printed, expecting them to be in use before the new year.

So confident of success had some of the Bishops become that one of their leading spokesmen in the House of Lords, the Bishop of Durham, had felt free to cast aspersion on the opposition by repeating the phrase he had coined about "the Protestant underworld". Quite evidently neither he nor any of his friends on the episcopal bench had any

true conception of the size or the strength of the forces arrayed against the destroyers of the Reformation.

And when the Measure was at last brought to an assembly outside the jurisdiction, and separate from the influence of the Bishops—where it could be examined and discussed by lawyers and statesmen without fear of ecclesiastical consequences—the mask was quickly torn away and the proposed legislation was shown to be nothing more nor less than an attempt to legalize Roman Catholic doctrines and ceremonies in the Church of England.

Men who had come to listen stayed to vote. They realized that they had been hoodwinked. They saw that this matter which had been advertized as an internal concern of the Church was instead of immense importance both to the nation and to the Empire. It dawned upon them how great a price they were being asked to pay for so-called peace in the Church. It became evident that a vote for the Prayer Book Measure would be a vote against the Reformation settlement, a concession to the Romanizing party: and when this became clear there was a resurg-

ence of Protestantism such as Parliament had not known for two and a half centuries. To the Bishops who thronged the Peers' Gallery it must have been at once a lesson and a revelation.

No one had thought it possible. Not a single daily newspaper in Great Britain anticipated or prophesied the result. Even the most ardent Evangelical would doubtless have felt surprised and pleased to have learned that the opposition had mustered a hundred supporters. Instead there were 238 votes cast against the Measure and only 205 in favour of it. And when the result was made known there was a scene of wild enthusiasm such as those who saw and heard it will never forget. In an instant members leapt upon the benches cheering and waving Order papers, and a roar went up from the crowd at the bar. "Protestantism is saved" cried some, as the House dispersed amid excitement such as it had not known for many a day.

Undoubtedly the air has been cleared by this historic debate. For many years there has been much uncertainty concerning the motives and plans of the Bishops. The general public has known little of the course of events in the Church Assembly. They may have noticed lengthy theological

discussions in the Daily Press concerning the provisions of the new Prayer Book, but they have not understood their import. Now even "the man in the street" has no excuse for ignorance.

Speeches such as those of Sir William Joynson-Hicks, Mr. Roslyn Mitchell, Sir John Simon, Sir Douglas Hogg and Sir Thomas Inskip made the issue as clear as the day. Their arguments were straightforward and unanswerable. They carried conviction and resurrected the dormant Protestantism in the English hearts to whom they spoke.

At the outset the question was narrowed down to a consideration of the Communion Service. All were agreed that most of the work done upon the new Prayer Book was commendable but exception was taken to the provisions relating to the Reservation of the Sacrament.

"The doctrines of the Church of Rome," said Sir William Joynson Hicks, "and any doctrines approximating to the Church of Rome are not the doctrines which were established for us by the Reformation. They are not the doctrines of our Church and there are many things done in our Church to-day that are on the Roman side of the dividing line. One would like to see many of these changes in other parts of the Prayer Book, but the real trouble is with regard to the service of Holy Communion, in the proposed authorization of the Reservation of the Sacrament, which has not been part of the law of the land or the Church up to the present moment."

Already Reservation, and even worship of the Elements, is being practised, said Sir William, giving several striking examples.

"In St. Martin's, Plaistow," he said, "there is this announcement under the porch: 'The Blessed Sacrament is perpetually reserved on the north side of the altar. It is hoped that no one will leave the church without an act of homage to the Presence which is in our midst.' A pamphlet headed 'The Adoration of the Blessed Sacrament' says: 'We would urge that all priests should immediately start public services for the Adoration of the Reserved Sacrament.'"

"At St. Thomas's, Charterhouse, in London, a few months ago there was a children's service. During the service and before the tabernacle was opened the priest said to the children, 'Jesus is our King, and we are going to see Him when the tabernacle doors are opened in a minute.' Then the doors were opened, and the Host was elevated, and the children were told by the attendants to bow. . . ."

"The Bishop of Durham was quite candid in the House of Lords. He said that the whole reason why revision was undertaken was because



© Topical
Sir William Joynson-Hicks, the chief Protestant spokesman in the House of Commons.

the situation had become literally intolerable. The Bishops could not cope with the clergy who took a different view, and in order to bring the illegal men into line with the law they asked that the law should be altered. The Bishop of London himself said quite frankly, two or three weeks ago, that the new Book gave the Anglo-Catholics all they had fought for for the last 40 years: I am afraid it comes near to that indeed. They have been trying to get the upper hand in this so-called Protestant Church of ours, and it is because the Bishops cannot deal with them—I absolve the Bishops from any intention deliberately not to deal with them—that they say, 'No, we will not try to enforce the law, we will change the law in order to bring it into con-

sonance with their ideas.' The Primate himself signed the report of the Royal Commission, and in his charge as Bishop of Winchester 30 years ago, he said: 'The Bishops and clergy have been of late years too lax, or, to use a colloquial expression, too casual. Episcopal authority will now be exercised decisively, and, if need be, sternly, wherever in England any difficulty arises.' It has not been exercised either sternly or decisively. When he replied to a deputation of members of Parliament in 1903 at Lambeth Palace, he said that in his view of the cases of flagrant and defiant illegality and disobedience, tolerance had reached and even passed its limits. The sands had run out, and drastic action was, in his judgment, quite essential. So far as he was concerned, he hoped they would give him, the Archbishop, a little time. It is now 24 years since the Archbishop said this, and the sands are still running out to-day, and nothing has been done.

THE PLEA OF "TRUST THE BISHOPS"

"We are asked to trust the Bishops. Therein lies the difficulty. It is not a question of trust, it is a question of how so many of them can possibly deal with these offences, when they have connived at their existence for 20 years past and from time to time have appointed men whom they knew to be guilty of these illegalities to offices in the Church. . . ."

