

PRESENT TRUTH

AND SIGNS of the TIMES
THE NEWS INTERPRETER



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STIRRING STORIES FROM MISSIONARIES.—See page 6

MEDICAL WORK IN ALL LANDS

Over 3,000 physicians and nurses are continually at work



Dr. Graybill, in the highlands of Peru, operating in God's great outdoors—saving the life of an Inca Indian by amputating his leg.

Some of Our Hospitals and Dispensaries

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 Nazareth Dispensary, India. V. Isaac.
 Simla Hospital, India. H. C. Menkel, M.D.
 Penang Dispensary, Straits Settlement.
 J. D. Gardner, M.D., M.R.C.S. (Eng.),
 L.R.C.P. (Lond.)
 Soonan Hospital, Korea. R. S. Watts.
 Nanning Dispensary, China. D. D. Coffin, M.D.



Dr. Birkenstock treating a leper in Nyassaland, Africa.

Little Eden Hospital, China. Dr. S. I. Wong.
 Shanghai Hospital, China.
 H. W. Miller, A.B., M.D.
 Tatasienlu Dispensary, Border of Tibet.
 Dr. J. N. Andrews.



Dr. H. W. Miller and members of the medical staff of the Shanghai Medical and Surgical Sanitarium, China.

Waichow Hospital, China. Dr. H. C. James.
 Yencheng Hospital, China. Dr. L. H. Butka.
 Julicia Hospital, South America.
 M. B. Graybill, M.D.
 Kenya Hospital, East Africa. G. A. S. Madgwick, M.D., B.S. (Lond.), M.R.C.S.,
 L.R.C.P., D.T.M. & H.
 Nuzvid Hospital, India. Dr. A. E. Coyne.
 Canton Dispensary, China. V. N. Hansen.
 Chaio Tou Djen Hospital, China.
 Donald Griggs, M.D.
 Helsingfors Dispensary, Finland.
 V. Sucksdorff, M.D.



CAN CHRISTENDOM COALESCE?

Impressions of the World Conference on Faith and Order

I.—THE SCOPE OF THE CONFERENCE

By THE EDITOR

AT LAUSANNE.

I HAVE just returned from the most extraordinary conference which it has been my privilege to attend. I use the word "extraordinary" in no derogatory sense, but for want of a more fitting word to describe this unique and unprecedented gathering.

The twentieth century has witnessed many bold and hazardous undertakings of the first magnitude, on earth and sea and in the air, in engineering, in politics and in social affairs: but it would be difficult to find any effort of man in this generation to equal the Herculean task which certain men of religion set themselves at Lausanne.

Their objective is nothing less than the re-union of the Christian churches, and anybody who has the slightest knowledge of the subject, or the faintest conception of the difficulties involved in any such plan, cannot but stand amazed at the optimism and temerity of those who embarked on the enterprise.

That the coalescence of Christendom was conceived with the loftiest motives and with a sincere desire for the promotion of Christ's kingdom we are well assured; and whatever may be our personal convictions as to the outcome of the project, we should certainly pray that the godly and highminded men who are at its

head may be guided by the Holy Spirit in their labours. Dabbling as they are with the greatest forces which move the heart of man, which unwisely handled have brought continents to the verge of ruin, and which may again react with terrific consequences for good or ill, they certainly need our intelligent sympathy rather than our impatient criticism.



Moonlight on Lac Leman.

Night is falling over Lac Leman. A half moon sends its pale light shimmering across the calm waters. Lights on the farther shore twinkle through the haze and mingle with the stars in the dark vault above. Beyond the lights rise the mountains, gaunt and dim. Across the silent sky, in stately procession, move regiments of silvery clouds, manœuvring hither and yon like ghosts of ancient warriors.

Noises subside. The rumble of the street cars becomes less noticeable; the croak of motor horns moves more infrequent. Distant revelry becomes fainter; the untiring pianist in an adjoining hotel wearies at last; the patter of footsteps on the pavement below diminishes; the confused murmur of voices subsides to a lone call from here and there; and at last the silence of the heavens is echoed by the peace of the sleeping city.

