

PRESENT TRUTH

AND SIGNS of the TIMES
THE NEWS INTERPRETER



CROSS-CUTTING THE CHURCH.—See page 3.

Events of the Day

Notes and Comments upon Important Happenings

Watch Africa! SIGNIFICANT schemes have recently been suggested for the laying of a trans-Saharan railway to facilitate the development of the vast resources of Central Africa. The French and Italians are particularly interested, as both have considerable interests on the northern coast.

The Italians are, however, suspicious that the French proposals have the ulterior motive of providing a quick means for flooding Europe with black troops for her defence in the event of another war, as for a number of years she will be seriously crippled by the effects of her own war losses.

Whether this is so or not, the past conflict has shown what may be expected from these troops, and it is very certain that they will enter in increasing numbers into future European problems.

It may be that such a railway would prove almost as serious a menace to world-peace as did the Bagdad Railway scheme. E.

Modern Patmos THE island of Patmos, on which the apostle John received the visions contained in the book of Revelation, is now under the control of Italy, and its present condition is very interestingly described by C. D. Booth and Isabelle Bridge Booth in their recent book, *Italy's Aegean Possessions*.

"With a population of less than three thousand Patmos supports two hundred and fifty churches. Some of these are nothing more than stone huts with a cross surmounting the dome. Others are conventional and degenerate examples of Byzantine architecture. But all contain something worthy of study. Ikons, pictures, carved oaken altar screens; in fact, everything has some characteristic detail

which throws light upon the days when delicate points of dogma were impressed on the minds of the faithful by representation in painting or sculpture rather than by the written word."

A steamer visits the island weekly and visitors and pilgrims are entertained by the monks of the Holy Isle, for there is no hotel on Patmos. They are allowed to stay for three days in the white-walled monastery without any payment, after which a charge of a few shillings per day is made.

"To the lay person, apart from the life of the inmates, the most interesting feature of the monastery is the library. Here is to be found a large collection of richly-illuminated parchments, manuscripts, and books. Among the most famous of these is the Porphyrios Codex, a fragment consisting of thirty-three leaves and containing the greater part of the Gospel of Saint Mark.

"When the stranger comes, whether he be Orthodox, Catholic, Protestant, or Agnostic, he is treated with cordiality. When he leaves he takes with him a blessing." E.

Turkey's New Alphabet THE new Turkish alphabet has now been ratified by the Grand Assembly, and from January 1st this year the use of the new characters will be obligatory in State Departments and for official formalities. All newspapers, periodicals, public notices, posters, etc., are already printed in the new letters.

Speaking concerning the new measure in the Grand Assembly, Mustapha Kemal said, according to the Constantinople correspondent of the *Daily Telegraph*:

"The only way in which the Turkish nation can overcome ignorance is through education, and this can only be made possible by

a new Turkish alphabet. The adoption of the new characters in the form of law will constitute one of the greatest reforms in our struggle towards progress, and will ensure the entrance of Turkey into the great family of civilized peoples."

The increase of literacy which will result by the substitution of an alphabet of about thirty letters for one of some hundreds of characters, coupled with the throwing off of so many of the restraints and prejudices of the past, will present a unique opportunity to Christianity for the evangelization of this section of Islam.

E.

Death Rays RECENT experiments with the "death ray" have produced still more destructive waves than have hitherto been obtained. Their frequency is something like two and a half million vibrations per second, or three times the rate of the ultrarapid waves previously generated, and they are capable of destroying small animals and plants placed in water subjected to them.

Humanity is certainly becoming possessed, in these days of scientific progress, of marvellous powers. They may be used for the good of mankind or they may prove its undoing. The value of such progress depends on the direction in which such discoveries are utilized.

It is sad to see how many of the developments of the past century have been used for the destruction of civilization rather than for its upbuilding, and it is with some apprehension that the development of the "death ray" is viewed. Misused, it may prove but another instrument in the hands of men whereby civilization may commit suicide. E.



CROSS-CUTTING THE CHURCH

By THE EDITOR

WHAT shall we believe?

That is the question on the lips of the man in the pew to-day.

He has been brought up from childhood according to the "Protestant Reformed" religion. All his life he has enjoyed the simplicity of the old-fashioned services in his place of worship. To-day a new minister has arrived. The parson has become a priest. Vestments, candles, pictures, incense, and altar-lights appear. New doctrines are preached that savour of Romanism. The man in the pew is puzzled. What is he to believe? Is the priest right? Was his old parson wrong? If he does not like the Roman innovations, what shall he do? Where shall he go?

Here is another church. There was a time when fervent evangelistic sermons were preached from its pulpit. The congregation was inspired by lessons from the old Book. The man in the pew was stirred week by week to holier living as he listened to the words of life. He accepted them as the Word of God to his own soul.

But to-day a new minister has arrived. He preaches about evolution, and philosophy, and Shakespeare. He has no use for Genesis and can explain away all the miracles of the Old Testament with great felicity. Jonah he throws overboard again amid a splash of smiles, and Noah he consigns to a rubbish heap of Jew-

ish myths and legends. He finds fault even with the New Testament, and, in fact, there is little of the Book which he does not seek to destroy with his "Higher Criticism."

Again the man in the pew is puzzled. What is he to believe? Can it be true that the Bible, after all, is merely a collection of fables? Has he placed his confidence in it in vain?

There are others looking on as the leaders of the church are tearing the old edifice to pieces. There is, for instance, the man in the arm-chair. Perhaps he does not go to church any more; but he is of a religious turn of mind. He wants to do right. He still asks God to make him good. He has a lingering respect for, and confidence in, the Book of his childhood.

At night he reads his newspaper—the solid parts he missed in the morning. He reads about "The New Commentary on Holy Scripture," contributed to by "the most learned and devout scholars of the Anglican Communion," and edited by Bishop Gore. A pang of mingled disappointment, impotence, and despair, shoots through his heart. He reads such statements as these:

"*The Creation*: Genesis contains 'no account of the real beginnings either of the earth itself or

of man and human civilization upon it.' We know, e.g., that the beginnings of the world and of mankind reach back to a remote antiquity, immeasurably earlier than that indicated in the carefully dated records of Genesis."