"The Bishop of London has filled the diocese of London with these men, and how can he turn round in a fortnight's time and say to these men, 'You must give up incense, give up adoration and all those practices'? He knows what the answer will be. A certain canon made a definite stand in St. Paul's Cathedral the other day and then went back from St. Paul's and conducted an illegal service in his own church. I have here a list of services in Canon Bullock Webster's church at St. Michael's, Paternoster Royal: 'Mass, Mass, Low Mass, High Mass, Requiem Mass for the Departed, Assumption of the Blessed Virgin Mary.' At the entrance of the church, or rather outside a small chapel in the church, is the statement, 'The presence chamber of Jesus Christ. For in this chapel is reserved the Blessed Sacrament ready, with the Holy Anointing Oil in an aumbry close by, to provide comfort and support for sick and dying souls in their extremity.'

The patron of that church is the Archbishop of Canterbury. The man who appoints to this living is the Archbishop. How can the Bishops go to these priests who have disobeyed their views all these years and say, 'You must stop?'"

Another forceful and thrilling speech came from Mr. Rosslyn Mitchell, Labour M.P. for Paisley. His simple logic and impassioned ardour stirred the House to the depths, and at the close of his address "he did not so much sit down but rather was swept from his feet with applause."

"The Church of England," he said, "was, and always has been, a Protestant Reformed Church. That was its origin: that was why it had a separate existence. It was not a Roman Catholic Church. There were very many differences between a Protestant Reformed Church and a Catholic Church; but through the centuries there had been one fundamental principle upon which had turned the whole irrepressible conflict of the two Churches. It was a question of doctrine, the question of the rightness or wrongness of the doctrine of transubstantiation. They were not to discuss whether it was right or wrong, but it was the fundamental dividing principle between the two Churches. Directly that dividing line was stepped over it became possible for the Church of England to unite itself with the Church of Rome, and impossible for the Church of England to unite with any other Protestant Church. . . .

"The Black Rubric declared that the doctrine of transubstantiation was 'idolrous and abhorrent'. In order that there might be no doubt, the vestments that were worn associated with transubstantiation were forbidden, bread was ordered, and not a wafer, and the bread was ordered to be broken. These men had risked their lives for this principle because they believed in it; so that no others following them should ever have to risk their lives; so that there should never be any doubt in the mind of any person communicating with the Church of England as to the position she took up on that question. That until about 30 years ago had remained the definite position of the Church of England. It had now changed.

"The ministers of the Protestant Reformed Church, celebrating communion now, were to wear three garments, definitely, historically, and ecclesiastically confined and restricted to a celebration which pre-supposed the real Presence by the transformation of the Elements at the Communion. Was not that an approach towards transubstantiation? But, moreover, they were now to have, not the bread, which might crumble, but the wafer. Why a wafer? It was made of the same substance, it was made by machinery, it did not drop like manna from the skies, it was manufactured by a machine driven by steam, and it was stamped with a stamp which was worked by a man.

"Why did they wear clothes? Because something was going to happen. Why did they take a wafer? Because something was going to happen. Why did they consecrate it? In order that something might happen. Why did they put it away in a little tabernacle? Because something had happened. What had happened? Would the right honourable gentleman who said that this Book did not contain any change of doctrine at all, tell him what had happened? Why did the priest wear his garments? That something might happen through him and through nobody else. What did he, in the faith of his heart, anticipate, by the grace of God, might happen? What did he understand to have happened when he placed the Elements in a special little tabernacle for the faithful to see or to feel even the mystical presence of? He understood, and there was not one of them who was so casuistical as to deny it, that the mystery, which to others might be magic, but to him was one of the most sacred mysteries in the whole of the living universe, had happened—God Himself, through him as the instrument, had come down upon the material manufactured by man. That was transubstantiation, and that was the dividing principle between the two Churches. If the Church of England wanted that, then let her have it. Let her go on her journey and God be with her; but if she did not want it, then she could not pass this book."

Sir John Simon handled the subject with the cool analysis of a legal mind. He made it very plain that the matter was one of no little importance.

"The rebellious element in the

Church," he said, "was not rebellious in the sense that it would not recognize the authority of his Majesty, but it was rebellious in connexion with the mysteries, the sacred actions, and thoughts which were connected with the Communion Service. The real truth was that this crisis was one that had arisen because of indiscipline and revolt in that regard. Did anybody suppose that these people who in the past had refused to accept discipline, and had insisted upon rebelling, had done so on some comparatively trumpery and unimportant point? . . . Was it a little thing that had caused them to feel that it was their duty to take up that attitude? He was perfectly certain that the thing which had caused them to take up that attitude was something which went right down to the essential doctrinal significance of the services of the Church of England. . . . If the promoters of the new Book were doing nothing very drastic, and touching no material point of doctrine, but securing more appropriate words for expressing the same thing, what was the meaning of suggesting that by passing the Book the House would produce peace in the Church? If, on the other hand, it was true that the Book would secure all that the Anglo-Catholics had been fighting for for 40 years, this was a very big change. . . . The question was not how the new Book would be expounded by loyal and moderate churchmen, but how it could without absurdity and exaggeration be used by those who were anxious for still further extension in the Roman direction. . . .

"As long as the Church of England was the Established Church they were not only entitled but bound to hold that great body to the bond. He did not see how Parliament was at liberty, merely because they were appealed to by a body of most devoted Churchmen, to assent to terms which would inflict grave injury upon other citizens in matters most vital to their belief, and which would preserve the system of Establishment without regard to the Romeward tendency of this change of doctrine."

Sir Douglas Hogg, the Attorney-General, in another impressive address, re-emphasized that the Church of England "was essentially a part of the Protestant Church." Two cardinal features, he said, differentiated the Pro-

testant Church from the Church of Rome—the priesthood and transubstantiation. "Did the Deposited Book," he asked "affect either of these two matters?"

"In his judgment it did affect vitally the doctrine of transubstantiation. . . . Why was it that this alternative Communion Service was being brought in, and that those practices hitherto illegal were being legalized? It was admitted, he thought, that it was in the hope of placating those members of the Church of England who had for years past been breaking the laws which, at their Ordination, they undertook to obey. It might well be that it was unwise to turn rebels into martyrs, but surely it was wrong in order to try to coax the law-breakers into a limited and temporary obedience to the law, to outrage and sacrifice the feelings of thousands of law-abiding members of the Church of England who had never sought to depart from those doctrines and who resented a change being forced upon them. To them it seemed that this change must be only one step on the road. It was a step which admittedly took them farther away from those Free Churches which, with them, to-day formed the Reformed Protestant Church and nearer to a Church with which they could only unite if they submitted themselves in entirety to her protection."

