

THE PRESENT TRUTH

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THE FIRST AERIAL GOODS SERVICE
Photo shows a fleet of aeroplanes on the sands at Folkestone in readiness for the cross-channel flight to Belgium with merchandise. This is another remarkable development of this age of wonders. Read the article on page 8.

Wizards that Peep and Mutter.

By MALCOLM N. CAMPBELL.

THE prophet Isaiah, when warning the people of his day against necromancy, described the spiritist mediums as "wizards that peep and that mutter": and he added the earnest exhortation: "Should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Chap. viii. 19, 20. Ancient Spiritualism, or witchcraft, as it was then called, was not much different from its mod-

ern counterpart. Its main charm lay in its power to mystify rather than in the grandeur of the truths it unfolded.

One of the surprising things about the modern manifestation of 'witchcraft' is the fact that learned men like Sir Oliver Lodge, Dr. Hodgson, and Sir William Crooks have become enchanted with it. Not a solitary fact of real value has been revealed through Spiritualism. The revelations thus far emanating from the spirits have been puerile and commonplace in

the extreme. We are assured that they have good cigars and liquor in the land of spirits. These and other equally illuminating communications interspersed with platitudes such as might be found in the essay of a schoolgirl constitute the sum total of the "revelations."

It is true that the spirits have performed some remarkable miracles. They have given proof that they belong to an order of supernatural beings capable of doing things that greatly excite the wonder of mankind, but by their deceit and

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By courtesy of "Sunday Express."

A genuine "spirit photograph," taken by T. Evans of Cardiff, who writes: "The photo was taken in Cardiff, but the 'extras' passed away in Scotland." Such photographs seem to many to be conclusive proof that death does not end life. Those who hold to the Bible know that it must be evil angels impersonating men who form the "extras."

disregard for truth they make it plain that they are the "angels who kept not their first estate," who were cast out of heaven for their rebellion and now form that army of evil and seducing spirits who delude and entice the children of men into sin and ruin. This fact alone should have opened the eyes of the scientists who have become enthusiastic over the miracles wrought by these spirits. The fact also that the name of Jesus Christ is not a welcome one at a seance, and that Spiritualism sets at naught the plainest teachings of the Bible, should startle Christian people into recognizing the fact that spiritism is one of the most dangerous foes to the Christian religion.

Under the imposing title of "Disclosures from the Interior," an "exalted spirit" once set forth the account of the creation as follows:—

"In the beginning God, the Life of God, the Lord in God, the Holy Procedure, inhabited the dome which, burning in magnificent primeval, and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the spirit in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

"And God said, Let Mechanical Procedure be! and movement, rythmical, harmonical, melodial, unfolded from the firmament.

"And God said, Let there be space! and the firmament was separated from the emanation, and the firmament unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation separated, is encompassed space.

"And God made two great lights to rule the zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solirums, vortical planetariums, planets, floral universes, universal paradises, paradisiacal heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphims, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adoring and ascending in beautification unto eternal life.

"This is the Genesis of nature."

Compare this sample of peeping and muttering with the simplicity and grandeur of the account of creation given in Genesis i. The former sounds like the croakings of a frog-pond in springtime.

There is no sign of abatement in the popular interest in Spiritualism. Among the crowds that flock to spiritualistic seances are many who profess to be Christians. These may be in ignorance as to the character of that with which they are tampering. It may surprise them to learn that the severest penalties are denounced against those who seek after familiar spirits and attempt to communicate with the dead. The following scriptures are to the point:—

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people."

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Lev. xx. 6, 27.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord your God." Lev. xix. 31.

"Thou shalt not suffer a witch to live." Exod. xxii. 18.

"Rebellion is as the sin of witchcraft." 1 Sam. xv. 23.

A wizard is a male medium, a witch a female medium. One that has a familiar spirit is a person who acts as a spiritualist medium. 1 Sam. xxviii. 7.

These scriptures show the attitude of the Lord toward those who act as mediums for the spirits and

those who solicit their services in getting into communication with the spirits. For this sin Saul was smitten and destroyed. He disregarded the counsel of the Lord and called on a female medium or witch, to bring up for him the prophet Samuel. This medium called up a spirit which professed to be Samuel, and which succeeded in deceiving Saul. It is out of the question that God would have permitted this wicked woman to call from the dead His faithful prophet in order to communicate with a headstrong and rebellious king who had gone so far into sin that the Lord refused to answer him by any of the usual means.

All these considerations should lead the Christian to turn resolutely away from every enticement to "seek unto them that have familiar spirits and unto wizards that peep and that mutter."

WHEREVER a true Christian goes, his life ought to be an inspiration. Our silent influence ought to touch other lives with blessing. People ought to feel stronger, happier, more earnest after meeting us. Our very faces ought to shed light, shining like holy lamps into sad and weary hearts. Our lives ought to be benedictions to human sorrow and need all about us.

—Selected.



By courtesy of "Sunday Express."

A fake "spirit photograph," taken by J. R. Tracey of Westcliff-on-Sea, who writes that on photographing a medium, two "extras" appeared, which he believed genuine. Later on, he says, "my friend admitted that he deceived me by an ingenious trick which he has explained." Spiritism has always gone hand in hand with deception, of which this incident is only another illustration.

DANIEL: A Man of Purpose.

The First of a series of four articles on the life of Babylon's Prophet.

By SPENCER G. MAXWELL.

THE foundations of a successful life are laid in youth. Nowhere is this more clearly demonstrated than in the life of Daniel. Of his mother there is no record: but better than her name is the monument of her work, her prophet son.

A prince of the royal blood, Daniel spent his youth in the degenerate times just prior to Judah's downfall. The last reformer king was dead, and apostasy was rampant. But as a lily appears in beauty above the muddy pool, so Daniel emerged from the corrupt life of a lost nation.

Taken captive with King Jehoiakim at the early age of seventeen, he was transplanted to the home of idolatry—Babylon. Nowhere was the God of the Hebrews held in more contempt than in this voluptuous city. Had not their gods triumphed? Jerusalem was in ruins, Jehovah's temple in ashes, its sacred vessels in profane hands. Yet was He not left without witness.

Unexpected opportunities opened before many of the captives. Instead of languishing like their king in a loathsome dungeon, they were selected by royal command to be educated in the University of Babylon. All that the "glory of kingdoms" could offer was set before them. Having been re-named after heathen gods, they began a three years' course of study, the object of which was to educate them in the learning and tongue of the Chaldeans.

But with this worldly education they would encounter much that was contrary to the principles of God. How would these young men act? Did they serve God from circumstance or conviction? Of what value had been their home training?

Each day they were to partake of the king's hospitality. To a Hebrew, trained in the principles of healthful living, the royal table presented many difficulties and temptations. Intoxicating wines and enervating foods were there in abundance. Besides this, before being placed on the table these foods had been consecrated to idols. To partake of such would be to render homage to the gods of Babylon. What would the young men do?

The majority of them were swayed by circumstances. But Daniel and "the three," mindful of the experience of Nadab and Abihu, and not fearing the wrath of the king, purposed in their hearts not to defile themselves with the king's meat. Consistent lives had already brought them into favour with their instructor, and before long what seemed like an impossible request was granted.

It was no light task to stand for principle under such circumstances. But God honoured their steadfastness, and they were found at the end of three years wiser than all the sons of the east.

Their success was not by chance. Sound bodies and unimpaired intellects, coupled with the blessing of God, gave them superiority. To many it seemed a small thing to refuse the king's food, but a principle lay behind the action. And faithfulness from the commencement qualified Daniel to be greatly honoured of God.

Of all the attacks that Satan has brought against the human race, that of appetite has proved one of the most successful. All down the ages souls have had to struggle against the lower nature. The

natural cravings have had to be subjected to higher laws. Without continual control these will ruin the best life. Paul experienced the struggle when he cried out, "Who shall deliver me from the body of this death?" The needed help was found in Christ, and he could testify: "I keep under my body, and present it a living sacrifice, holy, acceptable to God."