"*The Deluge*: 'That this story of a universal deluge covering the whole earth so as to submerge the highest mountains cannot be historical hardly needs demonstration. . . . The ultimate origin of the legend is probably to be found in some disastrous flood in Babylon.'

"*Noah's Ark*: 'To collect pairs of animals from all quarters of the globe into one place would be a manifest impossibility, even could an ark have been built capable of containing them.'

"*The Tower of Babel and the Confusion of Languages*: 'We know that differences of language are the result, not the cause, of the diversity of races.'

"*Methuselah's Enormous Age*: 'Longevity such as is here described is physiologically incompatible with the structure of the human body.'

"*The Pillar of Fire and Cloud Guiding the Israelites*: 'The fire may have had some natural basis (e.g., the custom of carrying a brazier filled with burning wood at the head of an army or caravan on the march).'"

And when the man in the arm-chair has finished—if he can, for the whole book is permeated with this sort of Higher Criticism—he may be pardoned for wondering what there is left for him to believe.

It is a thousand pities that the church leaders of to-day are thus seeking to destroy men's faith in the Bible. They are literally cross-cutting the church. Like Samson, they are struggling with the very pillars of Christendom and civilization, and may yet bring the whole edifice down about their heads.

But is there yet ground for confidence? Despite all the assertions of the critics, may we still believe in the Bible?

If not, then we are in a sorry plight indeed. For if there was no creation, what of the Fall? And if no Fall, what of the whole plan of salvation built thereon? What then of Christ, and Christianity, and Christian missions, and all that goes with the preaching of the Gospel? Has it all been a gigantic hoax for nineteen centuries?

It is largely a matter of faith. For ourselves—and we can but state our own convictions—we believe in a God Who is almighty, a God of wonders. Believing that,

all else becomes easy of understanding. Creation? 'Twas nothing to Him. The Flood? Well within His power. Animals in the ark? Why not? Could He not call them? And was not the ark as large as a modern battleship, anyway? The Tabernacle in the wilderness? Did not God arrange for the Israelites to take the necessary materials from Egypt? The fall of Jericho? Possible, truly, by natural means, but why rob God of His glory? Jonah and the whale? Not impossible to God; and have not men been swallowed by whales in our time and come forth alive?

The critics are wrong in their viewpoint. They have a theory of origins which they must support at all costs. Anything which stands in its way must be swept aside. Evolution has become to them a god, and no belief, no doctrine, no scripture, is too sacred to be offered up before its shrine.

But God still lives. His Book still marches on into every land. Millions upon millions of copies, in

a thousand languages, are distributed every year. Stricken down by the critics, it rises to run faster than ever through the world. The puzzled man in the pew—and the distressed man in the arm-chair—can still find light and guidance in its inspired pages. "The grass withereth, the flower fadeth:"—yea, even the church itself may be sawn asunder by its faithless leaders—"but the Word of our God shall stand for ever."

How fitting are the words of God's last message to the world, found in the fourteenth chapter of Revelation, where God pleads with men of every nation to trust Him as the God of wonders:

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

This has been the clear, positive, constructive message of THE PRESENT TRUTH since 1884, and, God willing, it will continue to be throughout the coming year.



© Topical

To-day there are but few of our cathedrals where Roman Catholic practices have not been re-introduced.

Has the Week Ever Changed?

A further article in the series on the Bible Sabbath

By C. B. HAYNES

THERE is an institution which has come down through the ages to the present from the very earliest times, and it makes certain that men have counted the days just the same all the world round from the beginning. That institution is known as the week. It is a period of time comprising seven days. It has been known among the various nations and tribes of men so long as history carries us back into the ages of the past.

Every other period of time or grouping of the days together, is marked by some movement of the heavenly bodies. This is not true of the week. There is no movement of the heavenly bodies, of the sun, or moon, or stars, or planets, which determines the length of the week.

The year is marked by the time it takes the earth to complete one circuit of the sun. The month is marked by the revolution of the moon about the earth. The day is determined by the rotation of the earth on its axis.

But the period of the week is purely arbitrary. There is nothing in nature suggesting such a grouping together of seven days. No celestial body circles the earth, or sun, or moon, or stars, or any planet, or is circled by these, in seven days.

TIME THUS MEASURED FROM THE BEGINNING

How, then, did the week originate? We let the *Encyclopædia Britannica* reply:

"The week is a period of seven days, having no reference whatever to celestial motions—a circumstance to which it owes its unalter-

able uniformity. . . . It has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year, nor of the lunar month, those who reject the Mosaic recital will be at a loss . . . to assign to it an origin having much semblance of probability."—11th ed., Vol. IV., art. "Calendar," page 988.

Attention is also directed to the following observations from Horne, in his *Introduction to the Critical Study and Knowledge of the Holy Scriptures*:

"One of the most striking collateral confirmations of the Mosaic history of the creation is the general adoption of the division of time into *weeks*, which extends from the Christian states of Europe to the remote shores of Hindustan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and northern barbarians—nations some of whom had little or no intercourse with others, and were not even known by name to the Hebrews."—*Edition of 1841, Vol. I, page 69.*

Dr. Lyman Coleman, also, remarks:

"Seven has been the ancient and honoured number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons for it in his writings."—"Brief Dissertations on the First Three Chapters of Genesis," page 26.

John G. Butler, in his *Natural and Revealed Theology*, has this to say with reference to the week:

"We learn also from the testimony of Philo, Hesiod, Josephus, Porphyry, and others, that the division of time into weeks, and the observance of the seventh day,

were common to the nations of antiquity. They would not have adopted such a custom from the Jews. Whence, then, could it have been derived, but through tradition, from its original institution in the Garden of Eden."—Page 396.

GOVERNED BY DIVINELY ORDAINED SABBATH

The Presbyterian Board of Publication, in its *Tract No. 271*, presents this:

"In fact, the division of time into weeks is not only *non-natural*, but in a sense *contra-natural*, since the week of seven days is no subdivision of either the naturally measured month or year. Yet this singular measure of time by periods of seven days may be traced not only through the sacred history before the era of Moses, but in all ancient civilizations of every era, many of which could not possibly have derived the notion from Moses. . . . Among the learned of Egypt, the Brahmins of India, by Arabs, by Assyrians, as may be gathered from their astronomers and priests, this division was recognized. Hesiod (900 B.C.) declares the seventh day is holy. So Homer and Callimachus. Even in the Saxon mythology, the division by weeks is prominent. Nay, even among the tribes of devil-worshippers in Africa, we are told that a peculiar feature of their religion is a weekly sacred day, the violation of which by labour will incur the wrath of the devil-god. Traces of a similar division of time have been noticed among the Indians of the American continent. Now, on what other theory are these facts explicable than upon the supposition of a divinely ordained Sabbath at the origin of the race?"—Pages 5-7.

