

PRESENT TRUTH

AND SIGNS of the TIMES
THE NEWS INTERPRETER



Christ and the rich young ruler—the great decision.

Events of the Day

Notes and Comments upon Important Happenings

Britain Leads in Disarmament "WE alone among all the nations of the world, whether great or small, have curtailed our military expenditure," said Mr. Laming Worthington Evans, in introducing his army estimates to the House of Commons.

Statistics show that, in spite of all the talk of peace, disarmament, and arbitration as a means of settling international disputes, practically all the great nations, and many of the small ones, are increasing their naval and military expenditure.

Germany has increased her army expenditure by five million pounds since 1925, and has also added to her navy one new battleship. In the same period the army expenditure of America has increased by eight millions, Italy by ten millions, and France by twenty-four millions. Increases are also shown by Japan, Belgium, and Switzerland. In addition, America has increased her navy by ten ships since 1925.

Britain, on the other hand, has decreased her navy by eighteen ships and her army estimates by nearly four millions. This year the army reductions are half a million pounds and 5,000 men.

The fallacy still persists in the minds of many statesmen that the best way to ensure peace is to have so large a naval and military force that no other power would risk a war. Such a course, however, only leads to a feverish race for armaments, which must ultimately result in bloodshed.

As Mr. George Wickersham, ex-attorney-general of the United States, stated recently in *Current History*:

"Great navies and great armies have never prevented great wars.

Peace is maintained only by a national determination to avoid war and to deal justly with other peoples. . . . The authorization and construction of navies for purposes of 'bluff' in negotiating with other powers is a dangerous method of conducting negotiations. Playing with firearms too often results in tragedy."

It is surely time that others of the great nations should give evidence of their faith in peace by reducing the enormous amounts spent annually on war preparation.

E.

The Electrification of Palestine

THE historic country just south of the Sea of Galilee, or Lake Tiberias, is now the scene of operations in a great scheme for the electrification of Palestine by utilizing the fall in level of the Jordan and Yarmuk rivers as they flow southwards to the Dead Sea.

The lake itself is being enlarged and reinforced, and the waters of the Jordan and Yarmuk are being dammed up to provide water power for two power houses, one about two miles south of the outlet of the lake, at Abadieh, and the other four miles farther down, at Jisr el Mujamieh. In addition, a canal over a mile long will connect the Jordan and the Yarmuk so that, if desired, the whole of the waters of the Jordan may be passed through the reservoir on the Yarmuk to the Jisr el Mujamieh reservoir.

The power house at this place is to be provided with turbine generators which will produce 24,000 or 32,000 horse-power. When this power is fully utilized the second power house at Abadieh will be erected, and, if necessary, a third power house will

be built north of the lake, utilizing the fall of 650 feet between Lake Merom and Lake Tiberias.

The work was begun early in 1928 and will probably be completed in about six months.

Hydro-electric power will first be supplied to Haifa, then to Jaffa and district, by which time it may be possible for Jerusalem to be supplied with electric power.

The modernization of this ancient Bible land is proceeding largely under the auspices of enthusiastic Zionists.

E.

More Evolutionist Admissions

SOME very significant admissions in connection with the evolution controversy were made recently in the *Quarterly Review of Biology* by a professed evolutionist, Dr. Austin Clark. He says:

"So far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from any other. Each is a special animal-complex . . . a special and distinct creation."

Discussing the question of the origin of man, he says:

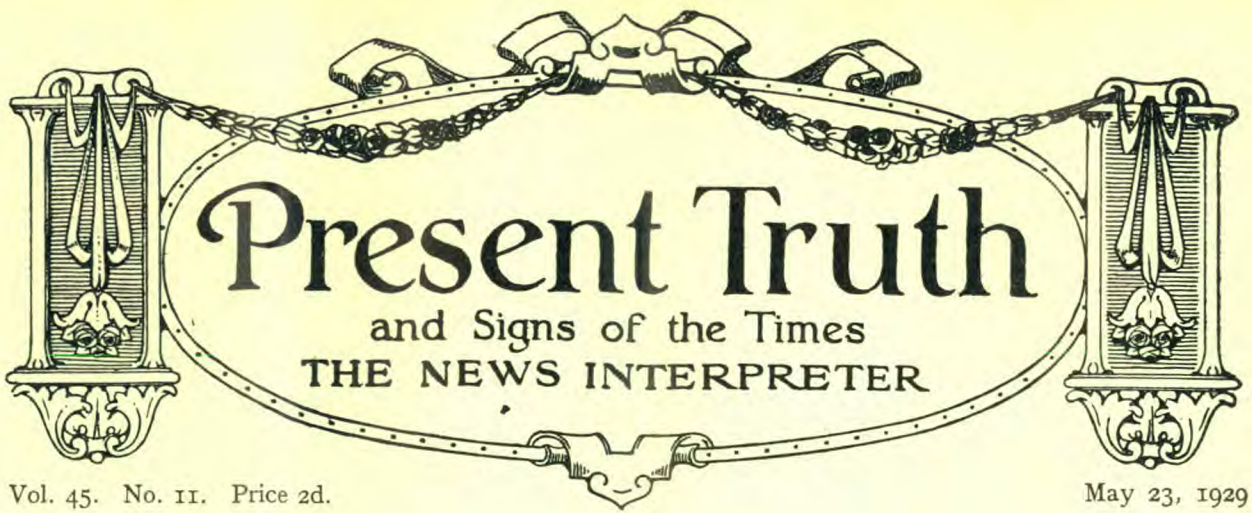
"Missing links are misinterpretations."

"He appeared suddenly and in substantially the same form as he is to-day."

"He appeared able to walk, able to think, and able to defend himself."

Dr. Clark, however, will not even now forsake the evolutionists and still claims belief in a modified form of the doctrine. The current theories will surely have to be profoundly modified to accommodate these statements!

E.



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ELECTION ISSUES

By *THE EDITOR*

SINCE its first publication in 1884 PRESENT TRUTH has consistently steered a non-political course. Many Governments have come and gone, many party cries have been raised and stilled, but this paper has studiously avoided all political entanglements.

PRESENT TRUTH is published with one supreme object in view, to proclaim the approaching advent of Jesus Christ. At the same time it upholds the truth of God and calls men back to the Bible and the observance of the ten commandments. Its entire space is devoted to such a message, being unique among British periodicals in that it has never accepted advertisements.

But this does not mean that we take no interest in the affairs of our country. On the contrary, as students of the Word of God, we are perhaps more concerned with the trend of events than some others. We agree wholeheartedly with the party leaders when they assert that the coming election is the most important event of its kind in the history of our country. Mr. Churchill never spoke a truer word than when, in his recent broadcast speech, he said that "The issue at the election is much larger than unemployment: it is the whole British people and the position of Britain and her Empire in the modern world. That, and nothing less, is

what is at stake. . . . These are critical years for the British Empire."