Then, amid the calm and the solitude, beholding the works of God in all their grandeur and majesty, one begins to understand why Geneva and Lausanne have been chosen as the scene where the world's wounds shall be healed and "the torn robe of the Master" made whole again.

For the work attempted at Geneva is akin to the task of Lau-

sanne. The League of Nations and the League of Churches both spring from the ideals of great-minded men who seek the good of mankind. The one would banish strife and antagonism out of politics; the other would work the same transformation in matters of religion. And while we, as students of the Bible, cannot but regard such events as these as fulfillments of prophecy, let us not fail to envisage the immense labours of love bestowed upon them, the lofty intentions that inspired them, nor the strong possibility that, in the providence of God, and for a time at least, they may become channels of inestimable blessing to the race.

Certainly the World Conference on Faith and Order, both historically and in its resultant consequences, is worthy of our keen and sympathetic interest. Here is one of the most notable religious movements in the history of mankind.

CHURCHES REPRESENTED.

In the Aula of the University of Lausanne there gathered nearly 500 delegates, representing eighty-six different Christian communions. Among them were the Church of England and its branches in various parts of the world, the Protestant Episcopal Church of the United States, Bap-

tists and Seventh-Day Baptists, Congregationalists from America, Britain, South Africa and New Zealand, Disciples of Christ, the Czechoslovak Church, the Eastern Churches, including the Patriarchates of Alexandria, Antioch and Jerusalem, the Churches of Greece, Cyprus, Rumania, Serbia, Bulgaria, Poland, Georgia and Armenia. Here also came representatives of the Society of Friends in America and in Great Britain, the Lutheran Churches on both sides of the Atlantic, the Churches of Norway, Sweden, Denmark, and evangelical bodies in Germany, Switzerland, France, Hungary, Esthonia and Latvia. The various Methodist bodies were strongly represented, as also were the Presbyterians. Inter-mixed were Mennonites and leaders of the "Old Catholic" Churches, "United Brethren in Christ", the United Church of Canada, the Reformed Church of Alsace-Lorraine, the Belgian Christian Missionary Church, etc.

One is bewildered at the mere recital of the names, and any attempt to learn them by heart causes a cessation of the functions of memory. But the very existence of so many diverse bodies of Christian believers adds force to the appeal for unity and emphasizes the immense difficulties in-

volved in any attempt to bring it about.

It will be noticed that the Church of Rome is not included in the list of participants at Lausanne. In 1919 Pope Benedict XV was approached by the promoters of the Conference, but replied that "as the teaching and practice of the Roman Catholic Church with regard to the visible unity of the Church of Christ was well known to everybody, it would not be possible for the Roman Catholic Church to take part in such a conference as the one proposed."

When upon another occasion a high official of the Roman Catholic Church was appealed to on the subject of re-union, he replied, "The door of the Church is wide open, let the heretics enter one by one." That is the only kind of re-union in which Rome is interested and her attitude towards Lausanne reveals that she is not considering any change of policy on this subject at the present time.

PERSONS PRESENT.

So far as possible the churches endeavoured to send to this conference their most able representatives. Hither came archbishops and bishops, "Right Reverends" and "Most Reverends", "Venerable Archdeacons" and "Patriarchal Metropolitans", and a per-



Delegates to the World Conference on Faith and Order assembled outside the University of Lausanne.

fect galaxy of university professors, Doctors of Literature, Doctors of Philosophy and Doctors of Divinity.