Some years ago Dr. William

Mead Jones, of London, after many years of careful, thorough research, published what he called a *Chart of the Week*, showing the style of the weekly cycle and the names of the different days of the week as they occurred in 160 languages. This chart shows in a very vivid way that the seven-day period of the week was known, and had been known, from the very earliest times, and that in no fewer than 108 of the languages included in the chart the seventh day is designated as the Sabbath by the very name given this day. Here is merely a brief list as given in the chart, with the name of the seventh day in some of the languages used in the world:

English	The seventh day	The Sabbath
Hebrew	Shabbath	Sabbath
Greek	Sabbaton	Sabbath
Latin	Sabbatum	Sabbath
Arabic	Assabt	The Sabbath
Persian	Shambin	Sabbath
Armenian	Shapat	Sabbath
Turkish	Yomessabt	Day the Sabbath
Abyssinian	Sanbat	Sabbath
Russian	Subbota	Sabbath
Polish	Sobota	Sabbath
Hindustani	Shamba	Sabbath
Malay	Ari-Sabtu	Day Sabbath
Afghan	Shamba	Sabbath
German	Samstag	Sabbath
Prussian	Sabatice	Sabbath
French	Samedi	Sabbath Day
Italian	Sabbato	Sabbath
Spanish	Sabado	Sabbath
Portuguese	Sabbado	Sabbath

UNBROKEN FROM CREATION TO THE PRESENT DAY

In a prefatory note to this chart Mr. Jones says this:

"The Asiatic and African languages are here classified according to the 'Standard Alphabet' of the late D. Lepsius, and the European by His Imperial Highness, Prince Louis Lucien Bonaparte, one of the most learned of living philologists. The languages of mankind are divided into three great classes; namely: *Shemitic*, *Hamitic*, and *Japhetic*. There are various subdivisions of these, especially of the Japhetic, such as *Sanscritic* (Aryan or Arian); *Afghan*, *Eranian* (Zend, Persian, Armenian, etc.); *Lithuanian*, *Slavonic*, *Italic*, *Germanic*, and *Celtic*. Then there is a long list

of *No-Gender* languages, such as *Oceanic*, *Illiterate*, *African*, and various *Isolated* and *American* languages, whose origin and affinities are difficult to discover.

"The student of the following selection will observe that the Hebrew has its ancient, mediæval, and modern uses, and so have all the Shemitic tongues, as also the Hamitic and Japhetic families of languages. These all agree that Sunday is the first day of the cluster of days which we call 'week,' and that Saturday is the seventh day. Then it is most noteworthy that Saturday in this selection retains its ancient and God-given name, Sabbath. Here, then, is a continuous history of the week, and of the Sabbath, unbroken, unchanged, without an interstice, and without the loss of a day from creation until the present time. The author of this, and his greater collection of languages, has given much of his best toil and strength through many years to gather these Voices from their homes, and bring them within sight and hearing of his fellow-Christians, in the firm hope that thereby the clap-trap and quibbling, the ignorant assertion and trifling about a day being lost, the Sabbath being changed, . . . may be swept away from all honest minds."

IN UNINTERRUPTED SUCCESSION

Alexander Campbell, the founder of the denomination known as the Christian Church, in his *Popular Lectures*, says this:

"Heaven left not this fact, the creation, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a *monumental* institution which was as *universal* as the annals of time, as the birth of nations, and as the languages spoken by mortals. An institution too, which, notwithstanding its demand, not only of the seventh part of all time, but of the *seventh day* in uninterrupted succession, was celebrated from the creation to the Deluge, during the Deluge, and after the Deluge till the giving of the law."—Pages 283, 284.

The same writer, in his *Evidences of Christianity*, declares:

"The Sabbath was observed from Abraham's time, nay, from the creation."—Pages 301, 302.

The ancient Jewish historian, Josephus, in his book, *Against Apion*, says:

"There is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever whither our custom of resting on the seventh day hath not come."—Book II, para 40.

THE NEVER-FAILING RECURRENCE OF THE SABBATH

This period of the week was known in the Bible from the very beginning. "And at the end of days [margin] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." Gen. 4:3. This can mean only at the end of the week, or in other words, upon the Sabbath day.

The week was known by Noah at the time of the flood. "And he stayed yet *other seven days*; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet *other seven days*; and sent forth the dove; which returned not again unto him any more." Gen. 8: 10-12.

Now, what is it that determines in such an arbitrary manner, in the absence of any movement of the celestial bodies, this never-varying period of the week?

There is but one answer, and it is this: The never-failing recurrence every seven days of the Sabbath of the Lord.

This seventh-day Sabbath has been kept in unbroken succession through all the passing centuries. It was not lost before the days of Christ. It has not been lost since. It is not lost now. And it has not been lost because Jehovah, its Maker, has preserved it, and pointed it out to men as His Sabbath again and again through the years.

(To be continued.)

Are the Dead Conscious?

The Parable of the Rich Man and Lazarus Explained

By W. T. BARTLETT

(Reprinted by special request)

THE more carefully one considers the story of the rich man and Lazarus the less will one be inclined to quote it as throwing light on the condition of man in death. In respect of death and the resurrection Jesus and His apostles agree fully. All of them consistently describe death as a sleep, and when speaking of the hope of a future life base it on the fact of the resurrection.

This, according to Jesus, is for Abraham himself the door that opens into the future life. Luke records the words of the Saviour thus: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Luke 20:37, 38. It is because Abraham is to be raised from the sleep of death that God can fitly be called the God of Abraham. We must remember, therefore, in reading the story of the rich man and Lazarus, that even Abraham himself is not yet raised from the dead. It is by resurrection that we enter God's presence. (Verse 36.)