WORLD PERILS

No one can view the present world situation without anxiety. Commercial rivalry is keener than ever, intensifying with the rapidly increasing population. National armaments are a perpetual source of danger to world peace, and the experts are watching one another with hawklike keenness to take advantage of the latest scientific developments in lethal weapons. Everywhere the agents of Bolshevism are awaiting an opportunity to bring about their world revolution. Particularly within the Empire are the forces of disruption at work, biding their time, hoping for weakness and confusion at home that they may bring their nefarious schemes to fruition.

At such a time no Englishman worth the name can stand idly by and say that the election of the nation's governors is no concern of his. Christianity does not call for nonco-operation. The Bible tells us to pray both for the King and for the peace of Jerusalem. And prayers are not of much value if unaccompanied by deeds.

We believe that it is a Christian

duty to vote at a General Election. At such a moment in the national history everyone with the welfare of the people at heart should do his part, small though it may seem, to place the best available men or women in Parliament.

Let us be thankful for our parliamentary system. It was purchased for us at a heavy price. It may have many faults, but it is the guardian of our liberties. Criticize it as we may, it is the best system of government this world has ever known. Born in the dim ages of the past, it has become the mother of Parliaments and the forerunner of civil and religious liberty in all parts of the globe. To-day, while in other countries the system has been swept aside by dictators, "government of the people by the people" is still the law of our Empire—a priceless possession, a heritage to preserve inviolate.

NEW VOTERS

For the first time in our history the responsibility for choosing the nation's representatives has been laid upon every adult citizen. Millions of people will be casting a vote for the first time in their lives. With all the past, the present, and the future of the Empire and the world in mind, it is indeed a tremendous responsibility. Lightly or thoughtlessly regarded,

it may result in an incalculable calamity. And it will all be over in a day. One night we may go to sleep in peace and security, and the next morning awaken to face indescribable chaos.

Then how shall we vote?

The difficulties of decision are enormous. Each party claims to have the sword which will cut the Gordian knot of our national problems. Doubtless many people will vote mechanically for their party candidate. But if we mistake not, this time parties will not count so much as in former years. The electorate is mobile, refusing to be chained to anyone's chariot wheels, and anxious only that men of vision, action, and righteousness shall succeed.

Party considerations aside, therefore, are there any principles which should guide us in casting our vote? Here are some.

PRESERVE PROTESTANTISM

Let us never forget that, far exceeding every other issue in importance, is the preservation of the Protestant character of our Constitution. All our liberties, and indeed Parliament itself, depend upon it. Rome is a deadly enemy of the parliamentary system. She is making a strong bid for the sovereignty of England. Her leaders have declared that they are out "to bend and to break" the will of our imperial race and to reinstate the Pope as the spiritual overlord of our country.

As you value all that was purchased for you at the Reformation, cast your vote against any man who would countenance the alteration of the British Constitution in favour of the papal party. Remember that the Pope is a king again, and that the whole Roman Church is one huge political machine working in his interests and with the set purpose in mind of bringing the throne of England once more into subjection to the monarch of the eternal city. To forestall such a disaster is not a negation of religious lib-

erty, but an act of national self-protection and a duty which every Protestant owes to the martyrs of the past and to the children of the oncoming generation.

OPPOSE SUNDAY LAWS

But in the local election in which you are interested this issue may not arise. All the candidates may be staunch Protestants, or free-thinkers, without any interest in religion.

In this event it would be well to ascertain from them their attitude towards the question of Sunday laws. This matter will become one of immense moment in the new Parliament. Already there is considerable agitation on the subject and the voluble secretary of the Lord's Day Observance society is doing a good deal of propaganda. By a grave misuse of Scripture passages it is being urged that fresh laws should be passed for the better observance of Sunday and the closing of places of amusement, etc., on that day.

These good-intentioned but misguided people actually believe that England will be a better country, and that the cause of religion will be advanced, by Parliament saying just what men should or should not do on the so-called "Lord's Day." It is another example of men attempting to legislate people into heaven—a survival of the squalid religious conceptions of the Dark Ages. Even if Sunday were the Sabbath—which it is not—the proposed legislation would be utterly inexcusable; but being, as it is, no more the Sabbath than Wednesday or Friday, the suggestion of Sunday laws is only a revelation of the spiritual ineptitude of its sponsors, and of their failure to lead people to obey God's laws by the Christian methods of grace and love.

Every elector should endeavour to find out whether or not any of the candidates in his district is favourable to Sunday legislation. If so, whatever his party, do not,

even by your one vote, contribute to the possibility of his leading our country to bind such shackles upon itself.