These last days are no exception to this form of temptation. The lusts of the flesh struggle as of old for predominance. Excesses of eating and drinking, too, blind the minds of many to their perilous condition. Men are needed to-day with a purpose as true and firm as Daniel's, men who will stand as beacon lights amid the moral darkness. Thousands throng our streets like ships without rudders, the victims of every whim and passion. "The greatest want of the world is the want of MEN—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose consciences are as true to duty as the needle to the pole; men who will stand for right though the heavens fall."

God Give Us Men!

GOD give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honour—men who will not lie;

Men who can stand before a demagogue

And denounce his treacherous flatteries without winking!

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking;

For while the rabble, with their thumb-worn creeds—

Their large professions and their little deeds—

Mingle in selfish strife, lo! Freedom weeps,

Wrong rules the land, and waiting Justice weeps!

God give us men!

—Josiah G. Holland.



Beside the Still Waters

EVERY true Christian life needs its daily "silent times," when all shall be still, when the busy activity of other hours shall cease, and when the heart, in holy hush, shall commune with God. One of the greatest needs in Christian life in these days is more devotion. Ours is not an age of prayer so much as an age of work. The tendency is to action rather than to worship; to busy toil rather than to quiet sitting at the Saviour's feet to commune with Him. The keynote of our present Christian life is consecration, which is understood to mean devotion to active service. On every hand we are incited to work. Our zeal is stirred by every inspiring incentive. The calls of duty come to us from a thousand earnest voices. . . .

But before there can be a prosperous, noble, enduring Christian life in the presence of the world, safe in temptation, unshaken in trials, full of good fruits, perennial and unfading in its leaf, there must be a close walk with God in secret. We must receive from God before we can give to others, for we have nothing of our own with which to feed men's hunger or quench their thirst. We are but empty vessels at the best, and must wait to be filled before we have anything to carry to those who need. We must listen at heaven's gate before we can go out to sing the heavenly songs in the ears of human weariness and sorrow. We must lie much upon Christ's bosom before our poor, earthly lives can be struck through with the Spirit of Christ, and made to

shine in the transfigured beauty of His blessed life.

In order to this preparation for usefulness and service, we all need to get into the course of our lives many quiet hours, when we shall sit alone with Christ, in personal communion with Him, listening to His voice, renewing our wasted strength from His fullness, and being transformed in character by looking into His face. Busy men need such quiet periods of spiritual communion; for their days of toil, care, and struggle tend to wear out the fibre of their spiritual life, and exhaust their inner strength. Earnest women need such silent times, for there are many things in their daily household life and social life to exhaust their supplies of grace. The care of the children, the very routine of their home life, the thousand little things that try their patience, vex their spirits, and tend to break their calm; the influences of much of their social life, with its manifold temptations to artificialness, insincerity, formality unreality—amid all these distracting, secularizing influences, every earnest woman needs to get into her life at least one quiet hour every day, when, like Mary, she can wait at the feet of Jesus and have her own soul calmed and fed.

A Christian man of intense business enterprise and activity was laid aside by sickness. He who would never intermit his labours was compelled to come to a dead halt. His restless limbs were stretched motionless on the bed. He was so weak that he could

scarcely utter a word. Speaking to a friend of the contrast between his condition now and when he had been driving his immense business, he said: "Now I am growing. I have been running my soul thin by my activity. Now I am growing in the knowledge of myself and of some things which most intimately concern me." No doubt there are many of us who are running our souls thin by our incessant action, without finding quiet hours for feeding and waiting on God.

Blessed, then, is sickness or sorrow or an experience that compels us to stop, that takes the work out of our hands for a little season, that empties our hearts of their thousand cares and turns us toward God to be taught of Him.

But why should we wait for, sickness or sorrow to compel into our lives these necessary quiet hours? Would it not be far better for us to train ourselves to go apart each day for a little season from the noisy, chilling world, to look into God's face and into our own hearts, to learn the things we need so much to learn, and to draw secret strength and life from the fountain of life in God?

With these sacred "silent times" in every day of toil and struggle, we shall always be strong, and "prepared to every good work." Waiting thus upon God, we shall daily renew our wasted strength, and be able to run and not be weary, to walk and not faint, and to mount up with wings as eagles in bold spiritual flights.—J. R. Miller, D.D., in *Silent Times*.

DEAR Lord and Father of mankind
Forgive our foolish ways!
Reclothe us in our right-
ful mind;
In purer lives, Thy service find,
In deeper rev'rence praise.

Drop Thy still dews of
quietness,
Till all our strivings cease;
Take from our souls the
strain and stress,
And let our ordered lives
confess
The beauty of Thy peace.

Breathe through the heat
of our desire
Thy coolness and Thy
balm;
Let sense be dumb, let
flesh retire:
Speak through the earth-
quake, wind and fire,
O still small voice of calm!
—J. G. Whittier.

PRIEST AND KING.

The Tenth Study in the Book of Zechariah (Chapter vi. 9-15).

By W. T. BARTLETT.

FOLLOWING his account of the eightfold visions, Zechariah records a certain experience that came to him, which serves as a supplement and footnote to the visions concerning the rebuilding of the temple.

There had come from the Jews still resident in Babylon a deputation, consisting of Heldai (or Helem, verse 14), Tobijah, and Jedaiah, bringing a present of gold and silver probably as a contribution toward the cost of reconstruction. These men were being entertained at the house of Josiah (or Hen, verse 14), the son of Zephaniah.

Instead of sending a present of gold and silver it would have been much better if the donors had come in person to assist by their presence and labour in the good work. To give money was but an inadequate substitute for personal service. The senders needed to realize that in absenting themselves from the work going forward at Jerusalem they were robbing the Lord and themselves also, and that the loss thus incurred could not be estimated in any earthly currency. Zechariah was therefore commissioned to interview the deputation from Babylon and set before their eyes something that would perhaps give them a new view of the temple restoration, and help them to see how far God's design at Jerusalem transcended earthly reckonings.

From Heldai and his companions Zechariah was to receive the precious metals they bore, but instead of placing the treasure in the temple chest, he was to fashion it into a crown. This crown was to be placed, before the eyes of the visitors, on the head of Joshua, the high priest, and then these words were to be spoken:—

"Behold, the Man whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them both." Verses 12, 13.

Joshua, the high priest, was a

type of the great High Priest, and it was as such that Joshua now figured. The words Zechariah was commanded to speak were a prophecy of the priestly ministry of Christ, and of the spiritual temple which He should raise up.

The expression "Branch," used here is a proper noun, and was a favourite term among the Old Testament prophets Isaiah and Jeremiah, as well as Zechariah, to express the nature and work of the Messiah. See Isa. iv. 2; xi. 1; liii. 2; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8. The Son of God was to appear in the line of David; He was to be a member of a house which had fallen upon evil times, and from which the glory had long since departed. Out of this apparently perished trunk a Sprout was to appear which should have a vital connection with the Root from which David sprang, and should manifest an even more mighty energy than that which had for a time made the throne of David the pride of Israel.

This Branch or Shoot would appear small at first, "despised and rejected of men," but its divine origin would be manifested in victory over every adverse influence. It would grow up out of its place, and would spread from land to land, until it should "fill the face of the world with fruit," and thus realize the plan of God concerning His people on earth. Psa. lxxx. 8-11; Isa. xxvii. 5. It would be by thus sending out branches from the Living Vine that Jesus, the High Priest, would "build the temple of the Lord."

The statement that the Branch would build the temple of the Lord is repeated to emphasize the idea that none other than He is the real builder of God's spiritual temple. It was not by the manual labour of the workers at Jerusalem, or by the apparently generous contributions of the voluntary exiles at Babylon that the real temple would be erected. Jesus Christ would be the Builder and only those who co-operated with Him in His redeeming ministry would be reckoned as actual builders.

For all the glory of the restored temple was to be given to Christ. Haggai had already foretold how,

by reason of the fact that Christ would come to the rebuilt temple, that place should be filled with glory. Haggai ii. 7. It would not be costly marbles, or golden adornments that would enhance the honour of God's house, but the presence of His Son. So of the spiritual temple. It is Christ Who constitutes all its excellence and distinction.

He Who makes human hearts His throne, and delights to dwell with the humble and contrite, sits also as equal Sovereign on the throne of Jehovah. A crowned Priest sways the sceptre of the universe. It is a crucified God Who reigns for ever. Between Father and Son is the counsel of peace that provides an uttermost salvation. Whatever redeeming love contemplates, Omnipotence executes. God on high is the sinner's Friend.