Sir Thomas Inskip, the Solicitor-General followed. "The real issue," he said, "was not the Deposited Book. Ninety-nine-hundredths of that Book might be presented to the Church by the Bishops to-morrow, and would not be resisted by the great mass of the British people of the English Church. The real tug-of-war was about that part of the Book—small in volume, but supremely important—connected with the Service of Holy Communion."

"Let them assume that all were agreed about the rest of the Book. The issue, then, was not upon the question of whether that House would accord proper freedom to the Church of England to make its own Book, but on the question alone of whether the House was prepared to see that Established Church profess the doctrines which some of them believed to

be implicit in the practice of Perpetual Reservation. They must face the facts. There were those in the Church of England who frankly desired a change in its doctrine and would never be satisfied till it was within the law. Unless the House could be persuaded that Perpetual Reservation was a change to be desired on its merits, because it was right and the existing practice was wrong, he could not see this proposal in any other light than as a concession to those who had been lawless. They were to be brought within the restraints of law and order by conceding to them, as the Bishop of London had said, all that they had fought for."

Thus did these champions of Protestantism lay bare before the world the real significance of the Prayer Book Measure. The Bishops' plea that there was "no change of doctrine" was torn to fragments by these distinguished lawyers. Fearlessly they disclosed and rebuked the lawlessness of the Romanizing element in the Church. Even the Bishops themselves were called to account for their laxness in administering the sacred trust the nation had committed to them.

Years ago we stated that the Church of England was fast becoming honeycombed with traitors. Now this has been proved by the nation's most eminent counsel before the highest court in the land. The warnings uttered so frequently and for so long in PRESENT TRUTH have now been vindicated.

When the news of the defeat of the Measure was made known the whole country was stirred. It was the one topic of conversation in trains and buses, the leading theme in the newspapers. Not for centuries has a religious issue so gripped the whole population.

"In one day the Commons destroyed the ecclesiastical fictions of a generation," wrote James Douglas in the "Sunday Express" "They have banged, barred and bolted the door against the Anglo-Catholics. They have refused to legalize their illegalities. They have declined to countenance

their encroachments and casuistries.

"Why? Simply because the majority of the Commons are Protestants who represent a Protestant people that is determined to stand by the Reformation. . . . The Commons saw through the wily sophistry and subtle subterfuge. They threw them out. The Church must be either Protestant or Disestablished. It cannot march along the path to Rome with the consent of Parliament. The veto is absolute. It will never be modified so long as we are a Protestant people with a Protestant Parliament and a Protestant King."

What of the future? The Bishops have met and are endeavouring to effect another compromise: to make such changes in the New Book as shall "make the true meaning of the proposals more clear". Perhaps they will appeal to Parliament again; perhaps they will seek Disestablishment; certainly they will not accept defeat.

The crisis has not passed. Rather has it increased in intensity. Episcopal authority has been severely shaken. Anglo-Catholics have been emboldened in their lawlessness. Protestants have been encouraged to continue the struggle. To the rank and file in the Churches the issue has been made plain: "sophistry and subterfuge" have been torn aside; the immense importance of the question has been revealed.

Let no one think for a moment that the last has been heard of the matter. It will be raised again, and before long we may all have to decide on which side we stand. In the meantime let us once more study the foundation principles of our Protestantism. Let us make sure that we are in a strong position. Let us get back to the unassailable fortress of the Reformers: "The Bible and the Bible only our rule of faith." Let us rediscover for ourselves the spiritual potency of the mighty truths which inspired the Reformation. Only thus can we be prepared for the mighty religious struggle that lies ahead.



HEROES OF FAITH

I. Abel. By H. F. De'Ath

THE story of Cain and Abel has its message for every age, and especially for the present one. It is impossible to appreciate adequately the character of Abel apart from Cain, as it is best seen in contrast with that of his older brother.

THE TWO RELIGIONS.

Though outwardly similar in their mode of worship, the two brothers represent two distinct religions. They each built an altar and made an offering thereon to God. The only apparent difference was in the kind of offering presented. Was it merely because Cain's offering differed in kind from that of Abel's that it was rejected? No; it was because it expressed a totally different attitude of mind, and therefore of spirit. This fundamental difference, undiscerned by human observation,

was perfectly well known to an all-seeing, all-knowing God. It is unthinkable that Cain was not acquainted with the requirements of God. If Abel knew them, his brother must also have known them. Hence his responsibility. "If thou doest well," said the Almighty, "shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. 4:7. But wherein did the spirit of Abel differ from the spirit of Cain? Abel brought a lamb; a pure, spotless, innocent lamb. In this he humbly recognized the one ground of human approach to God: the atonement of Christ, "the Lamb slain from the foundation of the world"; for without shedding of blood, there is no remission of sins. (Heb. 9:22). As a sinner, with his inherited Adam nature, Abel grasped the all-important fact that nothing

he could do of himself could reconcile him to a perfect God or bring him into harmony with a broken law. So, through the typical lamb, he pleaded the merits of another, even the Holy Son of God, Who offered Himself to His Father as man's perfect substitute and propitiation. He thereby showed his faith, not in his own imperfect works, but in the perfect act of the perfect Man Christ Jesus. Hence the beauty and lowliness of his righteous character. (Heb. 11:4.)

Now Cain's offering, in itself, and as far as it went, was quite acceptable and commendable. But it represented a spirit of self-dependence and heart corruption. It breathed the spirit of the man who in his prayer reminded God of all the good he had done, and pleaded his own good deeds as his justifica-

(Continued on page 11.)

Can We Still

An Answer

By C



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"And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." Luke 24:27.

THROUGHOUT its entire sweep, the Bible insistently lays claim to being a divine revelation. This claim is pointedly expressed by Paul. "All Scripture is given by inspiration of God." Literally, the word "inspiration" means *in-breathed*. If, then, the Bible is divinely inspired, it must be "in-breathed" of God, and it necessarily follows that it is God's revelation of Himself to man. If the Bible—the *whole* Bible—is not inspired by the divine Spirit,

then it is not the Word of God; then the religion of Abraham, of Moses, of Daniel, of the Christian apostles, aye, of Jesus Himself, is a deception—a lie; then we have no means of knowing the true God, or, consequently, the true religion; if such there be; then morally, spiritually, and in respect to God and eternity, we are all at sea, drifting we know not whence or whither.