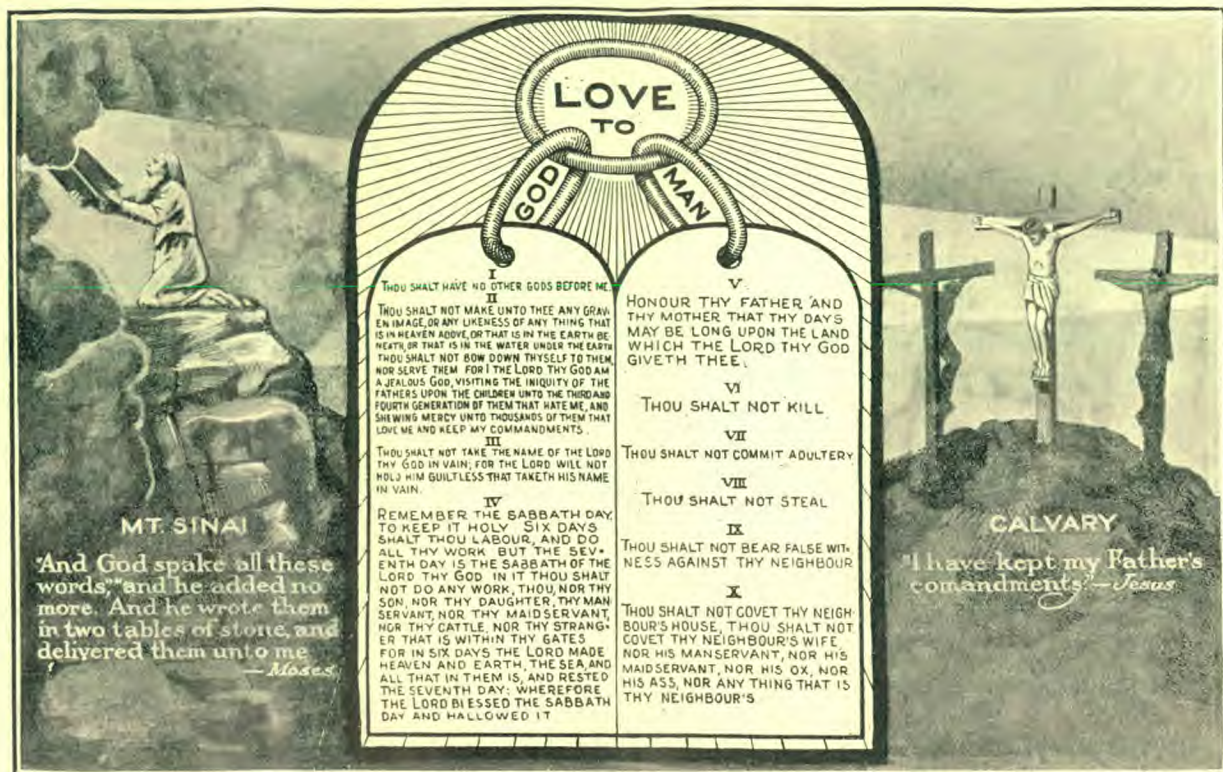
FIGHT THE DRINK TRAFFIC

And if these issues do not happen to arise in your constituency there is yet another which is almost universal. We refer to the liquor evil. It is a standing disgrace to our country that more money is spent upon liquor every year than upon many of the main public services. If this huge total—over £300,000,000 per annum—could be diverted, say, to the relief of unemployment, or the improvement of educational facilities, or the abolition of slums, what inestimable benefits might not come to the nation! True, our country is not perhaps ready for total prohibition, and most people will admit that the American type might be improved upon in some respects: nevertheless it is high time that some forward move was made in the attack upon this great national curse. Perhaps the first steps might be in the direction of local option, but whatever may be the best way of dealing with the evil, let something definite and drastic be done before the life of another Parliament ebbs away.

Ask your candidate where he stands on the liquor question. If he is definitely on the side of the brewers, no matter what his party, as a Christian you have no option but to vote against him.

So as we approach the election, let us put the highest considerations first. In every case let us help the man with the noblest ideals, the largest vision, and the most discerning judgment. And above all, let us vote for Protestantism and freedom.

"God has given us our faculties to cultivate and develop. Our own course determines our character. In training these powers so that they shall harmonize and form a valuable character, we have a work which no one but ourselves can do."



Christ and the Ten Commandments

By T. G. BUNCH

It was of Christ the psalmist wrote: "I delight to do Thy will, O my God: yea, Thy law is within my heart." It was because of the perfect standard of righteousness abiding in Christ's heart that He "did no sin, neither was guile found in His mouth." Guided by the high standards of His Father's law in right doing, His life blossomed into a perfection that has made Him the Man of men, the Marvel of nations. His footsteps always led in the pathway of obedience and His invitation to all men is, "Follow Me."

This world is filled with highways and byways, but the only safe way is in following Him Who said: "I am the Way, the Truth, and the Life." To be a Christian is to be Christlike, and a disciple of Christ is one who follows Him. John said, "He that saith he abideth in Him ought himself also

so to walk, even as He walked." 1 John 2:6. And Peter declared that Christ left "us an example," that we "should follow His steps." 1 Peter 2:21.

Christ's example leads us into the observance of all God's commandments, including true Sabbath-keeping—obedience to the fourth commandment. He kept holy the seventh day, the day He had Himself instituted and sanctified at creation, commanded at Sinai, and confirmed at Calvary. (Gen. 2:2, 3; Exod. 20:8-11; Heb. 9:28, 16, 17.) The genuine Christian will say with the psalmist, "Make me to go in the path of Thy commandments; for therein do I delight." (Psa. 119:35.) The way of obedience is "the good old way," "the highway of holiness"; for, "the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

Christ is the Creator (John 1:1-3; Col. 1:14-17), Lawgiver (Isa. 33:22), and Redeemer (1 Peter 1:18, 19). Sinai and Calvary are inseparable. The same voice that proclaimed the law amid thunderings from the summit of Sinai, cried out "It is finished" from the quaking summit of Golgotha. Calvary did not abolish or change the law; it confirmed it. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

The cross is heaven's greatest memorial of the perpetuity and changeless character of the decalogue. In no uncertain language, during His sermon on the mount, did Christ make plain the relation of His advent to the law. "Think not that I am come to destroy the law, or the prophets: . . . Till heaven and earth pass, one jot or

one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

"Sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:4, 5. Christ came to take away sin which is the transgression of the law. He came to make it possible for sinners to come into harmony with the divine standard and have restored in them the lost image of God, which is impossible without the indwelling Saviour.

"For what was impossible to the law—thwarted as it was by human frailty—God effected. Sending His own Son in the form of sinful humanity to deal with sin, God pronounced sentence upon sin in human nature; in order that in our case the requirements of the law might be fully met. For our lives are ruled not by our lower, but by our spiritual natures." Rom. 8:3, 4 (Weymouth Translation, Revised).

When Christ enters human hearts He writes the same law there that He wrote on stone, and we become new creatures. (Jer. 31:31-33.) His obedience then becomes ours so that we can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." Gal. 2:20.

Disobedience separated Adam and Eve from the tree of life in paradise lost. Obedience brings man back to all the rights and privileges forfeited through transgression. (Rev. 22:14.)

The reign of Christ over the kingdom of grace is a reign of law; not licence. The whole purpose of the Gospel is to bring transgressors back to God's perfect rule of conduct—the law—which will also be His standard of judgment. In this work both the law and the cross act an important part. Through the law Christ diagnoses the disease of sin ("for

by the law is the knowledge of sin"); through His blood He furnishes a remedy that cleanses from all unrighteousness. Through the law He declares the sinner guilty of death; through the cross He pardons and frees him from the death sentence. This pardon no more does away with the law than a governor's pardon does away with the law that condemned the criminal to die. The law of God, through the work of the Holy Spirit, brings conviction of sin; Christ, through His atoning sacrifice, removes the sin, thus establishing the law by making forgiveness possible.

No subject of Christ's kingdom will continue to sin that grace may abound. Grace is the favour of God and is never bestowed upon a presumptuous sinner, or law-breaker. It is ministered only to those who through faith in Christ become victors over sin. Grace thunders against sin as loudly as does law. We can no more be saved by grace without law than by law without grace. Both are indispensable to the plan of redemption. Christ to the sinner becomes the "Mercy-Seat"—the meeting place for God and man; law and grace; justice and mercy. (Psa. 85:10.)