The apostle Paul presents the same facts in his great utterances on the subject of the resurrection, the one found in the first epistle to the Corinthians, and the other in the fourth chapter of his first epistle to the Thessalonians. In the first-mentioned passage he writes: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead

shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality." 1 Cor. 15:51-53.

This is the uniform teaching of Christ and His apostles regarding death and the resurrection. As soon as we begin to compare this teaching with the story of the rich man and Lazarus we perceive at once that there is something seriously lacking with that parable. It says not a word about the resurrection.

There is another equally serious omission. There is not a word about God in it. A strange circumstance surely, if this parable was intended to give us a picture of the bliss of the redeemed, and the fate of the wicked.

These two remarkable defects lead us to scrutinize more closely the outlines of the parable. They present to us a most repellant feature, one entirely opposed to our own better nature, and our highest conceptions of future bliss. It is this, that the rich man and Lazarus are visible to one another.

Now such a state of things will simply not bear thinking of. There will be parents among the redeemed who will have children among the lost. Would God allow those parents to look upon the sufferings of their lost children? Among the most fiendish excesses of cruelty that history records none is worse than this, that a parent has sometimes been compelled to stand by and see a child tortured, or a husband his wife. Such frightful cruelty we describe by the term "devilish." It cannot possibly be that the saints will be

obliged to witness the torments of those for whom they would gladly have laid down their own lives.

Again, why is Abraham made the principal figure? According to New Testament teaching, when the angels gather the elect from the four winds it is to bear them into the presence of the King of kings. The living righteous and the resurrected dead will be caught up together "to meet the Lord in the air," and so to be for ever with Him. (1 Thess. 4:17.)

There is not a single word in the Scriptures about our going at death to be with Abraham. Indeed, as already pointed out, and as confirmed in the passage just referred to, Abraham, who now sleeps in Christ, will be caught up together with us, and together with Him shall all be borne into the presence of the Saviour. This is further corroborated by the statement of Heb. 11:40 that the heroes of faith have not yet received the fulfilment of the promises made to Abraham; they without us are not to be made perfect.

We must conclude, therefore, that the introduction of Abraham into the parable of the rich man and Lazarus stamps the whole story as a manifest fable, in which the dead are made to speak, and father Abraham is made the principal character, and an incorrect account of the conditions of the lost and the saved is presented, for some special and particular purpose in the mind of Christ.

Someone will say at once that it is blasphemy to accuse Christ of inventing a fable. But who shall say that the two parables immedi-

(Continued on page 11.)

The St



The stone smites the image and "grinds it to powder."

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold." "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:45, 35.

WHAT is the *stone* that smites the great image and destroys it, and where is the *kingdom* that fills the whole earth? The following are some

answers taken from the writings of Anglo-Israelism:

"The British, as Israel, are the fifth or Stone kingdom of Dan. 2:44, which will never be destroyed, but will 'stand for ever,' our islands being the stone cut out of the mountain of Europe 'without hands.' (See Dan. 2:45; 7:27; Psa. 148:14; 1 Cor. 6:2.)"—Wm. T. Bolt, in *"Why Great Britain will never be Destroyed."*

"The fifth, the Stone kingdom, can only be explained . . . as a kingdom on earth, the kingdom that was to follow that of Rome, viz., the British Empire."—H. Periam Hawkins, in *"British-Israel A. B. C.,"* page 56.

Major-General C. A. Hadfield, first president of the British-Israel World Federation, after mentioning the four kingdoms — Babylon, Medo-Persia, Greece, and Rome—says:

"All these were, in turn, to be destroyed. The mission of the fifth was to destroy them (the image) and to fill the world. This mission exactly corresponds with that of Israel, which was to be a nation for ever. So we may take it for granted that Israel, the Stone kingdom, and Great Britain, are identical, the king-

dom holding the perpetual throne of David until He comes Whose right it is."—*"British-Israel Facts not Fancies,"* page 29.

J. J. Morey, in *British-Israel Foundations*, page 7, after telling that Israel was formed into a kingdom at Mount Sinai, says:

"Here is the setting up of the kingdom of God, and it is the kingdom which is to do God's great work in the world, and be the kingdom over which Christ will come to reign as King. This is the kingdom referred to by Daniel as the stone which breaks in pieces the dream image of Nebuchadnezzar."

Kingdom—Is it Great Britain ?

Further instalment of the series on Anglo-Israel theories

By W. J. YOUNG

J. Wilson, in *Our Israelitish Origin*, page 66, says:

"This is the part of the image that the stone is to strike, when the 'manifestation of the sons of God' takes place; when strangers shall no more serve themselves of Israel, but they shall serve the Lord their God, and David their king, Whom I (saith Jehovah) will raise up unto them.' He is that stone."

In the foregoing very brief summary of Anglo-Israel belief, the stone is variously represented as, our islands, the kingdom of Israel set up at Mount Sinai, and Christ, whilst the kingdom is said to be the British Empire, which is to destroy all other earthly kingdoms and become a great mountain filling the whole earth—the fifth universal kingdom—with Christ as its King.

THE BIBLE AND WORLD-KINGDOMS

In Daniel, chapter two, there is a wonderful divine forecast of the history of world-kingdoms from the days of Nebuchadnezzar—to whom it was given in a dream—to the establishment of the eternal kingdom of God. It is portrayed by the image of a man made of various metals representing four great world-kingdoms. This great image is destroyed by a stone cut out without hands, which expands into a universal kingdom, filling the whole earth.

The prophet Daniel informed Nebuchadnezzar that the God in heaven Who revealeth secrets was making known to the king "*what shall be in the latter days.*" Dan. 2:28. Then he continued: "Thou, O king, sawest, and behold a great image. . . . This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Dan. 2:31-33.

In few, but comprehensive words he pictured before the astonished monarch the greatness of his power and the glory of his kingdom—Babylon. "Thou art this head of gold." Dan. 2:38. But "Babylon, the glory of the kingdoms, the beauty of the Chaldees' excellency" (Isa. 13:19) had been built upon the might of man (Dan. 4:30), and not upon the righteousness of God, which alone exalteth a nation and establishes its throne. (Prov. 14:34; 16:12.) And so, courageously continuing, Daniel made known to the king that the mighty

Babylon was doomed to fall: "After thee," he said, "shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." Verses 39, 40.