This is the message of Zechariah to the visitors from Babylon. They are to understand the nature of the real Temple, and Who it is that has set His hand to the work of building. With their gold and silver they may be privileged to aid the divine Builder and prepare the way for His glorious kingdom. A marvellous opportunity is held out to them to share the labour of God.

The lesson thus taught is to be cherished. Joshua's typical crown is to remain in the temple a reminder to all who shall see it that the Man of David's seed Who sits and rules with God is the true Priest in God's temple, and that none but He can build the Temple which God will inhabit for ever. When this instruction is heeded, and Jesus Christ is given His proper place in Judah's plans and labours, there will be no lack of gifts or helpers in His temple: "they that are far off shall come and build in the temple of the Lord." Verse 15. It is always so. Let Christ be lifted up and men will be drawn to Him. Kings shall bow before Him and lay their tribute at His feet. Nothing will be wanting to the cause of God on earth when Christ is exalted as supreme. It is safe to trust God: "This shall come to pass if ye will diligently obey the voice of the Lord your God." Verse 15.



SONS AND DAUGHTERS OF EAST AFRICA.

Chapter 10.

When the train arrived at Kisumu, the little party of travellers had another and similar ordeal to pass through. Mr. and Mrs. Pearce and Mr. Newman had become genuinely attached to Mr. and Mrs. Tomlinson, who had responded with equal warmth. Consequently all five were extremely sorry when the moment of separation came. Mr. Tomlinson's last words before leaving were: "Good-bye, dear friends, God bless you! We shall never forget you, nor shall we forget the solemn truths the Lord has revealed to us through you. The acceptance of those truths may bring us into difficulty: please remember us at the throne of grace, that we may have the wisdom we need, and the courage to do what is right, to stand firm for God at all costs."

As the three missionaries watched the retreating figures of their friends, each breathed the prayer that soon the two who had left them might devote their lives to the proclamation of the Message that is to call out from the world a people who shall be looking for and prepared to meet the Saviour when He shall return.

Contrary to expectations, the superintendent of the British East African Mission work, Pastor James Everett, was not on the station when the train came in, though he arrived a little later. He had come over from the mission headquarters on board the society's yacht, and had been delayed owing to adverse winds.

"The heartiest of welcomes to East Africa," he said, as he shook

hands with the newcomers. May God's blessing rest upon you abundantly as you labour for Him in this needy field."

Mr. Everett was a tall, broad-shouldered man of thirty-five, one whose very presence inspired confidence. He was genial and kindly, yet strict in the matter of duty. He had spent several years in the Master's service in England before leaving for Africa where he had laboured eight years. He was well known, and respected by all, whether missionaries of other societies, government officials, traders or natives. To him could well be applied the words of Cowper:—

"I venerate the man whose heart is warm,

Whose hands are pure, whose doctrine and whose life

Coincident, exhibit lucid proof

That he is honest in the sacred cause."

If Mr. Everett was pleased at the prospect of associating with these new workers, as he certainly was, they were equally glad that they were to have the privilege of labouring with him.

To reach the headquarters of the International Missionary Society in this region, the missionaries, travelling southwards from Kisumu, had to cross an arm of the lake Victoria Nyanza, about seventeen miles in width. The little company embarked at 10.30 a.m., and despite the fact that the distance was so short, they did not reach their destination until after eight o'clock in the evening, their vessel being becalmed for several hours. As the boat drew near to the shore, the sound of music greeted the travellers' ears. The

The KING'S COMMISSION

By F. A. SPEARING.

Author of "The Path of the Just."

SYNOPSIS.

PASTOR and Mrs. Frank Pearce and Mr. Newman are missionaries bound for British East Africa. They sail from Southampton on the "Melbourne Castle," and soon make friends with a Mr. Medway and a Mr. Tomlinson, fellow-passengers. After a voyage full of interest they arrive at Mombasa. They travel by train up country, and at Nairobi bid farewell to Mr. Medway, whom the missionaries had converted on the journey.

tune was one which is often heard in English churches, but the words were strange to the newcomers. Yet, though they did not understand what was being sung, they knew that they were listening to a hymn of welcome and of praise—welcome to the latest recruits from the homeland to the battle-front, and praise to God for His care and protection over His servants during their long journey. As Mr. and Mrs. Pearce and Mr. Newman listened to the sweet strains, their hearts were touched and deeply stirred. The one-time heathen had learned to sing the songs of Zion!

It was quite dark when the missionaries landed; the sun had set two hours before—sunset varies but little from six o'clock all the year round—and there is practically no twilight in this part of Africa. By the uncertain, flickering light of the torches which were held aloft by two stalwart dark-skinned youths, the newcomers were able to make out a little group standing on the pier composed of three Englishmen, all of whom they knew, and a score or more of natives, some, the mission "boys" and "girls," dressed, and others in various stages of undress. The walk to the mission house, which took nearly half an hour, was very like a triumphal march. The native Christians sang their loudest and best all the way along, greatly appreciating the honour of escorting the new teachers.

On the veranda of the mission house stood Mrs. Everett and the wives of two of the three missionaries who had awaited the arrival of the yacht. The welcome they

(Continued on page 14.)

MAY WE KEEP ANY DAY?

"Why do you say that Christians should still observe the seventh day when Paul says so distinctly that no particular day matters?" See Rom. xiv. 5, 6.

A READER'S QUESTION ANSWERED

By ARTHUR S. MAXWELL.

LET us have the apostle's exact words before us: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Rom. xiv. 5, 6.

We will suppose for a moment that Paul is speaking here about the Sabbath of the fourth commandment, and that he is saying to the Romans, "One man thinks more of Sunday than of Saturday: another thinks that there is no need to keep any day at all. Let every man decide for himself."

Notice that Paul does not commit himself in this passage: he does not say whether one day is better than another or whether every day should be regarded alike. He certainly does not say that the Sabbath has been changed, or anything of the sort. All he says regarding different opinions on the value of days is, "Let every man be fully persuaded in his own mind."

But he does add something of considerable importance in this connection: "He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." These words show how serious is the decision in the question of days. Every action in this matter—as indeed in every matter—is "done unto the Lord." God knows all. He reads the motive of every heart. One day there will be a reckoning. Says Paul, later in the same chapter: "We shall all stand before the judgment seat of Christ . . . every one of us shall give account of himself to God." Verses 10, 12. So, a man may say, "I prefer to keep Sunday"; another may say, "I shall stand by the Bible Sabbath, the seventh day, which falls on Saturday"; while still another may say, "I'm not going to observe any day: they're all the same to me."

Each one takes his particular course "unto the Lord." The time will come when each will have to "give account of himself to God." Seeing that God has never authorized any change in the rest day of the fourth commandment, and has never abrogated His law, will not that time be a very serious one for those who have deliberately disobeyed Him?

We have taken the position so far that Paul was referring in these verses to the Sabbath of the fourth commandment; and we have found that, even though this were the case, the passage only shows the necessity of taking a firm decision to adhere to what God has ordered. But it is clear from the context that Paul had no thought of referring to the weekly Sabbath on this occasion. He was dealing with doubtful disputations (verse 1), and with him the Sabbath was never anything of the kind. He had very firm convictions on this point, and was not only a life-Sabbath-keeper himself but he told the Romans in very definite language that the Sabbath—with the rest of the decalogue—was "holy, just and good." Rom. vii. 12.

But if Paul was not referring to the Sabbath, to what days did he have reference? The inclusion in the passage of "meats and drinks" gives us a clue. There is a similar text in his letter to the Colossians: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

What "holy days" and "sabbath days" and "meats and drinks" were a "shadow of good things to come"? Certainly not the Sabbath of the fourth commandment. That is a memorial of something long past. Exod. xx. 11. A shadow passes away: but the law of God "stands fast for ever and ever" and "Till heaven and earth pass, one jot or tittle (much less a whole commandment) shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18.