But if the stupendous claim of the Bible is true, then it is not

only a revelation, but an *infallible* revelation, from God of Himself to man—an inerrant Book, absolutely dependable in all its parts.

It is hardly necessary to state that in virtually all the great historic churches there is to-day a widely held opinion that the Bible is not plenary inspired of God, that it is not the *Word of God*, but simply "contains" that Word, and is therefore not inerrant. This baneful theory is the effect, the cause of which is chiefly the so-called "higher criticism" of the Bible that has been rampant in the most advanced nations of Christendom during the last one hundred and fifty years. Almost all modernists—the devotees of this theory—hold that *some* parts of the Bible are inspired, while others are not. It is probable, however, that no two of them are agreed as to precisely what parts are, and what parts are not, inspired. To each modernist only those parts of the Bible are the Word of God that, *in his judgment*, are inspired.

If to you the Bible is inspired and infallible only in parts, then the determination of what parts are inspired and what are not, must, for you, be referred to your individual judgment—to your personal prepossessions and prejudices. Necessarily, then, there are as many different Bibles as there are persons who hold the dogma of partial inspiration. No one will deny that every man is fallible. It follows, therefore, that his judgments are to a greater or less degree faulty. Hence, if the extent of Bible infallibility is to be individually determined, there will be as many fallible Bibles as there are persons who arrogate to themselves the authority to decide what in the Bible

Trust the Bible?

the Critics

PRINE

is, and what is not, the Word of God. And it is this very usurpation of God's prerogative that is bringing into the Christian world endless confusion and chaos, with their consequent perplexity, cynicism, and despair.

Like all things else, modernism—the "new theology"—must be judged by its fruits. It has produced a harvest of doubt, uncertainty, theological confusion, spiritual depression, and even despair. Have we not all read, and personally observed, again and again, that over all the Christian world there are multitudes of educated young men and women who are, in respect to the Bible and its claims, perplexed almost to the point of hopelessness? Thousands of them have thrown to the winds what faith they once had, and have sought refuge in agnosticism. As a rule, they abandon themselves to the pleasures of sense, and become wholly absorbed in the affairs of temporal life.

The cause?—It is this: they derived their conceptions of the Bible and its Christ from teachers whose religious views are a gross travesty on what the Bible, and therefore Christianity, really is. They are inoculated with the poison of the "new theology". And of course the Bible, the source book of the religion of Christ, has become to them an uncertain and, in many respects, an unknowable quantity. Destitute of spiritual ballast, with no anchor to the soul, they are harassed and distracted by doubt, and are, of course, unhappy. Who can doubt, then, that modernism has demonstrated its own fallacy by its bitter, faith-destroying fruits?

THE TRANSCENDENT CHRIST.

"In approaching the New Testament," says a noted Bible scholar, "we come upon a collection of books whose authors uniformly treat the Scriptures, the Old Testament, as divinely inspired, and they are, first of all, an inspired prediction of Christ and His kingdom". Students of the Bible well know that the Gospel of the apostolic church was predominantly Messianic in character. Its apologetics were based upon proof that Jesus in His work, suffering, death, and resurrection, had fulfilled the Messianic office as predictively enunciated in the Old Testament.

With almost entire unanimity, the great thinkers of the past nineteen hundred years declare their conviction that Jesus was incomparably the best, the wisest, the truest, and the loftiest personality known to history. The author of "The History of European Morals," W. E. H. Lecky, said of Jesus' public ministry: "The simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." Emerson, a Unitarian, said that of all men who have yet appeared Jesus was the most perfect. J. A. Froude, a liberal in religion, declared that "the most perfect being who has ever trod the soil of this planet was called the Man of Sorrows." The great French thinker, Peccaut, testifies: "Christ's moral character rose beyond comparison above that of any other great man of antiquity. . . . In His spirit He lived in the house of His heavenly Father. His moral life is wholly penetrated by God." Ernest Renan, the noted deist, said respecting Jesus: "All history is incomprehensible without Him. . . . The highest consciousness of God which ever existed in the breast of humanity was that of Jesus. . . . Whatever may be the surprises of the future, Jesus

will never be surpassed." From other equally great men we could adduce, almost indefinitely, added testimony to the superhumanity of Jesus.

CHRIST VOUCHES FOR THE INFALLIBILITY OF THE OLD TESTAMENT.

Is it conceivable, then, that Jesus, unapproachable in wisdom, goodness, and power, could have erred in His pronouncements upon the Scriptures, the Old Testament? Have you thoughtfully read the simple, captivating stories of what Jesus did and said during His mission on earth? If you have, then you know that He repeatedly bore unequivocal testimony to the poignantly significant fact that the Scriptures are the *Word of God*, and, of course, infallible. In all matters of religious faith and practice, the Scriptures were to Him the only and final source of authority. From them no appeal could be taken. It should be remembered, too, that the testimony of Josephus, of Origen, of Jerome, of the Talmud, proves that the Old Testament, as it was in the days of our Lord, is exactly identical with the Old Testament of to-day. It has often been observed that Jesus never quoted the apocryphal books or even referred to them. It inevitably follows that Jesus set the seal of His divine authority to the Old Testament Scriptures exactly as we have them now.

As stated in Mark 7:13, Jesus, in so many words, calls the writings of Moses, that is, the Pentateuch, the *Word of God*. In the verses immediately preceding, He sets in vivid contrast the teachings of the scribes, on the one hand, and the teachings of Moses, on the other. He then concludes His charge by saying that they "were making the Word of God of none effect" by their tradition. Thus Jesus unmistakably identifies the writings of Moses—the Pentateuch—as the very *Word of God*.

In His sermon on the Mount our Lord declares that "one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Hebrew scholars know, of course, that a "jot" is the smallest of Hebrew letters, and that a "tittle" is a minute part of each of several Hebrew characters. No scholar would think of denying that the term "law", as Jesus used it, comprehended the five books of Moses. We see, then, that our Saviour has placed the stamp of His authority upon the Pentateuch, the very portion of the older Scriptures the credibility of which has been most hotly and relentlessly attacked by the "higher critics" and deists in general. Yes, to the Son of God, the fountain of wisdom and goodness, the story of the fall, of the deluge, of Sodom, of Joseph, etc., are not folk legends, but veritable history.