The breast and arms of silver represented the kingdom that should destroy Babylon. It is identified in the declaration made to Belshazzar, the last king of Babylon: "Thy kingdom is divided, and given to the Medes and Persians." Dan. 5:28.

Medo-Persia was followed by Grecia—the "third kingdom of brass." Dan. 2:39, 42. (See also Dan. 8:5-8, 20-22; 11:3, 4.) But Grecia, like all kingdoms built by the might of man, was to be broken in pieces, for Daniel continues: "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Dan. 2:40.

The fourth kingdom—the invincible Roman Empire—is symbolized by the iron legs of the image. This fourth kingdom continues until finally destroyed by the "stone cut out without hands." Further, Daniel declares: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; . . . the kingdom shall be partly strong, and partly broken." Verses 41, 42. There were to be ten divisions of pagan Rome (Dan. 7:24), and of these, the Anglo-Saxon kingdom is one.

Drawing the attention of king Nebuchadnezzar to the feet and toes of the image, which were of iron and clay mixed, Daniel was able to show the king that many and varied attempts would be made to weld the dismembered fourth kingdom into one organic unity again, but that every attempt would fail: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43. Charlemagne, Charles V, Louis XIV, and Napoleon all tried to re-unite the broken fragments of the Roman Empire, but failed. By marriage and intermarriage, ties have been formed with a view to strengthening and cementing together the shattered kingdom; but none has succeeded. Many political and territorial changes have occurred in Europe since the fall of the Roman Empire in 476 A.D.; but its

divided state remains. The League of Nations, Bolshevism, and Anglo-Israelism will likewise fail in their attempts to unite the kingdoms. Just seven words, written nearly three thousand years ago, mark their failure: "*They shall not cleave one to another.*"

Not a welding together, but the destruction of all earthly kingdoms, is the climax of the king's dream: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume *all these kingdoms*, and it shall stand for ever." Dan. 2:44.

What then is the "stone" that destroys the great image, and where is the kingdom that fills the whole earth? Anglo-Israelism declares that this portion of the prophecy will be fulfilled in the development and extension of the British Empire until it fills the whole earth. Permit the writer to suggest some reasons why Great Britain, or any other *earthly* kingdom cannot be the stone cut out of the mountain without hands.

(a) Just as the four kingdoms were *successive world-empires*, so the fifth kingdom will not reign conjointly with *any earthly kingdom*, but will *succeed* all world-kingdoms—Britain included—and itself will be followed by none. (See Dan. 2:34, 35, 44, 45.)

(b) "In the days of these kings shall the God of heaven set up a kingdom." Dan. 2:44. In the days of what kings? not in the days of Babylon, Medo-Persia, Grecia, or Rome in its undivided state. It will be in the days of the divided state of the fourth kingdom that the God of heaven will destroy *all* earthly kingdoms and set up His kingdom. This is still *future*, and cannot refer to Great Britain.

(c) The stone was cut out of the mountain "*without hands.*" Dan. 2:45. All earthly kingdoms, including Great Britain and the United States, have been built by the *might of man*. They are the work of *men's hands*, but the kingdom that God will set up will not be established by the power of man, but by the omnipotent power of God. (See Psa. 46; 2 Thess. 1:5-10; 2:8,9; Rev. 6:14-17; etc.) The subjects of that kingdom have been redeemed from the human race, from every nation, kindred, tongue, and people—not by the carnal power of man, but by the hand and will of God. (See John 1:11-13.)

(d) Jesus declared before Pilate, "My kingdom is not of this world." John 18:36. It cannot therefore be British, for Great Britain is *one of the chief kingdoms of this world*. "If My kingdom were of this world," said Jesus, "then would My servants fight." John 18:36. Peter thought to conquer by the sword, but Jesus said unto him,

"Put up again thy sword into his place: for all they that take the sword shall *perish* with the sword." Matt. 26:52. To-day *all* earthly nations—Great Britain included—*use the sword*; all are trying to expand their kingdoms on a non-expanding planet; hence wars, with all their concomitant evils. Soon the Lord will come forth, in all His majestic power. Then He will scatter the people that use the sword and delight in wars. (Psa. 68:30.) He will destroy them that destroy the earth, i.e., *all warring kingdoms* (Rev. 11:18), making wars to cease unto the end of the earth. (Psa. 46:8, 9.) Then *all* the kingdoms of the world shall become the kingdoms of our Lord and of His Christ. (Rev. 11:15.) This is yet *future*.

(e) To many who thought that the kingdom of God would immediately appear (Luke 19:11), Jesus plainly stated that He was going away to receive for Himself a kingdom and to return. (See Luke 19:12, etc.) The disciples thought that Jesus would have redeemed Israel, or that He would have taken the kingdom from Rome and restored it unto them. (Luke 24:21; Acts 1:6.) Jesus said to them, "It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts 1:7. He taught them to pray, "Thy kingdom come." Matt. 6:10. He did not say that it was set up at Sinai, or that it had been upgrowing from the days of Babylon. The kingdom of God will come when Jesus the King returns. (1 Cor. 15:22-28; 2 Tim. 4:1.) Then He will be seated upon the throne of His glory. (Matt. 25:31.) Then shall He say to His own, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Then will be fulfilled Daniel's statement: "And the time came that the saints possessed the kingdom." Dan. 7:22.

From the foregoing it is plain that the stone cut out without hands is the kingdom of God, *which is yet future*. Where will this kingdom be set up? Much of the foregoing answers the question, but a few more thoughts may help to confirm it. To-day the overwhelming majority of the saints are asleep in their dusty beds. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. All these died in faith; they were looking for a *heavenly* country (verse 16), not any *earthly* kingdom like Great Britain. God created this earth to be inhabited, and He created it not in vain. (Isa. 45:18.) Confirming many Old Testament promises, Jesus said, "Blessed are the meek: for *they shall inherit the earth*" (Matt. 5:5), i.e., not heaven, but a heavenly country, for "the heaven, even the heavens, are the Lord's: but the earth hath he given to the children of

men." Psa. 115:16. "And the kingdom," said Daniel, "and dominion, and the greatness of the kingdom under the whole heaven, *shall be given to the people of the saints of the Most High*, Whose kingdom is an everlasting kingdom, and all do-

minions shall serve and obey Him [Christ]." Dan. 7:27. The stone cut out without hands is the kingdom of Jesus Christ that will be set up upon this earth *after* all earthly kingdoms have been destroyed.