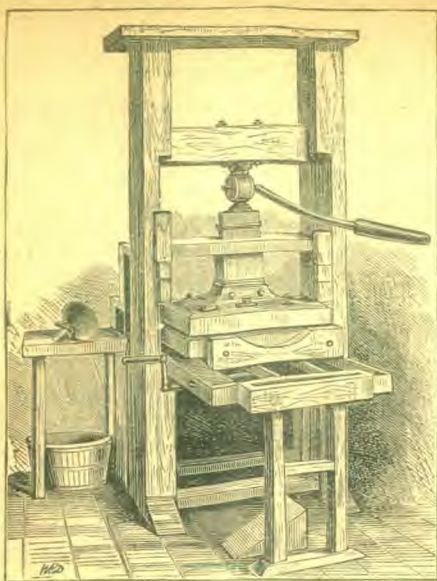
But in the old Jewish dispensa-

tion there were many institutions designed only for temporary purposes. Divers feasts, with special sabbaths attached, and numerous ceremonies and services of many kinds were inaugurated to portray symbolically the life and work of the coming Messiah. Naturally, when that Messiah came, there was no longer need of these types and "shadows," and they ceased to be of any value.

However, there were still some people in Paul's day who thought the old forms should be kept up and the old feasts and sabbaths observed. There are slow-moving people in every age, folk who find it difficult to leave behind the habits established by their forefathers. The apostle's advice to the whole church on this matter was: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way . . . Let us therefore follow after the things that make for peace." Verses 13, 19.

Those who had greater light, who were more advanced and stronger in the faith were not to condemn the weaker ones. Paul's counsel was invariably, "In non-essentials, liberty." "Let every man be persuaded in his own mind."

But where *essentials* were in question, things that really mattered in the salvation of souls, the apostle was always quickly to the front with weighty arguments to support the truth. If doubts were cast upon any such principle as the binding nature of all the commandments upon Christians, he would use all his inspired energy to beat off the attack. "Do we then make void the law through faith?" he cried once, "God forbid: yea, we establish the law." Rom. iii. 31. He knew that transgression of the law—in but one point only—is sin, and that "the wages of sin is death." 1 John iii. 4; James ii. 12; Rom. vi. 31. We may be sure, then, that he would never encourage anyone to diverge in the least degree from the duty called for in the fourth commandment.



Duplicate of Franklin's press. The kind of machine in general use a century ago. Compare this with the machine shown below.



The "Oceanic" of 1871. Only fifty years ago ships did not trust to steam alone.

THE THE

By F.

"Men shall run to and fro, and knowledge shall be increased."

INCREASE OF KNOWLEDGE.

"And knowledge shall be increased." Everybody knows how this has been strikingly fulfilled during the past century. From an article which appeared in the "Daily Telegraph" of Jan. 4, 1918, entitled "A Century of Marvels," we quote:—

"The railway era succeeded the era of the road and the canal; the steamship took the place of the sailing vessel. After gas had scored an easy triumph over oil and candle, electricity came to challenge its dominion, and will by no means rest content with an equal share. The invention of the telephone and the telegraph, the rapid evolution of the road engine and the still more rapid evolution, under the sharp and even agonizing stress of war, of the air engine—these are only a few of the trophies of the civil engineer."

"If one could only show the engineer who planned the pyramids the engineering marvels of to-day, which, we wonder, would astonish him most—a wireless message from America, a first class locomotive, an aeroplane, the cantilevers of the Forth Bridge, a dreadnought, a submarine, or the Twopenny Tube? Each is a compendium of marvels."

Here are a dozen or so of the marvellous inventions or triumphs of science of the past hundred years. To them could be added a long list of others from every field of scientific research.

STRANGE though it may sound, the prophet Daniel did not fully comprehend his own writings. When his work was done the Lord said to him, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Dan. xii. 9. Not until that "time of the end" should come—a period beginning with the end of the papal supremacy in 1798 (Dan. xi. 35)—would the seal be removed from his book. But then, said the Lord, "many shall run to and fro, and knowledge shall be increased." Dan. xii. 4.

If, as some suggest, the expression, "many shall run to and fro," means the searching of the Scriptures, the comparing of scripture with scripture, it has certainly been fulfilled during the past century. But there can be no doubt that the passage has reference also

to literal travelling from one place to another. One hundred and twenty years ago, when the wonderful prophecies of Daniel began to be unsealed, men were stay-at-homes. They were content to live and die in the village or town in which they were born, without a thought of going farther afield. Or if they must travel, they did so on foot, or on horseback, or by the old-fashioned stage-coach. To-day it is no exaggeration to say that millions of people in Great Britain alone "run to and fro" continually for business or pleasure. By means of electric cars, motor buses, automobiles, tube and steam trains, none of which existed when our great-grandfathers were born, men are able to get from one section of a city to another, or from one part of the country to another with ease and speed. If they desire to cross the ocean, they are no longer wholly dependent on wind and tide; the journey which once took six weeks can now be accomplished in as many days. And if the sixty-mile-an-hour express or the thirty-knot vessel does not move fast enough, the traveller can make his journey at greater speed by aeroplane.



The Mauretania, one of the largest ships in the world, which can cross the Atlantic in less than five days. It is just 100 years since the first steamer made the journey.



A printing press at Messrs Cassells which prints 10,000 lines per hour, registering the number printed.

TIME END

ARING.

fro and know-
" Dan. xii. 4.



Before the trains came. The Cambridge coach leaving Belle Sauvage Inn, Ludgate Hill, London.

THE MODERN PRINTING PRESS.

Perhaps the most significant and the most far reaching of all the wonderful achievements of the century is the perfected printing press. While some form of writing has been used for at least four thousand years, printing is a comparatively modern invention. From the fifteenth century, when Gutenberg invented his press, to the nineteenth, very little progress was made in the art of printing; but from the beginning of the nineteenth century to the present time, the improvements have been phenomenal. In place of the small hand press of a hundred years ago, which could print at most 250 sheets in an hour, we have the giant Hoe Double Octuple Press, the largest in the world, which produces 300,000 eight-page folded newspapers per hour.

But the words, "knowledge shall be increased," not only apply to triumphs of science and genius; they undoubtedly have reference also to knowledge of the Word of God. Since 1804, the year of the founding of the British and Foreign Bible Society, the society has printed between two and three

hundred million copies of the Scriptures in over 500 languages. The work of the American Bible Society, which was founded in 1816, and other kindred organizations, has increased tremendously the output of Bibles, and has brought the number of languages in which the Bible has been translated to well over 700. Has this remarkable increase in Biblical knowledge any special significance? Undoubtedly. And it is not only a fulfilment of Daniel's prophecy, but is also a strong evidence that another prediction is about to be fulfilled. In Matt. xxiv. 14 we read: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The printing press is the handmaid of the Bible societies, and they in turn are the handmaids of missions. And as the work of the Bible societies could not be carried on without the printing press, so the cause of missions would be very much crippled if unassisted by these societies. In the providence of God the printing press was ready for use as soon as the Bible societies were ready to use it. And as the activities of these



Before the "phones" and "wires" and regular post. How letters were once posted. The general postman would go round occasionally with a bell and all with letters to post would bring them out to him.

societies increased, so the press was improved.

THE GOSPEL TO ALL THE WORLD.

The Apostle Matthew does not say that the world will be converted, but that it will be evangelized before Christ comes. Are there any signs that world-evangelization will shortly be completed? Mr. Sherwood Eddy in his book, "The New Era in Asia," compares present mission operations with those of a hundred years ago in the following language:—

"A hundred years ago there were less than a hundred missionaries in the field. To-day there are more than 24,000. . . . A hundred years ago there was not a medical missionary nor missionary hospital in the world, and more than two-thirds of the world was without any adequate medical knowledge; to-day there are more than 675 hospitals treating annually many millions of patients. . . . A century ago there

(Continued on page 11.)



s and folds 10,000 copies of a 16-page paper
e reels of paper are over two miles long.



Electric train on the L. B. S. C. R., the mode of transit which threatens to supersede even the steam trains. Compare this with the old stage coach above.



Shielding Our Children's Shortcomings.

Not long ago I visited a friend whom I always considered a model in efficiency, although it never occurred to me to search out the peculiar reasons for her success. She has spent twenty years at "mothering" and housekeeping, yet I have never happened upon her when she was in the nervous, muddled state that overtakes the best of housekeepers at times. Her children are well mannered and well behaved, and each one contributes his share of energy to the work of the house, without question or friction. Everything in Esther's home seems to move along with the regularity and quiet of a clock which has had its tick muffled, and I have never known a home where every member shows so much consideration for the others. Needless to say, it is a delightful place to visit.