In Luke 16:31 Jesus, in enunciating the parable of the rich man and Lazarus, said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Here Jesus confirms the inerrancy of not only the Pentateuch, but also of the prophets, which, in His day, comprised not only the books commonly called prophetic, but a number of the historical books as well. Again, note the categorical manner in which our Lord, by implication, declares the writings of Moses to be authentic: To His carping critics, He answered: "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:45-47. Here the Master refers to the writings of Moses and to His own sayings as being equally the Word of God. In Luke 24:44, the Lord is recorded as saying: "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms". Every authoritative

Bible student will tell you that the Jews, in our Lord's time, comprehended the entire Old Testament in those three designations—the law of Moses, the prophets, the psalms. Indisputably, the Master here solemnly attests the divine origin and inerrancy of all the Old Testament Scriptures exactly as we now have them. One of the shibboleths of those who hold the absurd idea of a partly inspired Bible, is "Back to Jesus!" But, as we have just seen, Jesus makes it clear that in going back to Him we necessarily go back to Moses, the prophets, and the psalms—to all the Scriptures.

CHRIST'S SEAL UPON THE NEW TESTAMENT.

At the time of our Lord's earthly ministry, not one of the New Testament books had been written. But He unmistakably foretold their appearance. Jesus was, of course, a prophet, and His words, predictive or otherwise, could not be broken. As recorded in John 14:26, the Master reassured His disciples with this promise: "The Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you". In this promise, Jesus testifies to the divine inspiration of not only what new truth the Spirit would teach the apostles, but of their recollection of what Jesus had taught them. Accordingly, in the four gospel narratives, we have Jesus' own pledge that those stories are indisputably authentic.

Again, on that same eventful night, the Master declared to His apostles: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: . . . and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." John 16:12-14.

The Lord's promise could not be broken. Accordingly, the Holy Spirit *did* come—especially at Pentecost—and led the disciples "into all truth"; that is, into all the additional truth which Christ knew that the Church must have. Where do we find that added truth? Where else could we expect to find it but in the twenty-three New Testament books which follow the four gospel stories? Yes, the vast treasures of inspired truth given through Paul, Peter, and other New Testament writers, are the "many things" that Christ had "yet" to give to His church—the "all truth" that the Holy Spirit would subsequently "receive" from Christ and "show" unto His disciples. We see, then, that nothing can be more certain than that Christ has set the seal of divine attestation to the genuineness, authenticity, and consequent infallibility, of the entire Bible, Old and New Testaments alike. How natural, then, that Paul was moved by the Holy Spirit to write, "All Scripture is given by inspiration of God, and is profitable"!

Do we not feel and know that man *needs* a revelation from God? That an almost negligibly small number of people profess to be atheists, is true. They try to persuade themselves that there is no God. But this fact no more proves atheism to be true than the fact that an infinitesimal fraction of human beings are recluses or hermits, proves that human beings are not social. Man is social in spite of the recluses.

And so, too, in spite of the handful of atheists, men *are* theists. Intuitively men believe that God is, and that He is their Creator and Sustainer. This being true, it logically follows that He is our Father, our infinitely good and loving Father. Is it conceivable that the all-loving Father would not reveal to His children His character, and especially His gracious plans and purposes for them? He has endowed them, not only with intellectual faculties, but with spirit-

ual powers as well. Being good and wise, God desires that these faculties should be developed and cultivated to their utmost. Now it is universally conceded that *truth* is the only medium through which intellectual and spiritual culture can be attained. In the true sciences, the Creator has given us knowledge, or *truth*, by which the intellectual faculties may be developed. Since our spiritual powers are our highest powers, our heavenly Father must desire our spiritual growth and culture above everything else. But of course spiritual education is conditional upon the appropriation and assimilation of spiritual truth. Therefore the most natural thing imaginable is that the divine Father would reveal to His children the spiritual truth, or knowledge, essential to their spiritual education. And this is just what He has done; and that *revealed* truth can be found only in that illimitable treasure-house of knowledge—the Bible.

Again, how could sinful man know, without a revelation, that God is merciful and gracious, and is therefore willing and eager, in keeping with justice, to forgive and blot out human sin? How could we *know* that God has wrought out a plan for our salvation if He has not revealed to us such a plan? But we all know that that plan—the Gospel—can be found nowhere except in that blessed Book—that Book which, in a thousand ways, has proved itself to be the inspired and inerrant Word of Him "Who is, and Who was, and Who is to come, the Almighty."

Heroes of Faith

(Continued from page 7.)

tion before Heaven. "I give tithes of all I possess," he declared, with impious pride, to the Almighty. Of course, it is very proper and very commendable to render to the cause of God at least one-tenth of one's produce or income, provided it represents the humble and grateful acknowledg-

ment of the goodness of Him Who giveth all. But to pride oneself on it, and to suggest that such an act recommends one to God, apart from a humble recognition of the unmerited favour of God in Christ toward us, is unholy presumption. It may well be that Abel, at times,

"OUR LITTLE HOUSE"

*I'd like to have them think of me
As one with whom they liked to be;
I'd like to make my home so fair
That they would all be happy there;
To have them think, when life is done,
That there they had their finest fun.*

*Within these walls with love aglow,
They live to-morrow's "Long Ago".
Nor is the time so far away
When now shall be their yesterday.
And they shall turn once more to see
The little home which used to be.*

*When comes that time I want them
then
To wish they could be here again;
I want their memories to be
A picture of a kindly me,
To have them say how very glad
Their youthful lives were made by dad.*

*I want them to recall this place
As one of charm and tender grace,
To love these walls of calm content
Wherein their youthful years were
spent,
And feel through each succeeding year,
They lived their happiest moments
here.*

*I feel I shall have failed unless
This house shall shelter happiness.
Save they shall find their truest mirth
Around their father's humble hearth,
And here life's finest joys attain,
I shall have lived my life in vain.
—Edgar A. Guest.*

offered to God a similar kind of offering to that which his brother presented on the one recorded occasion. But we can be sure he did not do so as a self-righteous act of grace toward God, but as a humble thank offering for the many temporal and spiritual blessings received from the bountiful hand of God.