(To be continued.)

Are the Dead Conscious?

(Continued from page 7.)

ately preceding were not strictly speaking fables, by which the Saviour taught striking lessons? The story of the prodigal son may have been taken partly from life, but may also have been partly a work of imagination. The same thing may be said of the parable of the unjust steward, whose lord commended him because of his cunning. Indeed, fables are necessary to set forth God's wonderful dealings with His children.

The character of the parable about the rich man and Lazarus appears beyond question when we consider: (a) where the Saviour got the basis of His story, and (b) why He told it.

The story itself is plainly drawn from the fables invented by the Jews themselves concerning the after-life. We know this from the writings of Josephus, who gives the following account of what, according to the theories current in his day, happened after death to the good and the bad:

"Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine. . . .

"In this region there is a certain place set apart, as a lake of unquenchable fire. . . .

"There is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light. . . . with whom there is no place of toil, no burning heat, no pierc-

ing cold—nor are any briars there: but the countenance of the fathers and of the just, which they see, always smile upon them, while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call, *The Bosom of Abraham*.

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, . . . into the neighbourhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapour itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place [or choir] of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."—*Discourse to the Greeks Concerning Hades*.

We see, then, very clearly that Christ in His parable was simply adopting the fable of the Jews in order that He might the more forcibly teach them the lesson He desired to impart. What was that lesson? We are told in Luke 16: 14, 15: "And the Pharisees also, who were covetous, heard all these things: and they derided Him. And He said unto them, Ye are they which justify yourselves before men; But God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

In the parable following, Jesus takes the current theory of the Jews concerning what happened to good and bad after death but, to the dismay of His hearers, He entirely reverses the parts they

had assigned to rich and poor respectively. It is not hard to imagine that in the crowd of Pharisees who listened to Jesus, sneering at His teaching, were the friends of the five brethren of a highly-respected and wealthy Pharisee who had lately died. His relations and friends might remember also that a certain beggar who had long lain at the Pharisee's gate in a pitiable condition had also recently disappeared, having in all probability died, and been cast to the dogs and vultures. According to their theory of the destiny of the two men, the wealthy Pharisee would have been carried by angels into "Abraham's bosom," and the poor beggar would have been consigned, with hardly a thought, to some place of torment where the sins he had doubtless committed in the body would be avenged. As Jesus told His interesting story, however, He disappointed the expectation of His hearers, and reversed the rôles they would have assigned to the principal characters. To their annoyance and, perhaps, disquietude, Jesus makes the angels carry the beggar to Abraham's bosom, and shows them the rich man expiating in the flames his life of selfish ease.

The parable was not intended to give a picture of the state of good and bad after death. Anyone who carefully compares the parable with the teaching of the Bible regarding death and the resurrection will see this: the story simply took the doctrines of the Pharisees and fashioned out of them a skilful rebuke of their covetousness and an unmistakable intimation that what they highly esteemed, and supposed God also to esteem highly, was in reality abomination in His sight.



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When the Ships Come Home

"All the long year through

The joy that you give to others
Is the joy that comes back to you."

ALL night long the thought-wheels, as Robert Louis Stevenson calls them, have been revolving in my mind, trying to bring back a little verse that lodged there a long time ago. At last I can remember the last two lines:

"For how can we ever expect ships
back

If we never send any out."

Invariably, as Mother hangs up the new calendar, she says, "Well, I wonder what this year is going to bring forth," and most of us ask ourselves that self-same question, don't we? We look back and talk over together the year that has passed. We laugh over its frolics and fun, and dry a tear over its sorrows and partings. And we look forward, many of us, hoping against hope that something that didn't happen last year will happen this, and all of us cherish some thought of joy and prosperity to come.

But what *shall* we get out of 1929?

Not more than we put into it, that is certain.

How many poor souls there are standing by the water's edge,

straining their eyes to catch the first glimpse of that mythical vessel they so often tell us about. "When their ship comes home" they are going to do so many things. They forget, however, that before any ship can come home, it must first be sent out. No ship ever sailed the Spanish Main save it first left Plymouth

New Year Gifts

May these be yours—

*The gifts that make the dreamers
into doers;*

The gift to work

*Through joy and sorrow, light or
murk;*

*To play, with all your soul and
heart,*

A manly part.

*The gift of discontent, to keep you
driving*

*Forward and up, for ever striving
For something better in the days
hereafter;*

*The gift of kindness and the gift of
laughter;*

*And all the gifts of love, and faith,
and friends,*

Of justice and of truth;

*And in your heart, until life's jour-
ney ends,*

*The priceless gift of youth,
Hope that inspires, and courage
that endures.*

May all these gifts be yours!

—Berton Braley.

Sound or Southampton Water; there was never a gold-laden galleon returned except it first sailed out in faith to find the treasure-trove.

And so during the new year, the measure of joy and prosperity that we experience will depend on the largeness of the vessel that we send out.

According as we put into our work all the strength, the initiative, and the wisdom the Lord has given us, so only will that work yield us the satisfaction and prosperity that we desire.

Likewise in the friendship that is extended to us. Our friends will only increase as we show ourselves friendly. "Give, and it shall be given unto you," applies to every phase of our experience.

And spiritually no less than in any other way. If we are going to find in our walk with God, all the peace and the joy and the satisfaction that we know can be found, we must be diligent in our search after them. We must, to use that oft-repeated phrase, take time to be holy. We cannot expect the Lord to give us the full joys of heaven if we do not take time to lay hold upon them.

Like Job, perhaps, many of us have to learn that lesson, which is essentially spiritual, that a little

output cannot be blessed with more than a little profit. "Canst thou catch a whale with a fish-hook?" the Lord challenged Job. Oftentimes, don't you think, our expectations and our output of time, or whatever it may be, are in that same ridiculous proportion. We hope for riches, and instead of working, we wait. We want and look for friends, and we are not willing to make the sweet sacrifices of friendliness. And we ask the Lord for the peace and quietude of a deep, spiritual experience while we do not take time to spend more than a fleeting moment with Him throughout the entire length of our day. We try to catch a whale with a bent pin. We expect ships back and we never send them out. Shall we take care that during 1929 our output, so far as lies in our power, measures favourably with our expectations?