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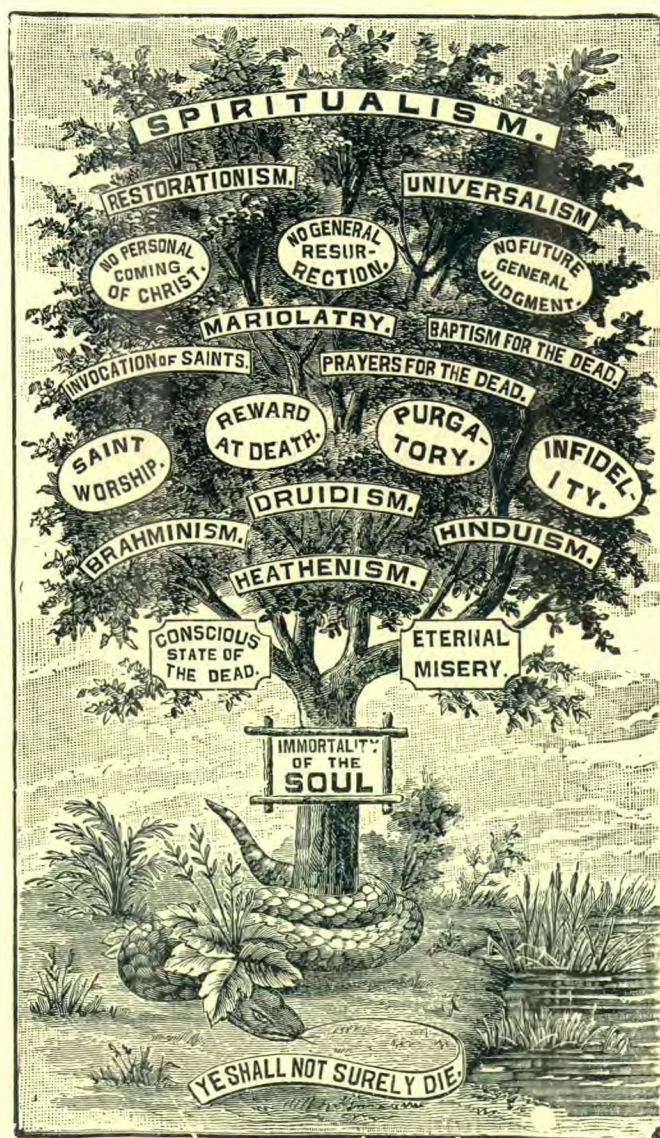
WE are living in the "last days." Faster and faster runs the river of life. It nears the falls; the booming sound of the last mad plunge sounds loudly in our ears, and all things proclaim in stentorian tones: "The end is at hand. Prepare to meet your God."

Among the many signs that urge us to make our calling and election sure is the fulfilment of the apostle Paul's prophecy concerning the activity of evil spirits: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 1 Tim. 4: 1, 2. Many, to-day, are departing from the faith, "giving heed to seducing spirits, and doctrines of devils." A new "church" has sprung up in our midst. Thousands, who once held the old faith dear, have been attracted by the new communion of the "spiritual circle," and the deceptive utterances of fallen angels, who, in the guise of deceased relatives and friends, seduce men from "the faith once delivered to the saints," "speaking lies in hypocrisy." Their messages are couched in speech carefully designed to gain the confidence of those whom they seek to destroy. They pose as the friends of God and humanity, and their avowed object is "to be a guide to mankind during the Great Tribulation."—*God and Humanity.*

The sign and symbol of this new movement is a counterfeit cross; its power a simulated Pentecost. Speaking of the birth of Christianity they declare:

"Christianity . . . was inaugurated on the day of Pentecost, was born in psychic conditions. . . . On that day its power was manifested in Spiritualist phenomena. . . . The men whose doings are recorded in the Acts of the Apostles were

psychics, elders, clairvoyants, clairsaudients, seers, prophets, spirit healers, workers of miracles; they spake with tongues, the heavens were opened to them, and they communicated with spirits
(Continued on page 10.)



The fruit of the first lie.

A Breach

By C.



Moses smashed the tables of stone, but others have attempted to destroy the law in more subtle ways. Read Pastor Haynes' article about the breach that was made and covered up.

RETURNING now to a further study of the remarkable prophecy in Isaiah (chap. 30:8-11) regarding the last days, and recalling that God predicts that His professed people in these latter days will not hear His law, we now find God likening this rebellion to a breach in a wall. "Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." Isa. 30:13.

Thus, the law of God is not only likened to a path and a way in which His people walk, but also to a wall which surrounds the trusting Christian, and which keeps out the attacks of the enemy of his soul. As long as the child of God, by the power of Christ, stays within the ten

commandments, he is safe from the enemy. The law of Christ is a wall which protects him from being overthrown. As he obeys it he finds it a bulwark against Satan's temptations. But when he disobeys it he has thereby made a breach in his protecting fortress, or wall, and the enemy can come in and overthrow him.

In the last days, said the prophet, a breach would be made in God's commandments. One of the commandments would be taken from the ten, leaving a breach, or gap, in the wall. God also foresaw that the religious leaders among His professed people in the last days would not heed His instruction to build up this breach, or gap, by teaching the obligation to observe the seventh-day Sabbath. Moreover,

they would actually go so far as to attempt to hide the fact that the breach had been made, and would attempt to cover it up by substituting a false Sabbath for the true. This prophecy He gave to the prophet Ezekiel to write. "O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Ezek. 13:4, 5.

The same subject is here referred to, and the same symbols used, as in the prophecy of Isaiah. The time when these things are to be fulfilled is in the time of preparation for the day of the Lord. The day of the Lord succeeds the day of salvation, and refers to the day in which the second coming of Christ will take place.

THE LORD HATH NOT SENT THEM

In these days then, the prophets of God, the ministry, have failed to do what they should have done, and what God expected them to do, namely, to teach the law of God to their people. To have done this would have meant to prepare their people to stand in the time when all other things are overthrown. But instead of doing this, "They have seen vanity and lying divination, saying, the Lord saith: and the Lord hath not sent them: and they have made others to hope they would confirm the word." Ezek. 13:6.

But their "lying divination" in saying that "the Lord saith" is not permitted to stand, for God says to them, "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith

n in the Law

YLE B. HAYNES

it; albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And Mine hand shall be upon all the prophets that see vanity, and that divine lies: they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God." Ezek. 13:7-9.

ONE BUILT UP A WALL

The reason why they will be thus punished is stated: "Because, even because they have seduced My people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar." Ezek. 13:10.

Here there is a prediction of an attempt to be made by the religious leaders to cover up the breach which has been made in the law of God. This breach was made by taking out of the law the fourth commandment, the Sabbath commandment. Now "one" builds up this breach, and "others" try to hide the fact that a false sabbath has been substituted. They do this by daubing this substitute, or the false wall to fill in the breach, with "untempered mortar." Untempered mortar is whitewash, nothing more.

Thus, we have here a prophecy that an attempt will be made in the last days to cover up the fact that God's Sabbath has been dishonoured by being taken from the law, and another, a false sabbath, put in its place. The "one" who built up the "slight wall" (margin) was the Roman Church. The "others" who "daub it with un-

tempered mortar" are the Protestant churches which teach that the change was made with divine sanction and authority. The "untempered mortar," or whitewash, with which they hide the real nature of the counterfeit sabbath, is saying "the Lord saith" when the Lord has said no such thing.