THE TWO CLASSES.

Cain and Abel, in the main, represent two great classes of worshippers to-day. Both claim to be worshippers of the true God. Both

in outward form, worship God in much the same way, but not in the same spirit. One class places the emphasis on human merit, and human effort, and human accomplishments, upon magnificent architecture, altars, rites, ceremonies, and external ordinances of religion. The other class embraces those who cherish and stress the true spirit of worship by walking humbly with their God. Like their Master they are far more concerned about vital godliness than about imposing architecture, pompous rites, and devotional attitudes. Nor with Him do they hold that the particular place of worship has necessarily any vital connexion with the true spirit of worship. They realize with Solomon and Paul that God is by no means confined to temples made with hands, but is everywhere present by His eternal Spirit. This class, by the grace of God, are free from the hateful, intolerant spirit of Cain, which led to his slaying his brother, because faithful Abel chose to approach God in the one appointed way required by Him. It was faith, victorious faith, that enabled Abel to stand loyally to his convictions of truth, in the face of his brother's persecuting intolerance, until he sealed his testimony with his own blood, at the hands of Cain.

Herein is the first recorded illustration of the enmity of the adversary against "the seed of the woman", that is, against the true spiritual remnant of the church, the members of which live in the faith of the Son of God Who loved them and gave Himself for them. "By faith Abel offered unto God a more excellent sacrifice than Cain." And it is by faith that every true child of God is adopted into the heavenly family. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

"ONLY by accepting the virtue and grace of Christ can we keep the law."

The
Home
Corner

Conducted by
M. J. Sanders



© Anne Shriber

CONCERNING NAMES

By M. J. SANDERS

"It was Mrs. Wiggs's boast," says the "Cabbage Patch", "that her three little girls had geography names; first came Asia, then Australia. When the last baby arrived, Billy stood looking down at the small bundle and asked anxiously: 'Are you goin' to have it fer a boy or a girl, ma?' Mrs. Wiggs answered: 'A girl, Billy, an' her name's Euro-pena!'"

I think Mrs. Wiggs's family must have increased, however. Last Tuesday night I discovered another of her children.

"Arge" had been coming to our children's meeting for many weeks, and each time, as I called the roll, I became more and more curious as to what really was her name. "Arge" she said they called her. It was her big sister who finally told me what was her full name.

It was Argentine.

Immediately I thought of Mrs. Wiggs.

But "Arge" is not nearly so unfortunate as another little mite who came to my notice not very long ago.

Her mother and father were just

a very young, foolish couple, and she was their first baby. And whether it was that all the aunts and uncles and grandmothers were clamouring for her to be called this or that or the other, and the final result was the reaction, I do not know, but the fair, dainty thing was called Jumbo. And she hadn't so much as one other decent name to counterbalance it; she was just Jumbo.

Another young couple became the proud possessors of twins, which same they doomed to be called Kate and Duplicate.

There is another soul, however, with whom I am very intimate, and she certainly has my deepest sympathy. When she arrived, the only child of an eldest son in a very large family, it seemed that the whole clan became at once vitally interested in the poor bairn's name. From the oldest grandma and great-aunt to the youngest cousin, each was equally sure that that helpless, innocent infant should be called after herself.

The result was disastrous. In a state of desperation the father snatched up the baby one day,

rushed off to the registrar, and called the baby after the whole lot. Now she is patiently waiting that happy day when her father will keep his promise to secure a copy of her birth certificate (the original is lost), at which time she will take the first train to Somerset House and cheerfully pay any amount to rid herself of her burden.

"If only father had thought," I have heard her groan again and again.

Which reminds me of an incident which happened one time in connexion with that little lady.

She was taken up to a public examining centre to enter for a county examination. Just a little mite she was—ten years old—a little younger actually than any of the other candidates. But right at the beginning she lost all her courage. Timidly enough she found her way to desk 2,001. The bigness of the great hall awed her somewhat. She felt such a very little digit there among so many, and she wanted very much to run away. When, however, the corpulent examiner, his robe flowing behind him, and his mortar-board at the correct awe-inspiring angle, jok-

ingly asked the very little girl with the long name to stand up and recite it, her fright reached a climax, and not one thing could she remember for a long time after that. Her arithmetic was done badly; her composition was blotted and untidy; and the Pennine Chain might have been in the middle of the Pacific Ocean for all she could remember. Result: she failed badly.

She has never forgotten that. Truly, then—"If only father had thought!"

On the other hand, I remember an incident related to me by a very dear friend of mine who had lived for the greater part of her life in South Africa. Her father and mother were missionaries, and for many years they lived and dwelt among the natives in the Transvaal. This is one of the many stories she told me of her life there.

They had been greatly distressed because of a severe drought that had come over the land. The natives were dying by the score, likewise their flocks, while their crops were all a failure. The pastor called the people to the meeting house and together they prayed the Lord to send rain to keep their flocks alive and to save them from thirst.

But no rain came, earnestly though they besought the Lord.

One day, however, Elijah, a Christian boy living some distance from the mission, came bursting into the pastor's study.

"I know what my name means now," he said. "Elijah fetched de rain down from de sky; I got to do de same. My name's Elijah. Why else have I been called Elijah but for to bring de rain." And he went out and prayed and prayed.

The next prayer meeting Elijah appeared with an old, tattered umbrella—a symbol of his faith in God.

The others laughed and even the kindly pastor smiled at his enthusiasm. They little knew the power that lay behind that broken, ragged thing. Before the end of that meeting they were to learn

that "faith is the evidence of things not seen". When the meeting began the sky was cloudless, and the cruel, burning sun was as hot as it had ever been, but they never sang their closing hymn; it could scarce have been heard anyway. In the middle of the meeting Elijah suddenly sprang from his seat and cried, "Praise de Lord!" and again, "Praise de Lord!" while he waved his arms wildly and pointed to a little black cloud in the far distance. It seemed terribly far away, but even

everlasting name that shall not be cut off". Among the very greatest things the Almighty promises to the overcomers is a new name; and Jeremiah glories in the thought that even now already he is named of God. "For I am called by Thy name, O Lord God," he says, and it was the rejoicing of his heart.