It would be meaningless to most of our readers to give a list of all the notable personages who were in attendance. A few must suffice. From America there came such men as Bishops Brent and Manning of New York; from Great Britain the Bishops of Gloucester and Manchester, Bishop Charles Gore and Dr. Garvie; from the Eastern Churches, the Metropolitans Germanos, Polycarpus and Ambrosios, and the Archbishops of Leontopolis and Nubia; from India the Bishop of Dornakal and Tinnevely; from China the Rev. Timothy Tingfang Lew, Ph.D. It is but a meagre picking from a formidable array of celebrities and but serves to impress how wide were the diversities of thought concentrated at this unique gathering.

It would need a more ecclesiastical mind and a more facile—perhaps more feminine—pen fully and correctly to describe the strange attire in which some of the delegates presented themselves. Of course, the great majority were clad in the very modern product of gentlemen's tailoring establishments, but the presence of the Patriarchs of the Eastern Churches, with their long hair and flowing robes, added an archaic aspect to the proceedings and reminded one of the great oecumenical councils of the early centuries of the Christian Church.

And after all, despite the abstinence of the Roman Catholic Church, this World Conference on Faith and Order was the nearest approach to an oecumenical council that the church has witnessed for many generations. It was perhaps the most ambitious enterprise attempted by the Protestant churches since the Reformation, save only their united effort of the nineteenth century to evangelize the heathen world.

That the promoters of the conference visualized this larger meaning of their labours was evident. Everything possible was done in a practical way to ensure its success. The organization, being largely in the hands of American sympathisers—and the compliment is well deserved—was perfect. £40,000 was spent upon it. It is almost superfluous to add that



Three important delegates. Left to right: The Archbishop of Warsaw, and the Patriarchs of Jerusalem and Armenia.

the publicity arrangements were equally complete. Five dozen reporters and representatives of newspapers and religious periodicals were afforded facilities to attend the plenary sessions; and to everyone was given literature enough for an encyclopædia.

THE OBJECTIVE OF THE CONFERENCE.

The one supreme objective of the World Conference was unity—the coalescence of Christendom.

"It's goal," said the Federal Council Bulletin, "is not simply federal, but organic, unity."

"Satisfaction with our divisions," said Bishop Gore, giving his reasons for the convening of the council, "or acquiescence in them as inevitable, has yielded to a more or less bitter sense of humiliation in face of them. We realize how the Christian witness to the world is weakened by them; how the evangelization of the world is hindered; how much time and power is wasted in controversy and friction; above all, how contrary the divided condition of Christendom is to the mind of its divine Founder and of His Spirit which inhabits the church."—*The London "Times"*, July 21, 1927.

Similar sentiments animated most, if not all, who attended the World Conference. Thus Bishop Brent, before leaving New York, stated, "The vitality of Christianity is being sapped by its inner dissensions. A kingdom divided against itself will never have the power to win the world to God."

"To the older generations it may not be a matter of gravest

concern how many branches of the Church claim to have the truth in their keeping. But to the boys and girls now growing up it is vitally important, though they may not know it. Behind their youthful scepticism is a real hunger for enduring truth and beauty. How can we show them what we believe to be the goal of their search unless we unite on a common viewpoint of righteousness and morality?"

HISTORY OF THE RE-UNION MOVEMENT.

The idea of a re-united Christendom is by no means new. It has been a common subject of discussion since the Reformation; and at one time or another every Christian has surely felt a twinge of regret that the glorious Gospel of Christ must needs be revealed to the world through such diverse and conflicting channels.

Not until recently, however, has anyone entertained any real hope that a basis of co-operation and perhaps coalescence could be discovered. Such a conference as the present would have been quite impossible fifty years ago. It has been rendered feasible only by a wide-spread change of spirit and mental outlook following the Great War. However, even as far back as 1888, the Lambeth Conference of the Church of England propounded a four-fold basis of re-union. It was called the "Lambeth Quadrilateral" and embraced the following points: (1) The acceptance of Holy Scripture

(Continued on page 10.)



One of our many medical mission dispensaries in India.