FOUNDATION TO BE UNCOVERED

The Lord has a special message for those who try to cover up the real facts of the substitution of Sunday for the Sabbath. "Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it: Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord." Ezek. 13:11-14.

The time is surely coming when the truth of the Sabbath question will be made known to all. But when this time comes it will be too late to turn and obey God in the matter of Sabbath-keeping. For the time when "the foundation thereof of the Sunday institution shall be discovered" is when "ye, O great hailstones, shall fall." That will be after probation has closed, during the time of the

seventh plague. (Rev. 16:17-21.) The time to learn the truth of the Sabbath question is now. The time to obey God in this matter is now.

HIDING THEIR EYES FROM THE SABBATH

There can be no doubt that it is the Sabbath question with which God is dealing in this figurative way in these prophecies, for, referring again to this same symbol of "untempered mortar" in the book of Ezekiel, He says: "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. . . . And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none." Ezek. 22:26-30.

While God finds no one among the religious leaders who will obey Him in making up the hedge and standing in the gap, yet He does find a people through whom He does this work, for He says, "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, *The repairer of the breach, The restorer of paths to dwell in.*" Isa. 58:12.

THE SABBATH RESTORED

Thus, it is plain from these prophecies that in the last days a people will attempt to restore the Sabbath to its rightful place in the law of God; that they will them-

selves observe the seventh day as the Sabbath; that they will "cry aloud," and "spare not," and will lift up their voices like trumpets over all the earth to show God's people their transgression; that they will be compelled to meet the bitter opposition of the religious leaders of their time who will take the side of the Papacy against the truth of God; that they will be acknowledged by the Lord as those who repair the breach made in His law; and that finally, as a result of their faithfulness and constancy, they will ride upon the high places of the earth, and obtain the heritage of Jacob their father, which is the new earth.

(To be continued.)

"Christian" Spiritualism

(Continued from page 7.)

who returned to converse with and guide them. All this in the New Testament."

Continuing, they say:

"There is not in England at present a church corresponding with the Corinthian church. If that church were apostolic, then those now in England cannot be. Who will say that the apostolic model will not be restored? . . . Have the psychic and the spiritual laws of the universe undergone a fundamental change? . . . If the spiritual universe in which we live is identical with that of the apostles, then the same powers may be obtained, and the same results achieved which produced the triumph of the apostolic church over the world of that day. The hosts of the spirits of light are hovering and yearning over humanity on this earth of ours, in the endeavour . . . to break through our darkness and unbelief in order that by their power, which is power from on high, through us the world may be awakened and saved."—"God and Humanity," Jan. 26, 1929.

"Christian" Spiritualists claim that they are reproducing all the phenomena of the early church. But nowhere in the New Testament do we read that the believers offered prayers to angels.

or spirits, or relied upon them for guidance. Always the supplication was to God and for the one thing—the promise of the Father, the outpouring of the Holy Spirit, through Whom alone they claimed to do all things. Nor do we read, in any part of the New Testament whatsoever, that either Christ or His followers held or attended a Spiritualistic séance, nor by any word indicated that they exercised psychic powers. Every case of supernormal phenomena recorded in connection with the church of Christ, had its origin in a different source from that of "Christian" Spiritualism.

The only meetings we read of in the Acts of the Apostles are prayer meetings, assemblies for the purpose of public worship and exhortation, for the "breaking of bread," and for the conduct of the ordinary business of the church. There is no record of anything approaching the conducting of a séance, and nowhere are they said to have been controlled by any other agency than the Holy Ghost.

The happenings of the day of Pentecost were on this wise. The entire company of believers, to the number of a hundred and twenty, acting upon the direct command of our Lord, returned to Jerusalem, after witnessing His ascension, and there continued with one accord in prayer and supplication. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4. They were all filled and controlled by the one and selfsame Spirit. By the same Spirit Peter healed the lame man sitting at the Beautiful gate of the Temple. By the

same Holy Ghost every miracle was wrought, and by no other, and it was by the same Power that men were placed under conviction of sin and saved.

Here then is a test by which "Christian" Spiritualists may be judged. Can they rightfully claim to be filled and controlled by the Holy Ghost? Can they claim that it is by this one agency that messages, both spoken and by way of automatic writing, etc., come? that it is by the power of the Holy Ghost alone, as the only manifesting Intelligence, that the sick are healed? and that it is by Him that signs and wonders are wrought?

Anyone aware of the facts of Spiritualism, as the writer is, knows that no such claim can honestly be made. Each medium has his, or her, separate "controls" that claim to be the spirits of people who have lived on earth. It is by controls of this sort alone that every kind of Spiritualistic phenomenon comes, and not by the Holy Ghost.

To the "Christian" Spiritualist I would say: Search the Scriptures, and see whether these things are so or not. There you will find that the only mediums mentioned are a young girl who was possessed of a spirit of divination, which Paul cast out of her, and a sorcerer who tried to purchase the gift of the Holy Ghost and was rebuked for his pains.

The Saviour Himself warns us to beware in these last days, "For many shall come in My name, saying, I am Christ; and shall deceive many. . . For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Matt. 24:5, 24, 25.

One clear and unmistakable inference may be drawn from the Saviour's prophecy. There shall appear in the last days manifestations from an evil source, clothed in such a garb of truth and beauty,

accompanied by signs and miraculous works and wonders, as to simulate Christ Himself.

In "Christian" Spiritualism we have a manifestation that perfectly fits the Saviour's prognostication. As a consequence, thousands are being deceived and genuine Christian people, through ignorance of the written Word, are becoming entangled in grave error through this latest wile of the devil, who is become transformed into an "angel of light."

The strength of this new cult is its Christlike appearance; its most seductive feature is the way the name and works of Jesus are carefully mingled in messages cunningly designed to convey the impression of holiness, yet little by little leading away from the path of truth, little by little tightening its hold upon the willing captives.

For example, the *Christian Spiritualist* of February 6th, 1929 has an article entitled "Spirit Doctor Explains Scripture," by the Rev. J. W. Potter, which purports, among other things, to give the true interpretation of the Greek word, "Paraclete" (rendered in the Authorized Version, Comforter and Holy Spirit). While admitting that the common interpretation is the true one, it develops the thought of a Comforter in such a way as to transform its true meaning.

This is what the writer says:

"A good deal of doubt has prevailed as to what is meant by the Greek word 'Paraclete.' . . . There is not a more radiant and unmistakable word in the New Testament to the 'Christian' Spiritualist, than this word. Its meaning shines forth from its own glory. . . . It means one who is called alongside to render a service, to aid, to give support, strength, to teach, to enlighten, to give understanding, to quicken perception into vision, to lead from victimization to realization of a glorious soul freedom—from spiritual death unto spiritual life. . . . A Comforter indeed."

This is all beautiful and true, but the plainly implied inference

is that every spirit guide is a patent manifestation of the Paraclete! and therefore one to be carefully heard and as carefully followed.