It was quite by accident that I stumbled upon what I believe is the real secret of my friend's superiority as a mother.

Ruth, Esther's sixteen-year-old daughter, returned, one afternoon, from a visit with a girl friend. She lingered a few moments on the porch where her mother and I were chatting over our embroidery.

"Did you have a nice time, dear?" Esther asked her.

Ruth seemed at a loss for an answer. Plainly, she had not had an exceedingly pleasant visit, but her loyalty to her friend made her hesitate about admitting it. Finally she said, "Yes, I had a very nice time, except for some trifling matters which I suppose I should not have noticed."

"Do you care to tell us what they were?" inquired her mother. Again Ruth hesitated, then she laughed deprecatingly.

"It really doesn't amount to anything, mother," she said, "but Mrs. Henry has such an unpleasant way of scolding her children all the time. As soon as she gets through with William she begins on Edith, and so on around to all of them. I felt so sorry for them that I wanted to run home, where I wouldn't embarrass them by hearing it. That is all, and June and I had a real nice time in spite of it."

After she had gone, I turned to Esther. "I believe I have made a discovery," I declared.

"Mercy," she laughed, "I hope you haven't caught any of us in a dishonourable act!"

"No," I said, "but I think I have learned, in part at least, why you have the nicest, happiest home I ever visit. I never thought of it before, but since Ruth's account of her friend's home, it has just occurred to me that I never hear you scold any of the children. How do you manage, or are they just naturally so good that they never need correction?"

She laughed again. "You have taught school too long to entertain any such ideas about perfect children. But I believe any measure of success I have attained in rearing my family of five has been due to my habit of avoiding any correction of the children before a third person."

"But how?" I insisted. "I think it is a grand idea, but how do you arrange it?"

"Easily," she assured me. "When I was a child my mother never seemed to consider us as real human beings, with sensitive feelings. She gave her corrections freely, at any time occasion provoked them, and regardless of the presence of others.

THE HOME

Where we deal not only with matters of value to parents, but with items of general interest to every member of the family.

"I happened to be the unhappy possessor of a very quick, hot temper, and I have been so hurt by mother's stinging scolding and ridicule when my anger carried me into rash sayings and actions, that I could have died happily to avoid holding up my head again, and meeting the taunts that I knew awaited me. My brothers and sisters naturally took advantage of my weakness and teased me by telling friends about 'Esther's red-hot temper.' According to the code at home, a fault was something to be held up to the scorching light of publicity until we were so ashamed that we would conquer it. Perhaps the method was successful in a way, but I always believed there was a better way, and when my own children came I tried to find it.

"For instance, Ruth has a very high-strung, sensitive disposition, very much like my sister Carrie's. When Carrie's feelings were hurt or she became nervous and hysterical over matters that seemed of no importance whatever to the rest of us, mother would scold her for 'giving way to her feelings' and 'being foolish over trifles.' We younger children got the idea that when Carrie cried or seemed hurt, the thing to do was to laugh at her and mimic her until she either ran and locked herself in her room to cry herself into a state of exhaustion, or by sheer force of will present a serene face to us. Mother never corrected us for this unpleasant habit. Carrie has been the victim of a nervous trouble all her life, and I am convinced that much suffering might have been avoided had we shown due consideration for her years ago.

"When Ruth's nerves are unstrung, I have always tried to arrange a quiet rest for her without letting her see that I had a motive in doing so. Often I have given her a pile of old magazines and

some scissors and told her to go to some quiet spot in the house and cut out the articles on certain subjects that I was interested in. The quiet task, and the inevitable drawing of her mind from the thing that worried her, were almost always a sure cure for her trouble. Then, later, with her nerves calm and her mind refreshed, she would talk the matter, whatever it was, over with me. I had to arrange the little talks tactfully, too, usually calling her into my room on some errand, then cautiously leading up to the subject of her distress. No one else ever heard these little 'conferences.'

"And with John—you remember how stubborn he used to be? He seldom shows it now, but when he was small it was almost impossible to make him do anything he chose not to do. I never forced him. When he was so unruly that the matter needed immediate attention, I gave him a quiet sign to leave what he was doing and go to his room to wait for me. By the time I went to him his reason would have partially returned, and my own irritability would have subsided, so that I was able to advise him or scold him without anger, and he was able to receive my counsel as it was given. Or, if the offence was more trifling, and did not upset the household machinery at the time, I would wait for a convenient moment to remind him of his error when there was no one else about.

"Oh, don't think that I have been too 'easy' with the children," she finished. "Both their father and I have been very severe many times, and on several occasions administered good, sound whippings, although we believe that force is the best tonic only in extreme and peculiar cases. But no matter of what the punishment consisted, no one ever knew just what happened but the guilty child, his father, and me. And, eager to keep his own shortcomings from being noised through the house, each child has been careful to grant the others the same privileges of privacy. On the few occasions when one child has taunted another about his faults, the offence has been dealt with with the same severity as telling a falsehood would have been.

"Of course, now that the children are older and their habits established, the early corrections are seldom necessary, but I have found

that I have to allow a certain time each day for conferences with the children, for 'coming to mother' with all their worries and troubles has become a fixed habit. Those little talks are the most priceless rewards of my motherhood, for in them I reach, to the very deepest recesses of my children's hearts. Nothing could be more simple, could it?"

But I wonder. I could think of a good many mothers who had not found it so.—*M. F. Holt, in American Motherhood.*

As Thy Day.

THE weary day is done, at last;
The maples by my doorway cast
Their lengthening shadows, cool and sweet,

Upon the warm grass at my feet.
We are so tired, my heart and I,
What care we for a crimson sky,
The first, faint star, the birds' low call,
The sweet peace brooding over all?

I sigh and say: "How can I bear
The coming days, so fraught with care?
The winter's storm, the summer's heat,
Sharp rocks that bruise my stumbling feet?"

Must I go on from sun to sun,
Beaten and bruised, the goal not won?
What is there gained with each day gone?
The weary way winds on and on."

But lo! a whisper comes to me:
"Child, as thy day, thy strength shall be!"

So, then, my heart, just let's be still,
Bidding the days bring what they will;
And in the promise let us rest,
Knowing whatever is, is best.
Let us be glad, and singing, go
Where each day leads, content to know
We hold the promise, full and free,
That, as our day, our strength shall be.
—*Florence A. Jones.*

A Home-made Wardrobe.

HERE is a suggestion for anyone living in a small cottage which has insufficient cupboard space. All that is required is six orange boxes and a board five feet in length corresponding in width to the depth of the crate. Says one who made this wardrobe:—

"The practical and rather remarkable feature of this device was that it was easily constructed from material easily obtained, and so well suited to the need.

"Two ordinary orange boxes, having two sections, were placed end to end, one resting on the other. Two more similarly placed, five feet from the first ones placed against the wall, represented the ends of the wardrobe. To make these of the proper height, a half-section of crate was added to each of the end sections.

"Wardrobe hooks were screwed into one side of the board, which, when placed on the crates, formed the top of the wardrobe. These hooks accommodated the hangers for various garments.

"The curtain was finished with a heading two inches deep, to the inside of which was sewed tape, finished with fasteners of the kind which snap together. The tape, with the corresponding fasteners, was carefully tacked across the ends and side of the board.

"When the curtain was adjusted, the wardrobe presented a very attractive appearance; and the shelves in the crates made the end portions into cupboards, which were most convenient for small boxes, shoes, rubbers, and other articles."

The Time of the End.

(Continued from page 9.)

was not a professing Protestant Christian in Japan; not one in Korea; less than ten in the Chinese Empire, and a few thousands in India. To day there is a Protestant Christian community of some 90,000 adherents in Japan, 300,000 in Korea, nearly a million in China, and 1,617,000 in India. . . . According to Mr. J. Campbell White it took nearly a century to win the first million Protestant Christians in the foreign field. The second million were won in about twelve years, and it is taking but six years to win the third million."