A good name, Solomon says, "is rather to be chosen than great riches. . . . A good name is better than precious ointment."



"On Your Knees"

"I REMEMBER some years ago," wrote a great Scotchman, "climbing the Weisshorn, above the Zermatt Valley, with two guides. There had been a series of severe storms, and ours was the first ascent for some weeks. Consequently, we had a great deal of step-cutting to do. We had left the cabin at two in the morning, and it was nearly nine before we reached the summit, which consisted, as on so many peaks in the Alps, of splintered rocks protruding from the snow. My leading guide stood aside to let me be the first on the top. And I, with the long labour of the climb over, and exhilarated by the thought of the great view awaiting me, but forgetful of the high gale that was blowing on the other side of the rocks, sprang eagerly up them, and stood erect to see the view. The guide pulled me down. 'On your knees, sir; you are not safe there, except on your knees.'"

Neither are we safe anywhere in this world, unless we spend much time on our knees. We are told that Jesus "kneeled down and prayed". If he found it profitable to wait upon His heavenly Father, how much more should we spend time before Him!—Selected.



I RESOLVED that I would permit no man to narrow and degrade my soul by making me hate him.—Booker T. Washington.

THE PAST

*I fling my past behind me, like a robe
Worn threadbare in the seams, and out
of date.
I have outgrown it. Wherefore should
I weep
And dwell upon its beauty, and its dyes
Of Oriental splendour, or complain
That I must needs discard it? I can
weave
Upon the shuttles of the future years
A fabric far more durable. Subdued,
It may be, in the blending of its hues,
Where sombre shades, commingle, yet
the gleam
Of golden warp shall shoot it through
and through,
While over all a fadeless lustre lies,
And starred with gems made out of
crystallised tears,
My new robe shall be richer than the
old. E. W. Wilcox.*



as they watched it came swiftly nearer and yet nearer, until it was right upon them, and the rain came down in a perfect deluge.

Elijah! There is immeasurable inspiration in a name sometimes.

All of which serves but to remind me of a verse which came in my reading this week. "I have surnamed thee," says God in the forty-fifth chapter of Isaiah, "though thou hast not known Me."

From this it seems that the Lord, too, thinks a good deal of what a man is called. So much so that when He calls us to His kingdom He is going to dispense with these old names and give us "a new name", one more fitted to us, one that means something, "an



Paint this picture and send it to me by January 27th.—M.P.

The CHILDREN'S TWO PAGES

Edited by **UNCLE ARTHUR**

(Author of "Uncle Arthur's Bedtime Stories")

Special Contributors: Sidora Langford, Miriam Petavel and
Daphne Lacey

When Others Passed By

It was a cold winter's evening. Snow was falling in large flakes upon the pavement, making a carpet of white all around. People were hurrying home after their day's work, with heads down under their umbrellas. Too intent were they on getting home to notice the little girl standing in the entrance of the bootmaker's shop. But she in her loneliness watched them all. With pleading eyes she looked up in their faces, only wishing that someone would stop and buy *one* box of matches. But still they went on, hundreds of them it seemed, with never a glance in her direction.

The clock in the bootmaker's shop struck half-past-four. Jane peered into the poorly-lit shop. Yes, it was really half-past-four. She looked down into her tin that contained the boxes of matches. Not *one* sold. Tears began to fall from her sad eyes.

"Oh, God," she whispered, "please send somebody to buy *one* box. Please God, I cannot go home without a penny, and I am so cold."

* * * * *

"There's Uncle George," cried Nan and Bob Dawson as they rushed out of school in the snow.

"Hallo," cried Uncle George, "Cold, isn't it? Have you been good children?"

With great assurance they both answered "Yes". Uncle wondered! But soon a big hand was being pushed into a pocket. Two bright shillings came out and were placed in the children's hands—one each.

"Thank you, uncle dear," they said with great excitement. Uncle knew that was what they wanted, and kissing them both he bade them good-bye, and went his way.

"This is fine," said Bob, "Uncle George has never given us so much before. Come on, Nan, let us hurry down to Smith's."

Crunching through the thickening snow, they walked happily down to Smith's, the sweet shop.

Soon they were standing under cover in front of the big window.

"I know what I am going to have," said Bob quickly. "I am going to have that tin of toffee over there." And he pointed to a large round tin in the corner. "What are you going to have, Nan?" he queried.

"I think I shall have that little chocolate baby," she answered, "it's only ninepence."

Bob hesitated awhile in case there was anything else he would like. Then turning to Nan he said, "Come on, let's go in and buy them".

But Nan had noticed little Jane standing in the entrance to the bootmaker's shop next door. She *could* not take her eyes away.

"Oh, Bob," she said, "do look at that little girl. Isn't it sad?"

Bob turned round and looked at the little match-girl.

"Too bad," he said, "but we can't think about her; let's go in and buy our sweets."

But Nan could not, and before Bob could stop her she had left him and was running towards Jane. Quickly she put her whole shilling into the tin. Jane was startled and tried to say 'thank you', but before she could speak Nan had gone.

Bob just watched, a little ashamed, until he could stand it no longer. Catching hold of Nan's hand as she came out to meet him, he ran back again, and in went his shilling too. Together they walked away giving Jane a cheery smile before turning the corner.

Jane could not believe her eyes. There lay two whole, silver shillings. It just seemed as though the world was full of sunshine, and her eyes were lit with joy unbounding. Stretching out her little blue hands she picked the money up, and, clasping it to her, thanked God that He had heard her prayer.

Meanwhile Nan and Bob were bounding homewards, their hearts thrilled with a happiness they had not known before.

S. LANGFORD.

A Helpful Boy

JIMMIE GALE'S father was a carpenter. One winter when the little boy could not go to school, he was much of the time in his father's carpenter shop, and learned how to use many tools. He made a spool box for his mother, a cradle for his sister's doll, and a footstool for lame Mrs. Peg-gins.

In the spring, his father made him a little, low waggon. It had four wheels and a crank.

"I feel foolish just to ride all day," he said. "Can't I help somebody?"

"To be sure," answered his wise mother. "To-morrow go and visit grandma. See if her door latches are all in order; and, if she needs it, set a pane of glass. You know how, and your father will lend you the tools."