A further example of this subtle propagation of error under the guise of truth is the following paragraph from *God and Humanity*, by the same writer:

"We have had some communications from many good Roman Catholics [spirits], and they emphasize this purgatory feature most patently, saying that they have found this remarkable thing—that all people, whether Roman Catholic or not, go to a state which is relatively purgatory, and that none are exempt, except those who pass through purgatory whilst on earth, and recommend us to take that course—which course some of us are now taking somewhat strenuously."

Where does "Christian" Spiritualism lead? Expecting, in the last great tribulation, now at hand, a terrific onslaught by hosts of evil spirits upon the world, "Christian" Spiritualists believe that they themselves, assisted by armies of good spirits, constitute a bulwark against the attacks of the foe, and thus will save the world. But instead they will one day awake to discover that they have been the deluded tools of the arch-deceiver, and will find themselves, in that dread war which is shortly to deluge the whole world with blood, on the wrong side.

It is with reason, therefore, that the Lord speaks to every honestly seeking soul, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

"EVERY day remember that to-day you have a God to glorify; a Saviour to imitate; a soul to save; your body to mortify; virtue to acquire; heaven to seek; eternity to meditate upon; temptations to resist; the world to guard against; and perhaps death to meet."

Our "Sunbeams" Corner

(Continued from page 15.)

"If I were only three or four,
Instead of nearly seven,
I know that I should feel quite sure

We'd been all day in heaven."
Isn't that good? And wouldn't it be splendid if her idea were to come true?

Good-bye,

Yours affectionately,
MIRIAM PETAVEL.

Result of Painting Competition No. 8

Under ten

Prize-winner: Dorothy Wallace, 104 Bournemouth Park Road, Southend-on-Sea. Age 6.

Honourable mention: Joyce Clayton (London); Tommy Grinstead (Devonport); George King (Louth); Joyce Kinman (Kelvedon).

Those who tried hard: James Clark (Barrow-in-Furness); Myrtle Dorland (London); Mayvis Dunn (Barrow-in-Furness); Margaret Goodman (Kettering); Edgar Hulbert (Watford); Joan Jefferiss (Romford); Irene Jones (Ely); Humphrey Kinman (Kelvedon); Beryl Knight (Watford); Monica Knight (Watford); D. S. Olsen (London); Vera Read (Seamills); Mary Seed (Newcastle); Lily Sewter (Great Yarmouth); Myrtle Ward (Bromsgrove); Yvonne Webster (Watford); Marguerite Wroe (Rotherham); Sybil Yeates (London).

Ten and over

Prize-winner: Marian Dommett, 39 Pucton Place, Canton, Cardiff. Age 15.

Honourable mention: Mary Lawrence (Birmingham); Velma Sheane (Coventry); Beatrice Stroud (London); Fred Edge (Liverpool); Nancy Wyatt (Bristol); Peggy Vander (Kelvedon); Margery Burt (Bournemouth).

Those who tried hard: Rita Andrews (Bristol); Joan Campbell (Derby); William Cowley (Bristol); H. Cutbush (London); Iorwerth Davies (Llay); Gladys Foster (Sheffield); Kathleen Gates (Watford); Colin Graham (Clydebank); Doris Hills (Portsmouth); Doris Hooghe (Liverpool); Hetty Maskell (Bromsgrove); Elsie Norman (Middlesbrough); Betty Owen (Mount Pleasant); Nancie Reynolds (Coventry); Ada Riddell (Bread-sall); Jack Ritchie (Eaton Ford); Betty Sampson (Prestatyn); Alice Selby (Coventry); Phyllis Titterington (Manchester); Gwladys Tyler (Cardiff).

East London Outing Fund

Previously acknowledged ..	£2	12	8
Miss Lenanton and friends ..		7	0
Margaret Morris		2	2
Kathleen Hardy			6
Elsie Pratt		1	0



© Anne Shriber

Voices Near and Far

Just outside my office window is a school, a tiny tots' school, and looming up behind it is a College, for men and women who have given their lives for Gospel service. Just above the roof of the day school and on a level with my window, I can see the College chapel windows, and at this moment I can see, through the tops of the trees, the students standing singing their morning hymn. Here and there I can detect the beauty of it.

But for the most part I can hear very little. Certainly I cannot discern the tune, and whereas I should be able to hear every word, not a syllable can I understand, only here and there a beautiful harmony.

You ask me why.

Why? Simply because there are thirty tiny voices down below in the day school singing too. Not nearly so resonantly—not nearly so harmoniously—with not nearly so much volume—and yet they drown almost entirely the song of one hundred and twenty stronger voices just a few yards farther away.

Which is symbolic, is it not?

Our little worlds are full of voices, and mostly not so sweet

as those I hear below. The disturbing voices are many times rough and coarse, like the shout of an uncouth newsboy dinning in our ear as we strive to catch some distant melody.

"You came and quacked beside me in the wood," says Rupert Brooke indignantly, and sometimes, too, we feel like saying the same thing, don't we? Perhaps for some brief moment we have heard the echoes of some far-away, vibrant chords, when suddenly a nearer voice has intervened, and the beautiful harmony is lost.

Into every experience of life they come, voices near and far, and usually in opposition to each other.

"Come," whispers the Tempter, in a grand moment of opportunity, "this way—this way."

"Blessed is the man," echoes the stronger Voice, but in the distance, "that walketh not in the counsel of the ungodly."

"You are in despair," says the Tempter. "Your Lord has taken your best-beloved away, and has left you no means of sustenance. What a Helper He is to be sure!"

"—provide!" comes that other Voice.

"You are weak," laughs the

Tempter. "You call yourself a Christian, and here you are—vascillating, superficial, dishonest even. And yet you preach that He can keep you. A fine specimen of Christianity you are and no mistake."

"—no might, increaseth strength," cries the other Voice.

"You can do nothing," sneers the Tempter. "Where is your help?"

"—all things," pleads the other Voice.

"You are lost," roars the Tempter. "How can you be otherwise? You are full of sin. You are only a professing Christian at any time, and you can do no good thing."

"—grace," the other Voice beseeches us.

At last, however, we ourselves lift up our voice, and cry to God. Then, somehow, the scene changes, and the nearer is lost in the great swelling harmonies of the farther. Thank God He has prepared for all of us a way of escape, and that, the uplifting of our heart to Him. Not once will He neglect our cry. The weaker, receding voices are lost in the grand communion which takes place between our God and us. We know that we are weak, but,

oh, the joy of being weak in Him! We know that we are completely dependent upon Him for even our daily bread, but how wonderful it is to lean so wholly upon his care. Milton's rejoicing becomes ours:

"I am weak, yet strong,
I murmur not that I no longer see;
Poor, weak, and helpless, I the
more belong,
Father Supreme, to Thee.