Dr. A. T. Pierson says in "The Modern Mission Century," page 420:—

"There is no reason why the evangelization of this world should not be attempted and accomplished in our generation."

Over 1,800 years ago the prophet John, while on the Isle of Patmos, saw with the eye of vision "the everlasting Gospel" going to "every nation, and kindred, and tongue, and people." Now, in 1920, we are privileged to see with our natural eyes the work nearing completion.

Much remains to be done, but with increased facilities and increased knowledge of the conditions which exist in the mission fields, that which remains will be finished speedily.

"The work that centuries might have done
Must crowd the hour of setting sun."

And when the Gospel has been preached to all the world "then shall the end come." What will this event, the end of this present world, and the coming of Jesus mean to you?



THE CHILDREN'S TWO PAGES

Conducted by Uncle Arthur.

Home Sweet Home.

How beautiful the countryside is now! Everything is wearing a fresh, green garb. How busy the gardeners are, too, cultivating the ground! and spring flowers are blooming everywhere. In spite of the many ugly marks sin has made upon it, the earth is still a beautiful place. How much more beautiful must it have been before sin came! Think of that lovely garden God made in the beginning for Adam to live in. There never has been a more beautiful one since, for then all was "very good." The leaves of the trees never faded, and the flowers never withered; both were always fresh and bright.

Nor could there have been any fierce, wild beasts, because all the animals came to Adam to get their names. He was not afraid of them and they had no cause to fear him. All the animals lived happily together and good, kind Adam watched over them all. There was no need to keep any of them in big, iron cages as some are kept to-day, nor was it necessary to fasten others in stables.

Even Adam himself does not seem to have been troubled about getting a house to live in, as so many people are nowadays. The garden of Eden was always so pleasant and agreeable that he seems to have made it his home day and night. "How did he get on when it was wet?" did I hear someone say? Well, the fact is, it never rained in Eden. "But surely," says another, "that garden, where things were always fresh, must have needed plenty of rain." It certainly needed moisture, but God did not send rain. Instead, "there went up a mist from the earth and watered the whole face of the ground." You see, God has more than one way of looking after the things He has made. Those who live in the coun-

try know so well the sweet earthy smell of that damp mist that rises out of the ground and moistens the surface of everything it touches.

But God did not do everything for Adam; he had to do something for himself. It was God's plan and always has been, that man should help himself. So God placed Adam in the garden "to dress it and to keep it."

Adam must have known the name of every flower and every tree, from the tiny forget-me-not to the giant oak. He was always in the fresh air, and at night he would no doubt lie down under the sheltering tree without any fear of catching cold.

But Adam could not fully enjoy all these wonderful blessings without sharing them with someone else. You see, he was made in the image of God, and as God finds His chief delight in making His creatures happy, so Adam, "the son of God," wanted a companion to share with him the joys of his beautiful garden home. God knew this; so while Adam was asleep He took a bone from his side and made a woman, whose name God called Eve. Now Adam and Eve could live together and love each other, just as our mothers and fathers do. Those of you who still have your mothers, can you imagine what home would be like without mother? A rather dreary place, I am afraid. After all, it is mother who makes home the sweetest, happiest place on earth. Adam's garden home and his own happiness were not complete until Eve came to share it with him. So let us share our blessings with one another and learn to love Jesus while we are here. Then when Jesus comes again in the clouds of heaven, He will take us to a home exactly like the one Adam and Eve had in the beginning. H. F. D.

How We Travel.

10.—Ships (Continued).

THE development of the steamship is a most interesting story. And it is the more remarkable because it has all happened within the last century.

A few experiments had been made with steam for propelling ships before the end of the eighteenth century but it was not until the opening of the following century that rapid progress was made. In 1801 the "Charlotte Dundas," one of the earliest steam ships, was constructed in Scotland by a man named Symington. The vessel was used for towing purposes on the Forth and Clyde canal.

About this time, Robert Fulton was experimenting in France. As early as 1793 he had conceived the idea of driving boats by steam, but it was not until 1803 that he made his first successful steamer, a small boat which ran on the river Seine. After going to Scotland and viewing Symington's vessel he returned to the United States, where he found that Robert R. Livingston had been having considerable success with small steamers and that as far back as 1798 he had been given "the exclusive right to navigate the waters of New York State with steam vessels." Fulton associated himself with Livingston and together they constructed the "Clermont" in 1807. It is worth noticing that they had to obtain their engines from James Watt's firm in England. A trip on the "Clermont" became so popular that at the end of her second season she proved too small for the crowds that thronged to take passage in her.

Meanwhile much progress was being made in England. In 1814 there were five steamboats on the Thames. Two years later the first used by the "Rattler" may be

steamboat ran across the channel from Brighton to Havre. All these vessels were built of wood. The first iron steamship was built in 1820 and ran between London and Paris.

The "Savannah" was the first steamship to cross the Atlantic. She ran from Savannah to Liverpool in 1819 in twenty-five days. She used both steam and sails. Six years later the "Enterprise" covered the 11,450 miles from London to Calcutta, via the Cape, in 103 days.

The year 1838 witnessed the crossing of the Atlantic by the steamships "Sirius" and "Great Western." The "Sirius" was the first steamer to cross from England to the States. It is said that so alarmed did many of the passengers become at the voyage down the English Channel that they left the "Sirius" at Cork. Only six continued the journey.

Now it should be remembered that all the ships mentioned above were driven by paddle-wheels. There were two rivals to this method, the jet and the screw, but for a long time the paddle-wheel held the field. Perhaps a word or two about the "jet" method of propulsion would be of interest.

This was advocated as far back as 1775 by Benjamin Franklin. The idea was to have on board the ship a powerful steam pump which would draw water in at the bows

and force it out at the stern, so driving the ship along. In 1782 a boat eighty feet long was thus fitted and actually made four miles an hour on an American river. The idea seems rather funny to us nowadays but it was greatly favoured in those early times. Why, as late as 1865 the British Admiralty had an armoured gunboat constructed with this system of propulsion!

The "screw" idea was first thought of about the beginning of the nineteenth century and was developed by Ericsson, a Swede, and F. P. Smith of England. By 1850 several ships in the American Navy were driven by screw-propellers. Her mercantile marine, however, clung to the old paddle-wheel system.

For many years there was a fight between the "screw-ites" and the "paddle-wheel-ites" in England. One of the most important factors in settling the controversy occurred in 1846. The Admiralty built two ships of the same pattern and fitted one, the "Rattler," with a screw-propeller and the other, the "Alecto," with paddle-wheels. The two were tested at sea and the "Rattler" proved the faster vessel. That the test might be quite conclusive the two ships were secured stern to stern and both were ordered to put "full steam ahead." The "Rattler" towed the "Alecto" at a speed of two and a half knots. By the way, the original propeller

seen at the Victoria and Albert Museum, London.

From that time on the screw propeller became more and more in favour with shipbuilders and to-day, of course, the paddle-wheel is considered quite out-of-date.

Nature Talks.

By E. E. Craven.

Ostriches.

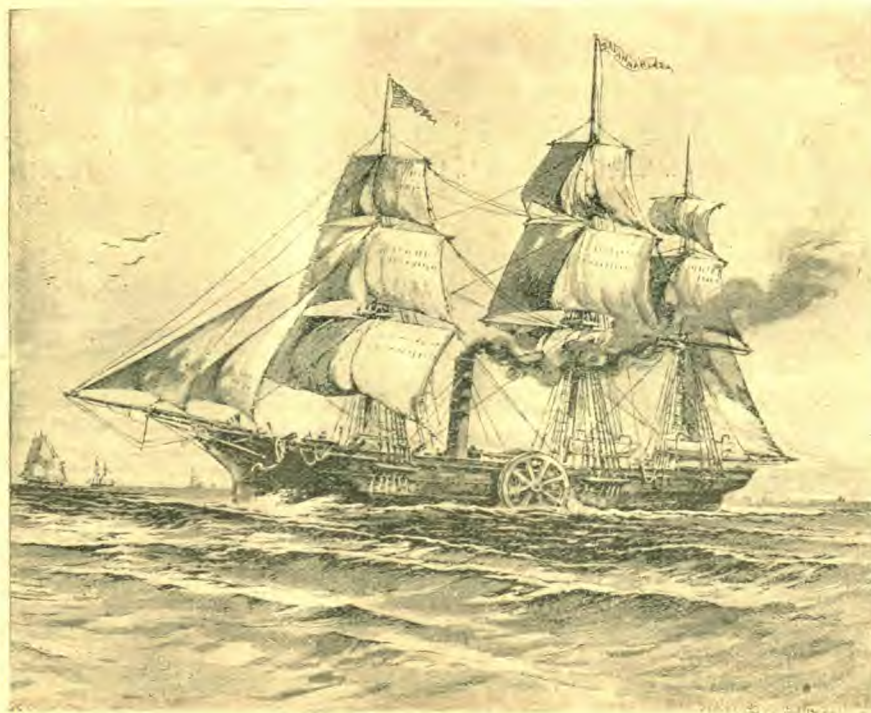
OSTRICHES are found in South Africa and California. They lay a beautiful large egg weighing about five pounds. Fancy having an egg like that for Easter morning!