There are some ships, however, that never come back.

Time spent in selfish pleasure never yields any lasting happiness. Money spent in the indulgence of vanity has only one recompense—dissatisfaction and an insatiable craving for more. So let us, during 1929, spend our money and time on those things that will endure and be of lasting benefit.

Some time ago I read the story of a straw clock made in Germany by one, Otto Wegner, who used nothing but straw in its construction. There were the hands, the works, the pendulum—all complete—all made of straw, and hundreds and thousands of people thronged to see it. During the course of the story the question was asked, "How long did he take to make it?"

"Seventeen years."

Again—

"How long will it last?"

"Two years!"

What a tragedy! Seventeen years of work—seventeen years of hard thinking—spent on something that could only last two years.

But that was not the end. That straw clock never wore itself out. One day, so I read in the *Children's Newspaper* a day or two ago, a railway porter picked it up and in one squeeze damaged it beyond repair.

"What a pity!" methinks I hear someone say. Yes, indeed, but isn't it a thousand more pities that that clever, ingenious mind was not employed in the manufacture of something more durable during those seventeen years. Let's take care, during 1929, to live for those things that matter most, and that we shall be able to carry with us beyond the great silence. Let's put more love, more kindness, more prayer, and more earnestness into our living. We shall discover that we are abundantly repaid for our added thoughtfulness, and some day we shall find that not one, but all our ships are home.

"Speak a shade more kindly.

Than the year before;

Pray a little oftener;

Love a little more;

Cling a little closer

To the Father's love;

Life below shall liker grow

To the life above."

MARY J. VINE.

The Common Round

THE ground-plan of life for human beings is laid down on certain well-known simple lines, which apply all the world over; and, for those who can follow them out, living has its joy and its reward. Labour and rest, night and day, food and sleep, marriage and rearing of children are the warp and weft of life's existence, whether for queen or people.

Some make a fair pattern of their web; some tangle the thread, and throw the shuttle angrily. Some weave slowly a good solid ground, and finish off with a golden fringe. But what we weave we must wear, and it is all we have.—From "*Devonshire Idyls*," by H. C. O'Neill.

Morning Glory

January 1

All sorts of things and weather
Must be taken in together,
To make up a year
And a sphere.

—Ralph Waldo Emerson.

January 2

"Let us never forget that an act of kindness is of itself an act of happiness."

January 3

God's in His heaven
All's right with the world.

—Robert Browning.

January 4

God gave His children memory
That in Life's garden there might be
June roses in December.

—G. A. Studdert Kennedy.

January 5

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

J. G. Whittier.

January 6

Truth hath a quiet breast.—Shakespeare.

January 7

I have heard of the lady, and good words went with her name.—Shakespeare.

January 8

Ten thousand of the greatest faults in our neighbours are of less consequence to us than one of the smallest in ourselves.—Whately.

January 9

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

—Cowper.

January 10

Keep your tents separate and bring your hearts together.—Arab Proverb.

January 11

"It is better to travel hopefully than to arrive."

January 12

"The stranger on the highway, too,
Is brother unto me and you."

January 13

God hath marked each sorrowing day,
And numbered every secret tear;
And Heaven's long age of bliss shall pay

For all His children suffer here.

—Bryant.

January 14

Think before you speak, think before whom you speak, think why you speak, think what you speak.—E. Cook.

The Children's Two Pages

Edited by UNCLE ARTHUR (Author of "Uncle Arthur's Bedtime Stories")

The Letter

"MAMMA," called Myrtle, as she ran into the kitchen, "the postman is just coming up the path."

"Very well, I'm coming. I wonder what he has for us today."

The postman stood at the door, smiling.

"Good morning," he said, "penny to pay on this letter."

"All right, I'll get one," said Mamma, and she went for her purse, while Myrtle remained at the door.

"Have you got a letter for me?" she asked.

"Let me see, is your name Myrtle? Then I have."

"Really and truly? How lovely! I've never had a letter of my own before."

Myrtle hopped round excitedly, and when her mother shut the door as the postman went away she could scarcely contain herself. With the precious letter clasped tightly in her hand she followed her mother into the dining-room.

"Fancy somebody writing to me," she cried. "Is it a letter from Daddy?"

"Yes, it's Daddy's writing. Now we'll read it. I'll help you with the difficult words." And together they read it.

"My dear Myrtle,

"I thought you would like to have a letter of your very own, so I am writing to you as well as to Mamma. It seems a long time since we said good-bye, doesn't it? But I never forget about you. Every day I long to see you, and wonder what you are doing, and whether you are being good. Help



The Postman. © Topical

Mamma all you can, and do your very best at school.

"Your loving
Daddy."

"What a lovely letter," said Myrtle, carefully folding it up. "Wasn't Daddy nice to write it?"

"Yes, he was. Now finish up your bread and butter, for it will soon be time for you to go to school."

"I don't want to, can't I leave it?"

"No, you *must* finish it before you get ready for school," answered Mother.

Myrtle pouted and was just about to reply in a cross way when she remembered the words in her father's letter, "Help Mamma all you can." Grumbling wasn't helping her, so quickly turning the pout into a smile she finished her bread and butter.

After tea that evening Mother bade Myrtle bring her little chair by the fire.

"I am going to show you another letter," she said.

"Another letter? But that's not a letter you have, Mamma, that's your Bible."

"Yes, it is—a letter from God."

"A letter from God!" exclaimed Myrtle.

Mamma went on. "Why did Daddy send you a letter?"

"'Cos he can't speak to me when he is so far away, I s'pose."

"That's why God has given us this letter. Why do you think Daddy wanted to send you a letter?"

"I s'pose 'cos he had something to say to me," answered Myrtle. "Daddy had lots of things to say to me. He told me he misses me, and he wants to see me, and he wonders if I am good, and I've got to do my lessons properly, and I must help you a lot."

"Yes, in His Letter God tells us lots of things like that. He tells us that He loves us. You know ever so many texts about how much He loves us, don't you? And He tells us to be good, and He tells us some nice stories."