"O merciful One!
When men are farthest, then Thou
art most near;
When friends pass coldly by, my
weakness shun,
Thy chariot I hear.

"Thy glorious face
Is leaning towards me, and its holy
light
Shines in upon my lonely dwelling
place,
And there is no more night.

"Visions come and go;
Shapes of resplendent beauty round
me throng;
From angels' lips I seem to hear
the flow
Of soft and holy song.

"Give me now my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unearthly
fire,
Lit by no skill of mine."

Let us pray, therefore, that the earthly, clamouring, raucous voices around us may be lost in the stronger notes of courage, strength, and peace that come to us from the Spirit of God, and that at the last, in the heavenly courts, we may hear the "glorious voice" of the Lord our God rejoice over us with singing.

MARY J. VINE.

Let Us Quarrel To-morrow

MY wife is one of the sweetest little women in the whole world, and I am not considered peculiarly cranky, but sometimes differences would arise, beginning with the most trivial things, which, however, being duly nursed, became of monumental proportions, and often threatened

the peace of the family. Of course, I was commonly the one to blame; in fact, as I look back on it now, I am sure I was always to blame; for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gentle talk win my little wife over to my way of thinking. But instead of that, I feared I should sacrifice my dignity as head of the family by yielding. So sometimes I went to business without my good-bye kiss, and two people were miserable all day.

But my little wife had an inspiration—most women have when things come to the breaking point—and the next time our

argument was drifting near the danger line, she turned aside the collision by this womanly suggestion, "Howard, dear, let's quarrel to-morrow!"

This was a proposal for an armistice. What husband could refuse? "All right," I said, "we will put it off till to-morrow," and we laughed and talked of other things.

But to-morrow did not come. Indeed, to-morrow never comes; it's always a day ahead; and if we can only keep our quarrels till then, there will be no more heart-broken little wives at home and fewer "blue" husbands at the shop or office. "Let's quarrel to-morrow!"—*The Evangelist*.

Morning Glory

May 21

It is the glory of a man to pass by an offence.—*Bacon*.

May 22

The love of goodness only becomes real by doing good.—*F. W. Robertson*.

May 23

The love for one, from which there doth not spring
Wide love for all, is but a worthless thing.
—*J. R. Lowell*.

May 24

"The veil which covers from our sight the events of succeeding years is a veil woven by the hand of mercy."

May 25

Let us rest ourselves a bit,
Worry? Wave your hand to it,
Kiss your finger-tips and smile
It farewell a little while.
Weary of the weary way
We have come since yesterday,
Let it fret us not, in dread
Of the weary way ahead.
—*James Whitcomb Riley*.

May 26

When duty comes a-knocking at your gate,
Welcome him in, for if you bid him wait,
He will depart only to come once more
And bring seven other duties to your door. —*Edwin Markham*.

May 27

"Our deeds still travel with us from afar,
And what we have been makes us what we are."

May 28

As we meet and touch each day,
The many travellers on our way,
Let every such brief contact be
A glorious, hopeful ministry—
The contact of the soil and seed,
Each giving to the other's need,
Each helping on the other's best,
And blessing each, as well as blest.
—*Susan Coolidge*.

May 29

"In prayer the soul renews its youth and regains its freshness."

May 30

A habit of sincerity in acknowledging faults is a guard against committing them.—*G. Brown*.

May 31

Take this good day God lays within
your hand;
Treat it with care. 'Tis hard to understand
The priceless value of this tract of land!
His glorious day.
—*Lillian Gard*.

June 1

"We look from out the shadows
On through the future years,
For the soul would have no rainbow
Had the eyes no tears."

June 2

In the morning of life, work; in the mid-day, give counsel; in the evening, pray.—*George Eliot*.

June 3

O sacred sorrow, by whom souls are tried,
Sent not to punish mortals, but to guide.
—*Crabb*.

The Children's Two Pages

Edited by **UNCLE ARTHUR**

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



Paint this picture and send to me at "Present Truth," Stanborough Park, Watford, Herts. by May 29th, with your name, age and address. M.P.

Saved from a Wolf

MANY a tale is told by the old peasants in France of the wolf of Gévaudan, and of the fruitless efforts that were long made to hunt it down. This wolf had destroyed at least two hundred victims, and a price was put upon its head. The king promised a large reward to anyone who should slay it.

One day the wolf attacked five young boys in the district of Gévaudan. Two of them were about eleven years old, and the others about eight. These lads were looking after flocks of sheep for their fathers, and each was armed with a wooden staff, pointed with an iron spike.

The wolf came on them by surprise, and they immediately drew close together, and put themselves in a position of defence. The savage wolf ran around the little group two or three times, and then threw itself upon one of the youngest boys, seizing him by the shoulders, and carrying him away in its jaws.

One of the boys, stricken with terror, suggested to the rest that they should now escape while the

wolf was occupied in devouring their poor companion. He did not stop to think how selfish it would be. He forgot "the golden rule."

"That would be cowardly," replied the biggest of the boys; "let us save our comrade, or else perish with him." The courage of the brave lad inspired the others. They at once pursued the monster, which fled before them into a swamp. There the soil was wet and soft, and the wolf, still carrying the boy, could make no progress. Their weight being so much lighter, the boys did not sink in the mud as the wolf did. Boldly coming up to it, they began their attack. Finding that they could not penetrate the tough skin of the wolf with their little spears, they tried to wound it in the head, and especially in the eyes, and in the mouth, which it constantly held wide open.

All this time the wolf held the little boy under its heavy paws, but had no time to devour him, being too much occupied with the sharp blows from the boys. Through their perseverance and

courage, these brave lads so wounded the beast that it was glad at last to drop its victim. The little fellow escaped without any other injury than a wound in the shoulder, where the wolf had seized him, and some slight scratches on the face.

As a reward for his splendid conduct on this occasion, the king of France sent a present to the eleven-year-old hero who inspired and led the attack to save his companion. The wolf of Gévaudan was afterwards slain by some men.—Selected.

A Living Alphabet—C

A Canny Cat

HERE is a story of a cat that lived long, long ago.

Sir Henry Wyatt had been imprisoned in the Tower by Richard III, who was angry with him. The king even wished him to die, but not daring to order his execution, he directed that his prisoner be given only a very small amount of food each day, in the hope that he would grow weaker and weaker, and finally die an apparently natural death.

One evening, as Sir Henry was sitting, hungry and meditative, in his cell, down the chimney came a cat. He was so glad to see it, for the days in the cell were long and dreary for the prisoner. He soon made friends with his visitor, and slept all night with it in his arms.

But in the morning the little animal went up the chimney. Wyatt greatly wished to keep it, but he knew that, had he done so, he would not have been able to give it any food; so, very sadly, he allowed it to go.



However, when evening came there was a scuffling sound in the chimney, and down came the cat again, to the great joy of Sir Henry. Gladly he went forward to meet it, and in doing so, he noticed that it had something in its mouth. Pussy laid its burden down at the prisoner's feet, and, lo, it was a recently killed pigeon.