Jimmie came home singing. He had really helped somebody! Hardly a day went by that he did not do some kind act with his tools. Many thanks he had from neighbours up and down the road, and baskets of fruit for his mother.

Jimmie's birthday came around in nutting time. His mother had his favourite pudding with raisins, and other things. Dear grandma and Hetty and baby Nell were all there to enjoy it.

Jimmie's schoolmates came in the evening. All of a sudden, there was a loud rap at the door. No-body was in sight, but on the broad step was a box.

"Tools for boys," was painted on it.

On a card was written, "For Jimmie Gale, from his friends up and down the road."—*Selected.*

Our Competition Corner

My dear "Sunbeams":

In a certain drawer in my desk there lies a letter that came several weeks ago from Dorothy Gibbs. I am going to quote a bit of it.

"I have been reading a story lately entitled 'What would Jesus do?' It is a story of a number of people who promised to do nothing for a whole year without asking the question, 'What would Jesus do?' I have made that phrase my motto and I find that if I am in a difficulty, or asked to do something that is distasteful to me, I have only to ask, 'What would Jesus do?'. I am generally able to do the right thing."

Don't you think it is a splendid motto? Why, we should never do anything wrong if we thought of that motto before every action, because Jesus would always do the right thing; but the worst of it is we do not stop to think what Jesus would do. Let's try to remember Dorothy's motto!

Will those who like printing please print Dorothy's motto ever so neatly and send to me. If you do it very nicely you will receive—well, I won't tell you just yet.

Thank you all very, very much for the letters and cards and calendars that the postman brought me at Christmas time. Those cards that have been hand-painted have gone into my scrap-book,

and the others are treasured with my letters.

You will be pleased to know that we have two more contributions to the Blind Babies' Home. Mrs. Harrer sent three shillings, and Miss Early ten shillings. So now we have 23/6. What a lot of records we shall be able to buy with that! As soon as I can I shall pay another visit to Sunshine House, then I shall be able to tell you a little more about these poor little blind babies.

Good-bye,

Yours affectionately,

MIRIAM PETAVEL.

Result of Painting Competition No. 22

Prize-winner. Ena Crisp, 56c Grand Parade, Harringay, London, N.4.

Honourable mention.—Humphrey Kinman (Kelvedon); Samuel Smith (Townham); Dorothy Greacen (Milton Regis); Francis Butterfield (Saffron Walden).

Those who tried hard.—Doreen Weatherly (Newport); Joyce Kinman (Kelvedon); Doreen Vine (Bournemouth); Ruth Chappell (Reading); George Foskett (Bushey); Edwin Ivison (Watford); Molly Martin (Saffron Walden); Margaret Lowes (Hull); Frank Farnsworth (Ilkeston); Francis Keough (Watford); Dorothy Eyre (Leigh-on-Sea); Peggy Messent (London); Evelyn Wight (North Shields); Ruth McCreath (Bootle); Betty Pope (Newport); Marjorie Dawson (Skegness); Marjorie Jones (Manchester); E. Cox (Reading); Annie McMurdo (West Hartlepool); Esther Bull (Shepton Mallet); Florence Welch (East Southsea); Ernest Kendall (Birmingham); Ivis Churchill (Bristol); May Cornish (Beckenham); Elsie Pratt

(Sittingbourne); Ivy Clark (Hedon); Gracia Stephenson (Skipton); Gladys Housemen (Skipton); Frieda Bolderson (Rotherham); Constance Bird (Kettering); Nancy Hardaker (Barnsley); Winnie Annand (Sittingbourne); Gertie Flude (Rhondda); Dina Bolderson (Rotherham); Gwennyth Rees (Llanelly); Phyllis Lumb (Skipton).

Result of Painting Competition No. 23

Prize-winner.—Winnie Pope, 23 Halstead Street, Newport, Mon. Age 8.

Honourable mention.—Nancy Wyatt (Bristol); Etta Waterhouse (Langley Green); Jack Adams (Newport).

Those who tried hard.—Frank Farnsworth (Ilkeston); Valerie Rowlands (Cardiff); Ruth Chappell (Reading); Cyril Workman (Newport); Phyllis Craggs (Haworth); Gwenny Cornick (Somerset); Robby Pallett (Hockley); John Taylor (Ashington); Barbara Cross (Southampton) Eveline Butterfield (Saffron Walden); Raymond Vine (Bournemouth); Dorothy Eyre (Leigh-on-Sea); Vera Quedest (London); Rosey Tomlinson (Clayton); J. Richardson (Ashington); Dorothy Gibbs (Kettering); Ivis Churchill (Bristol); Elsie Pratt (Sittingbourne); Hilda Paton (London); Connie Bird (Kettering); Maud Bolton (Raunds); Lilian Cox (Bristol); Nancy Hardaker (Barnsley); Dorothy Greacen (Sittingbourne); Ivy Clark (Hedon); Gertie Flude (Rhondda); Phyllis Lumb (Skipton).

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Sir Robert Kennedy, who has spent forty years in diplomatic service in Roman Catholic, Greek "Orthodox" and Mussulman countries—Spain, South America, Russia, the Balkans, Turkey and Persia, writes as follows regarding "Protestantism Imperilled!":

"I can give it in one word, 'Splendid'. Your opening sentence, 'In the great religious struggle that lies before our country much will depend upon how far the masses understand the importance of the issues involved', indicates the weak point in our Protestant defences—viz., ignorance.

"In your booklet, which is clearly the fruit of long and careful study of past and contemporary history, you have set out in a simple and lucid manner incontrovertible facts."

The "English Churchman" says:

"Just what is needed at the present time. It sets forth the fundamentals of true Protestantism; it emphasizes the danger that threatens our land through the religious reaction from Puritanism to Paganism. We do not know any book of the same size and price that sets forth the position so clearly and concisely."

Bishop Knox writes:

"I find it a remarkable collection of proofs substantiating the title of the book. It is the accumulation of these facts that is so telling. It is easy to discount or explain away a fact here or there, but when so many converge on one point, the weight of proof is such as cannot be neglected."

"England is rapidly approaching the greatest religious crisis in her history. We are upon the eve of a struggle the magnitude of which is unimagined by the great mass of our population. During long years of peace and liberty the forces have been gathering for this conflict."—Page 7.

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