News from Our Missionaries

Stirring Experiences from Africa, South America and the South Sea Islands

African Cannibals Plead for a Missionary

W. H. ANDERSON, our veteran pioneer missionary who has spent over thirty years among central African tribes, in reporting conditions found near Angolaland, writes:

"On my way into Angolaland I travelled through Ananoland, and stopped to visit the native chiefs and explore the country as I went. Two years ago my wife and I went up into Benguella territory, and began work there. There are four million people speaking that tongue. I had to wade the swamps. Sometimes the mud and water was ankle deep, and sometimes it was up to my waist; and when I came to a river, I had to swim. That is one of the qualifications of a missionary in that country. There are crocodiles, too, so you always want to hurry across.

"To-day we have a mission station in that section. They are 380 miles from the nearest doctor.

"While in this section a delegation came out to us from among the cannibals themselves. They all have their teeth filed to sharp points, and that is an evidence of cannibalism. They say they can tear the flesh better with their teeth filed like that. Yet those

men came right out of cannibalism, begging and pleading to have a teacher and a missionary come in among them.

TRIED TO KIDNAP A MISSIONARY.

"That is the story all through the field; wherever I have gone, every native chief I have ever seen in the country there, has begged and pleaded for a missionary, and one of them even tried to kidnap me and hold me there. He said, 'You have to promise me you will bring me a missionary! If you don't I will keep you!' And I had a hard time getting away from the old man.

"We are seeing out there in the African field the fulfilment of the prophecy of Joel. The Lord is pouring out His Spirit on all flesh, until even the cannibals are crying out after God. May the Lord help us to answer the calls, and send men and means for their salvation."

Lepi, Angolaland.

Amazon Savages Calling after the True God

"Is it wrong to use cocaine?"
"Is it wrong to get drunk?"

With these words I was accosted by the great chief who rules the savages of the lower Amazon valley, on stepping ashore from

my canoe. For a second I was startled by the suddenness and earnestness of his questions. I thought, "How is it he knows me, and that I am a missionary?" I did not ask him why he had asked. The all-important point was that he had asked these questions. As I began to answer him a large crowd of savage Indians gathered about me — all intensely interested. I explained to him the evil effects of these vices, and that it was wrong to use these harmful things because they degrade the mind and the body.

"How can we leave them off?" he interrupted, in a harsh voice as he jerked out his words.

I confess I felt a little nervous as I looked into the hard and even menacing face of this savage chief, as he and his people pressed closer about me. I had been warned not to go among these people, for they were savage and cruel in the extreme and would kill a white man on sight. But I answered calmly that Jesus, the Son of God, our Saviour, can take away from us every evil desire, and that He will, if we ask Him, give us the victory over every sin. I told him about the great, true God Who made the heavens and the earth and that this same God loves us all.

"Oh, stay with us, that we may also learn about this true God, and learn the right way." And as he said this, the old chief's face softened and his voice was full of pathos.

I found these Indians living in gross darkness and superstition. Cocaine and strong drink were causing much misery and sickness. They believed in witchcraft, a fearful curse.

I marvelled greatly to see how anxious these poor, benighted savages were to hear about Jesus and know "the right way". It was my first journey down into this great interior region. I knew it was dangerous to go in among them but I thought of their great need of Christ and so I went to them in His name. And was I not obeying the Saviour's commission in Matthew 28:18-20? I was greatly encouraged as I saw the chief and these Indians grow so friendly. I thought, "Surely God has prepared the hearts of this people." The chief told me he had heard of our mission far away on the head-waters of the Amazon, that he had been much troubled about the condition of his people, and that a great longing had arisen in his heart to know about the true God and for someone to come and teach them.

As I left he again earnestly pleaded that I return soon and bring a teacher who could stay with them and teach them the "right way". May God Who raised these questions in the heart of this poor savage Indian chief, touch the hearts of those who read these lines to give liberally of their means so that teachers may be sent to these waiting people who live in these silent forests of the Amazon. This plea for help represents only one of no fewer than five other large tribes of savage Indians I visited in the upper Amazon region pleading for missionaries. F. A. STAHL.