Sir Henry's little animal friend again stayed all night with him, but as dawn broke he made his way up the chimney once more. A little later the gaoler brought Wyatt his usual crust, and as he took it Sir Henry said:

"You have been instructed to give me no more food than this, but have you been told not to cook any food that I might give you?"

The gaoler looked surprised, and replied that he had received

no such orders, for the idea that Sir Henry would be able to obtain food when he had no visitors whatsoever, was absurd. However, the gaoler was a kind-hearted fellow, and without any further questioning, took the pigeon and cooked it as he was bidden.

That evening the cat again returned with a pigeon, and this also the gaoler cooked. The next night the same thing happened, and the next night, and every night pussy continued to bring food for his human friend.

And so Wyatt lived on, even when the king, angered that he did not die, told the gaoler to give him not even his daily crust. By the faithfulness of this little animal friend, Wyatt was kept alive until long after Richard III had gone to his grave. M. P.

for she pictured two *trains* full of children. Here is her poem:

All down the street, with hurrying feet

The eager children trail;
Why such delight, such faces bright?

They're going off by rail.

Poor little East End Londoners,
They're going to have a treat!
And far from home, all day they'll roam

In country meadows sweet.

Two trains stand still for them to fill,

The guard shouts "Look alive!"
The whistles blow, and off they go,
Each train packed like a hive.

Perhaps they'll find wild strawberries,

And trees that they can climb,
They'll paddle in the little brooks,
And have a glorious time.

And when at last the day is past,
With all its happy hours,
They'll start again to catch the train,

All hugging withered flowers.

They'll travel back to London town,

Some closing sleepy eyes;
And dreaming, as they journey home,
Of lambs and butterflies.

All up the street, with lagging feet,
The tired children stream,
Now, sad to say, the longed-for day
Is over, like a dream.

One little maid says, with a sigh,
"I'm sorry it should pass,
For there wasn't *one* policeman
And no 'Keep off the grass.'

(Continued on page 11.)

Our "Sunbeams" Corner

My dear "Sunbeams":

You were a little surprised to see the picture at the top of this page when you opened your copy of PRESENT TRUTH this week, were you not? What is it all about?

You may have three guesses! No, it is *not* a competition.

Nor is it something out of my scrap-book.

Did someone say "East London"? Quite right. It has something to do with our East London Outing Fund.

We need £15 to bring forty children to Stanborough Park for a day. It will cost about 7/6 to give one child a thoroughly happy time—the bus-ride, two good meals, toys, prizes, and other things. At the top of the page is a rough picture (kindly drawn for us by a friend of PRESENT TRUTH) of the bus that will bring the children here,

and of the gates through which they will pass to the open spaces where they will enjoy themselves for the day. Every time we receive 7/6 we shall be able to put a little person in the picture. As you see, we have already enough to provide for nine children—why, that is nearly a quarter of the number. Do you think that we shall be able to get the other thirty-one into the picture before July? Let us try, anyway.

Phyllis Titterington is one of those who are going to do their best to this end. She has planted some seeds in her garden in Manchester, and will sell the flowers when they are ready at twopence a bunch, sending the proceeds here to go towards the fund.

Phyllis is very enthusiastic about the outing, so enthusiastic in fact, that she has written a poem about it. Her imagination went rather a long way, however,

The Present Truth

and Signs of the Times

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A Call to Evangelism

EVERYONE who holds any position of responsibility in Church life to-day is conscious of a numbing apathy among the membership towards spiritual affairs. Here and there, where a preacher is borne aloft upon the high tides of the Spirit, there is a full church and an enthusiastic congregation. But this is the exception rather than the rule. Everywhere religion is facing a new crisis and no denomination is free from the virus of indifference.

Several causes have contributed to the present perilous situation. Peace and prosperity have always presented special dangers to the Church. Higher criticism and the evolution dogma have done their deadly work. The expansion of knowledge and the presence of a loud speaker in almost every home are also factors of no small importance.

But whatever the causes, the matter of chief importance is to find a remedy. What the churches need to-day is a fresh objective—a new crusade. Revival will come only as men attempt great things for God, and set before themselves seemingly impossible achievements for His glory.

There is still one unfinished task before the churches. After a hundred years of missions, and prodigies of missionary valour, much of the world still remains unevangelized. There is scope here for every energy of the people of God, and sufficient incentive to maintain their enthusiasm at white heat.

We are glad to see that some of the Church leaders of to-day have discovered this remedy for the ills of their communions. Only this month the Baptist Union has issued a most impressive manifesto on the subject. Its discerning diagnosis of the Church's condition, and its bold suggestion of the only effective cure, makes it of value to people of every denomination.

After referring to the recent decline in membership as a "sifting," the statement goes on to say:

"More important for Christ's cause than the numbers that drift away is the quality of those who remain. There can be no revival until in our Churches a deeper note is heard, a more strenuous life of devotion is lived, a more poignant concern felt for the men who are without

God and Christ, a burning compassion like the Saviour's for those who know no Shepherd, and a new wonder and joy in the personal experience of His power and love. The Council are constrained to ask: Have we, as Baptists, such strength and happiness and tenderness everywhere that all the world can see we have laid hold upon life's deepest secret? Until we have, can we hope to convert and win others?

"If a stranger joins our congregations, what impression do we make upon him? Is he made to feel that we possess something which is so good that the half has never been told? Is he lifted, perhaps in spite of himself, above the common levels of men's thoughts and aspirations to serene heights from which the true measure of the world's purposes and prizes and anxieties can be taken as they are seen in the light of Eternity? Does he feel that in Christian fellowship the hands of God are stretched out to him to give sight and healing and courage and peace?

A CALL TO PRAYER

"We are driven back on the present ineffectiveness of much of our witness. We confess that we have too often lost the power, and even the desire, 'to seek and to save that which is lost.' We miss in our Churches the urgency and intensity which have marked their evangelistic work in other days. Conscious before God of their own shortcomings the members of the Council humbly express penitence, and pray that more of the Spirit of Christ may be given to them, with His hunger for the souls of men. With deep longing and in God's name, they summon the Churches and ministers to prayer, to thought and questioning, to more strenuous witnessing to the central truths of the Christian message.

"We urge our Churches to take stock of their aims and methods, to ask whether they are fulfilling God's purpose for them or squandering their strength in relatively trivial tasks, to pass in review their activities and question their relevancy to the main business, and by self-criticism in the light of the example of Christ and the apostles, as this is shown us in the New Testament, even to do away with, if needs be, some of the non-essential objects, that they may concentrate their powers on the work of evangelizing the world. It will mean a new consecration of the members as individuals, to the Gospel of God. It will mean as a fundamental activity the task of winning individuals for Christ and the Church."

A. S. M.