These birds are kept on large farms, being reared chiefly for the sake of their beautiful feathers. Many ladies refuse to wear feathers because of the pain caused to the birds by the plucking. At the present time there is a Plumage Bill (to protect birds) before the House of Lords. Laws concerning feather-plucking exist in America, Australia and India. London is the greatest feather market in the world.

Other birds beside the ostrich suffer terribly because of their beautiful plumage. Nests of young egrets are left to die under a tropical sun because, for the sake of the feathers which have been torn from their mother's wings, the bodies of those mothers lie festering on the ground beneath the nests. 150,000 albatrosses were left to die of hemorrhage because their glorious wings had been cut off by one band of raiders. Listen to what Canon Rawnsley has to say on this subject in a letter to the "Times":—

"What causes us deep indignation is that several of the most beautiful species of bird-life on earth have already been wiped out. Many of the loveliest living jewels God ever sent on earth to give our eyes delight and our hearts reverence have been quenched in the double darkness of the trade's greed and selfish fashion."

Professor Drierdon, now in charge of the ostrich investigations in South Africa, tells us that this kind of running bird will soon become extinct. As a result of their captivity their wings have nearly gone and they can no longer fly. Their plumage is rapidly decreasing and their heads are very often bald.



The "Savannah," the first steamship to cross the Atlantic (1819).

The King's Commission.

(Continued from page 6.)

extended to the weary voyagers was as cordial as could be.

That night before retiring to rest, the little band of workers—ten in all—unitedly sought the Lord in prayer. All realized that they had much to thank God for; all felt their need of a closer union with their Master and a fuller consecration to His service; all were conscious of the fact that difficulties had to be met, obstacles overcome and trials endured; but all had the blessed assurance that they could claim the "exceeding great and precious promises" of the Word of God, which would be sufficient for every need.

The first day spent at Victoria Mission, the headquarters of the International Missionary Society, by Mr. and Mrs. Pearce and Mr. Newman was a busy one. They were up in good time, as they thought, but to their surprise they found when they emerged from their rooms that the rest of the workers had been about at least an hour before, and had accomplished a fair amount of work.

"I suppose we ought to apologize for being late," said Mrs. Pearce, as she entered the kitchen where Mrs. Everett was superintending the preparation of breakfast, "but I for one don't feel like doing so! It still seems quite early to me," she added, stifling a yawn.

"There's an excuse for you, my dear," answered Mrs. Everett. "If you were as weary last night as I was when we first arrived here, after our five weeks' trip you'd feel like sleeping all day."

"That's just how I do feel," was the response. "But I'm not going to give way to my feelings: I must get to work! What can I do?"

Mrs. Everett smiled at her friend's eagerness to commence her labours. "We shan't let you do much to-day," she said. "I think my husband is planning to show you and Brother Pearce and Brother Newman over the mission farm. You would like that I expect?"

"I certainly would," exclaimed Mrs. Pearce, pleased with the prospect of seeing something of life on a mission station. "I'm sure it will be delightful."

At ten o'clock that morning a workers' meeting was held to con-

sider the question of the distribution of labourers, and it was decided that Pastor Everett and wife remain in charge of the Victoria Mission, assisted by Brother Newman; that Pastor and Mrs. March return to the Nyanza Mission, where they had been labouring for three years, accompanied by Pastor and Mrs. Pearce; that Brother and Sister Trowbridge continue to labour in the neighbourhood of Karungu, where they had already spent eighteen months; and that Brother Barnett commence work at a new station about thirty miles south of the society's headquarters.

At two o'clock the "round of inspection" began. Mr. Everett first showed his friends over the mission house itself. It was a long, narrow single-storey building measuring approximately sixty feet in length, by twenty-five feet in width, the walls being nine feet high. It contained two reception rooms, four bedrooms, two of which were quite small, and two other small rooms, one being used as an office and the other for mission stores. The house was built to accommodate two families.

The walls of the mission house were built of brick—brickmaking was one of the industries taught at the mission—and the timber used throughout was felled and sawn locally, by natives, except the doors and windows which were imported from England. The corrugated iron roof, and the patent ceiling-boards, also came from the homeland. Surrounding the house was an eight-foot veranda, which not only afforded protection from the merciless rays of the sun, but also served as a substitute for a sleeping apartment, dining-room, storehouse (for general use), etc., when any such substitute was needed, as was sometimes the case when visitors were being entertained. The cemented floors, distempered walls, whitewashed ceilings and painted woodwork, gave the building a pleasing appearance outside and inside.

Many of the articles of furniture in use were made by the missionaries out of packing-cases, though the appearance of the furniture would not betray that fact: it did the amateur carpenters much credit. The kitchens—there were two, each fitted with a cooking-range similar to those found in many English homes—were built apart from the house, though both

The Present Truth.

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were connected with it at the rear, one at each end, by the veranda. A stone's throw from the main building were two round houses, built roughly of stone with grass roofs. They were originally used as dwelling-houses, but afterwards for stores of every description. To the right, as one stands facing the front of the mission house, with one's back to the lake, stood the workshop, and on the left the most imposing structure of all, the stone-built church with its wooden belfry. The church—which also served as a school room—had no seating accommodation; nor was it needed, for almost all who attended the services brought their stools with them, and those who did not bring their seats were content to sit on the floor.

The ten acres of mission territory were well cultivated. Indian corn, sweet potatoes, bananas, sugar-cane, pineapples, pomegranates, edible beans, cotton and certain flowers grew plentifully. The livestock on the farm was made up of twenty head of cattle, two dogs and about forty fowls.

Mr. and Mrs. Pearce and Mr. Newman expressed great astonishment at what they saw. They had but little conception of the varied nature of the work of the missionary. They now saw that the missionary must be not merely a preacher and teacher, but a brick-maker, builder, gardener, etc.

At four o'clock in the morning on the fourth day after their arrival, Mr. and Mrs. Pearce started on their sixteen-mile journey for the Nyanza Mission. They were accompanied by Mr. Barnett who acted as guide (Mr. and Mrs. March having left two days earlier), and fifteen native porters. All went on foot with the exception of Mrs. Pearce who was carried in a deck chair fastened to two long, stout bamboo poles. Four natives, all about the same height, carried the contrivance, the pole-ends resting on the bearers' heads.

(To be continued.)

WE APPEAL for the starving of Europe!

WILL YOU HELP?

Lord Robert Cecil says

"In large tracts in Europe there are millions of people who have not enough to eat, and they are dying by scores from disease and privation."

Mr. Hoover says:

"There are at present more than three and a half million (children) in Europe who will die if they are not provided with milk."



Photo taken recently in Vienna showing terrible condition of children through famine. These two have been fed by the Relief Commission, but the effect of starvation cannot be wholly undone.

The Food Situation in Vienna

is serious. 70,000 persons waited outside the market-hall the whole of one night in the hope of obtaining meat. The total supply available was 50,000 lbs of salt beef, scarcely fit for human consumption. Bread at the end of January this year was 4/5 a loaf, and flour 4/8 a lb.

If you intend to help

DO IT NOW

or you may be too late.