"The story about David, and the story about Jacob, and the story about when Jesus was a baby, and—"

"Yes, heaps and heaps of stories. There's such a lot in God's Letter—things to cheer us up when we feel sad, and things to make us feel brave when we are afraid. Can you remember something that made you feel brave?"

Myrtle thought.

"Oh yes," she said. "When I felt frightened in my new bedroom you told me something out of God's Letter about the angels."

" 'He shall give His angels charge over thee,' wasn't it? "

"Yes, and after that I wasn't frightened any more, 'cos the angels came and looked after me."

“What God wrote in His Letter helped you. You must learn to read as soon as you can so that you can read more about what God has written for us.”

M. P.

Our "Sunbeams" Corner

My dear little people:

A NEW year! How I wonder what lies before us in the 365 days that are to come! Let us be sure of one thing—that each of those 365 days is going to contain an abundance of sunshine. We will resolve to talk much with our Master, and as a result He will open our eyes to the things that we can do to bring sunshine into the lives of those with whom we live and work and play. And we will not let this resolution pass away with the first few days of 1929. Let us see to it that December 31st finds us just as enthusiastic in its keeping as January 1st.

We shall have to accomplish much if 1929 is to outshine 1928, for look what you have done!

You have brought happiness to the blind babies of "Sunshine House" by giving clothes, and money for gramophone records. Music is their greatest joy, and those records proved indeed a gift full of sunshine.

Then you have saved and worked hard to send money so that forty poor children—many of whom had seen nothing outside London streets—might spend a day of glorious freedom in the country.

And, too, you have given up some of your toys—and not altogether without tears—that those same children and many others like them might have a happy Christmas.

And what of the other sacrifices that you have made in your homes and schools to give others joy! There have been countless

sacrifices made and struggles fought for Christ's sake, of which I know nothing. Surely 1928 has contained sunshine! Our "Sunbeam" band has not been in vain.

But despite the sweet sunshine that has shone continually through last year, early in November a shadow fell over our band. For some reason, we know not what, but Jesus knows, Margaret Mason of Holmer Green was called to rest. We were very, very sad to hear of this loss, for Margaret was one of our brightest "Sunbeams," and always sought opportunities of pleasing Jesus and spreading His love. She took a great interest in our Corner, and when we made an appeal for the East London Outing Fund she was one of the first to sacrifice for their enjoyment. We miss her sadly, but we know that Jesus had a purpose in allowing her to fall asleep.

Uncle Jack came to the office a few days ago. He was very



anxious to hear of the progress of the band, and was delighted to see how it has grown and how the "Sunbeams" are spreading the light of Jesus' love. He sends his love and good wishes for the New Year to you. Uncle Jack never forgets the "Sunbeam" band. He has always been and always will be our good friend. He has seen and spoken to many of our "Sunbeams" in the north of England. Perhaps if you live in a northern town he will pay you a visit one day.

With every good wish for the
New Year.

Yours affectionately,
MIRIAM PETAVEL.

Result of Painting Competition No. 23.

UNDER TEN

Prize-winner.—Edward Weston,
52 Oxford Road, Chiswick, Lon-
don, W.4. Age 6.

Honourable mention.—Alex Smith (Glasgow); Eveline Butterfield (Saffron Walden); Fred Jackson (Clowne).

Those who tried hard.—Dorothy Kerr (Gravesend); Gladys Mole (Manchester); Valerie Rowlands (Cardiff); Florrie Bonnett (Louth).

TEN AND OVER

Prize-winner.—William Smith,
177 Wallace Street, Southside,
Glasgow. Age 11.

Honourable mention.—R u t h Dean (London); David Throssell (Watford); Henry Jackson (Elmton).

Those who tried hard.—Jack Adams (Newport); Doris Hills (Portsmouth); Violet Hovell (London); Doris Keen (Windsor); Harry Pain (Lincoln); Muriel Reid (Ant-rim); Phyllis Titterington (London); Virtue Woodhouse (London).

The Present Truth and Signs of the Times

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President of American Radio Artists is Enthusiastic

Special letter
to our worker



THE NATIONAL RADIO ARTISTS' ASSOCIATION

Executive Offices
469 N. Waller Avenue
CHICAGO

November 21, 1928.

My Dear Mr. Coleman,

After reading the set of four books under the title of "Uncle Arthur's Bedtime Stories," I wish to say that they are the best children's stories that I have ever seen or heard. In my six and one half years in broadcasting work I have heard many so-called bedtime stories, and I am sorry to say that with few exceptions, the type of stories that are broadcast are not the stories that I would want my children to hear, so it is with great pleasure that I recommend this set of books.

I am making plans to broadcast this set of bedtime stories over some Chicago radio station in the near future, and I am sure that the parents of the children that as a rule tune in at 6 p.m., when most of the bedtime stories are told, will see the great distinction between them and the common stories that are so often broadcast over the radio.

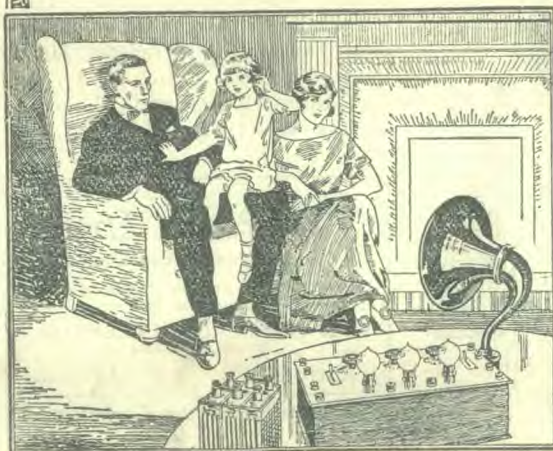
In closing let me wish you the best of luck in this good work of selling "Bedtime Stories" to the people, for the buyers will find them a good investment in the lives of their children as they grow older, and let me say that if at any time I can be of help to you in this work, you have but to call on me.

Very truly yours,

Jack Parker, President.

"The best children's books I have ever seen"
says the president.

Parents and teachers also are realizing how good "Uncle Arthur's Bedtime Stories" really are. They are purchasing at least 10,000 a month.



"There is no question but what the four 'Bedtime Stories' are the greatest seller we have had for a long time," says an American book department manager.

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