Funds Are Urgently Needed

for the purchase of milk for the children, food for the adults, clothing, coal, dressings and other supplies for hospitals. Thousands of lives have undoubtedly been saved through the combined efforts of the various charitable organizations, and thousands more will be if all who can, will help. Remember the Saviour's "Inasmuch." Tuberculosis has carried off thousands of the children of Vienna. Lack of proper nourishment and warm clothing is the chief cause of the prevalence of this dread disease. "Throughout Austria and Hungary Rickets and Tuberculosis have increased to an absolutely appalling extent. . . . Hospitals which contain over 20,000 patients have no anæsthetics, antiseptics, or dressings. . . . Cleanliness of linen in hospitals has become as impossible as a sepsis."

PLEASE SEND ALL CONTRIBUTIONS TO:

MR. H. D. CLARKE, *Relief Fund Treasurer*, Stanborough Park, Watford.

All funds obtained will be distributed through our European Headquarters.

We Gratefully Acknowledge

having received the following amounts:—

	£	s	d
"Dover."	20	0	0
R. S. Greaves	4	0	0
Dr. Reith	5	0	0
Miss Ballard	10	0	0
"Well Wisher"			
Keyusham	1	0	0
Mrs. Maxwell	5	0	0
Miss Crowder	5	0	0
Mrs. Wykeham and			
Miss Phillips	2	0	0
Miss Donaldson	5	0	0
Leeds	1	3	10
Newport Mon per			
E. Elliott	4	5	0
G. M.	5	0	0
J. Metzner	6	0	0
Mrs. Harris	10	0	0
R. Joyce	5	0	0
E. Perry	10	0	0
H. E. S.	5	0	0
Miss Cameron	10	0	0
Per J. Spencer	4	7	6
West London per			
D. Willett	5	0	0
Mrs. Dorland	1	0	0
Miss Chamberlain	10	0	0
Per H. Yeates	2	0	6
Mrs. Hargreaves	5	0	0
Miss Morton	5	0	0
Mrs. Went	1	0	0
"A Friend"	1	0	0
A. B. Lewis	2	6	0
Mrs. Arrondelle	2	6	0
Worcester	1	0	0
A. Warren	10	0	0
E. Warren	2	6	0
"A Friend" Kent	5	0	0
"A Reader" Witham	5	0	0
H. B. Williams	2	6	0
J. B. West	1	0	0
Sunday-School			
Children "Alton"	3	6	0
A. W. Troke	5	0	0
E. L. Clinch	1	0	0
Kilmoyle per			
Miss McAfee	3	10	0
I. Britton	5	0	0
J. Marshall	10	0	0
Kettering per			
Miss Slow	7	2	0
G. T. M.	5	0	0
"A Sympathizer"	2	0	0
E. Daniels	10	0	0
E. Halstead	10	0	0
Mrs I. L. Fisher	1	0	0
E. Wallace	10	0	0
Miss M. A. Thorpe	5	0	0
Miss Zeal	10	0	0
C. L.	3	0	0
M. Hartwell	1	0	0
W. R. Raitt	1	0	0
L. P. Rayner	5	0	0
W. G. Chapple	10	0	0
H. P. Williams	1	0	0
B. Goldsmith	6	0	0
M. H. F.	3	0	0
"A Reader" Ilford	1	0	0
"A Reader" Bristol	1	0	0
"Anon" Fenny			
Compton	5	0	0
Per H. N. Knight	8	10	0
Mrs. J. Carver	5	0	0
J. Sumner	10	0	0
W. Harrison	5	0	0
"A Reader"	5	0	0
Walmer	16	2	0
Mr. and Mrs.			
Gowlett	4	0	0
Lover of Peace	15	0	0
A. Mick	5	0	0
Rhos	14	6	0
E. Otter	2	6	0

Total £116 12 6



THE NEWS INTERPRETED

*"When ye shall see all these things,
know that He is near, even at the doors."*

A League of Religions.

OWING to the war the International Congress of Free Christians and Other Religious Liberals, which was founded at Boston, U.S.A., in 1900, was unable to hold its seventh session in 1916. In a manifesto the executive committee make an appeal to their members and friends to take part in creating a new era in the world. They say:—

"Shall not we of liberal faith and progressive spirit come together again to bear our testimony and serve our generation by united counsel and endeavour for the universal and enduring religious needs of mankind? Let us become latter day Pilgrims of the Spirit, like the Fathers of old seeking 'a city which hath foundations, whose builder and maker is God.' Let us lay the foundations at least of a League of Religions which shall be the counterpart and ally of the political League of Nations."

Many honest-hearted people are working to-day for a world-wide union of religious bodies. The Committee of the World Conference on Faith and Order has arranged a preliminary meeting to meet at Geneva on August 12th.

According to the "Christian World" of April 15th:—

"All the great family groups save one of the Churches which worship Jesus Christ as God Incarnate and Saviour will be represented by delegates from every quarter of the earth. Invitations have been sent to, and been accepted by, all Europe, Australia and America, all Christian Asia and Africa, and the islands of the sea. The Commission of the American Episcopal Church has frequently urged the paramount need of prayer. It now repeats that request, and especially begs that all the Christian world will make Whit Sunday a special day of earnest prayer that God the Holy Spirit will preside over the meeting at Geneva and guide the diversity of race and tongue, of modes of worship, of credal statements, towards visible harmony in the one faith they all share in common in the one Lord. Finally, we urge our brethren of the Roman Catholic Church to join with us in prayer that day. We are grieved that they will not be represented officially at Geneva, and we know that our grief will be shared by many thousands of them all over the world who are looking with eager hope to this movement."

There are, of course, many difficulties in the way of such a pro-

posed union, but that something of the kind will be brought about in the near future seems clear from certain Bible prophecies. Says Micah: "In the last days it shall come to pass, that . . . many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach

Paper Crisis.

Owing to the enormous increase in the price of paper—500 per cent over pre-war rates—and the great rise in all other costs of production, the publishers of "The Present Truth" have been forced to increase the price of this journal from 2d. to 3d. It was with great reluctance that the change was decided upon, but there was no other way to meet the situation. There is a world shortage of paper which is likely to last for some time to come. Increased charges for periodicals is inevitable, and nearly 200 papers and magazines in Great Britain alone have put up their prices during the past few weeks. Readers of "Present Truth" may rest assured that the price of this magazine will be reduced as soon as possible.

us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah iv. 1-5. The world-wide movement for a league of religions is a striking fulfilment of prophecy and yet another sign that we have reached "the last days."

A Form of Godliness.

A FEW weeks ago "The Christian" made an earnest plea in its editorial columns that "above all the real Gospel should be preached—Sin, Judgment, Salvation; Christ and His Cross, His Living Power and Presence—His Coming again."

In reply, a correspondent wrote:—

"But how can congregations go out to preach it, or get their clergy to take it outside, when it is not being preached in the Churches themselves? Hardly any of the subjects mentioned in the article are preached in many of our Churches or Chapels; while the Bible is being torn to pieces in most of them. It makes one's heart ache."

To this, "The Christian" answered:—

"It is a serious indictment; and at least there is much truth in it. How can preachers seek the lost when they scarcely believe they are really lost? How can they preach a Gospel of which the vital and central elements are subtly discredited in their view, even if not wholly disbelieved, as the result of the pervasive poison of Modern Theology?"

A serious state of affairs is revealed in this correspondence. Despite the desperate need of "the real Gospel," modern preachers fill their sermons with anything but the soul-saving truths of the Bible. As the writer above quoted says, "the Bible is being torn to pieces in most of the churches and chapels. Evolution and other unscriptural doctrines are unblushingly taught. True, there is a form of godliness in the churches of to-day, but the power of God, that reveals itself in real conversions, is painfully lacking. What a commentary are these facts on the prophecy of Paul: 'In the last days . . . men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof.'"

Millions in Smoke.

DURING 1919 the British people spent £181,000,000 on tobacco and smokers' accessories. Mr. R. P. Moncrieff, F.S.S., hon. statistician to the British Anti-Tobacco League (Manchester), states that "in two years the consumption per head of the population had risen from 3.4 lb., costing £2 4s. 5d., to 3.6 lb., costing £3 17s. 6d. Working-class families spent, on an average 5s. 11d. a week on tobacco; added to the 13s. 7d. spent on drink, this makes twenty per cent of their average weekly income."