Iquitos, Peru.

A Seed that Fell into Good Ground

ABOUT ten years ago a paper fell into the hand of a Korean young man. The Gospel it contained greatly impressed him. A few years later a Christian schoolmate met this same young man and taught him more about Jesus, placing a Bible in his hands, with

other Gospel literature to study. Two years later this young man sought out his friend, and a short time afterward was baptized. Then all trace of him was lost.

The other day I found this same young man. He had already led some of his family to Christ, and was active in telling others of his hope. He had also taken all the gain from his work for several years, above what they ate, and had built a little chapel that would do credit to a much less isolated place. He had it nearly finished, and was so happy over it. His village is large and there are many large villages nearby. He hopes to win many souls to Christ. The Lord's promise is sure that His word shall not return unto Him void, but shall accomplish His purpose—even though it be after many days. C. W. LEE.

Keizan, Chosen.

Our Mission on Cannibal Malekula, New Hebrides

It was about the end of January when the notorious Big Nambus tribe, known as the Tinabet tribe, paid a visit to our mission station at Malau Bay with the express intention of destroying the lives of the people who had linked up their interests with our mission. This visit was by no means unexpected. It seems to be an understood thing among the inhabitants of Malekula that before making such a raid they give a warning beforehand. Thus it was that quite a long time before these people actually came the news came through to prepare for the worst kind of an attack. Night and day these poor natives kept watch. When the worst happened it was at a time when they were absolutely off guard. The results probably would have been most disastrous had they been on guard, for their enemies easily outnumbered our little company.

The alarm that these people were on the ground was given in a dramatic way. Evidently I was the last one they expected to see at that early morning hour in the bush where they lay hidden. But it so happened that on this particular morning I chose to go down through the bush to get my cow for milking. This was contrary to our regular custom, for the natives on the mission feared that I would be shot at sight, so they

herded the cows when any suggestion of danger seemed near.

As I passed along I had a most unusual feeling of the presence of the angels of God. I was just thinking, "Well, why fear anything with the precious assurance from God's Word of the protection of His angels. Why don't you sing?" These were just my thoughts when, as though in a dream, a voice from the path ahead said: "Master, Go back. You go back on top [meaning to my house]. We are not going to shoot you, but we do intend to shoot now. You go back."

True enough it was the voice of a man hunter, and he was not a great many yards away when he spoke. I cannot altogether describe how I felt, but I know that my heart afterward overflowed with gratitude to God for His love.

A few moments after this man spoke a shot was fired from quite close where he was. Probably this shot was fired to give the alarm and cause our mission people to come out of their houses. Only one man came out. He was immediately shot. As no others came outside, a volley of shots was immediately fired into the compound, but no one was injured. The enemy then fled for their lives. Lili Til, the native who came out thinking no doubt of my imminent danger, was wounded in two places and died shortly after.

The very people who had thus planned to destroy our native people on the mission are now asking us to come and visit them. They have given their pledged word never to attempt such a thing again, and not only so, but they have given me the best evidence of their friendship, as well as the people on the mission. I have actually been among them in their native village, something no other white man had ever before attempted. These cannibal people are certainly getting the visible evidence of what God can do for men sunken in sin, and this we believe is giving them a desire to forsake the works of darkness and death for the service of Jesus.

We look for great things from the Lord here in the very near future, and for this work we request an interest in your prayers.

Malua Bay, Malekula.

W. D. SMITH.

Toward

The nineteenth of a special

Chapter XIX—



The Arch of Titus in the Roman Forum.

Photo by A.S.M.

CHRISTIAN and Jewish commentators, as Tertullian, Clement of Alexandria, Origen, Ibn Esra, Abernethy, Solomon Jarchi and others, vainly attempted to make the seventy weeks end with the destruction of Jerusalem. This time had ended already thirty-six years before, so that no time-prophecy indicated the year or the day when the abomination of desolation would stand in the holy place. The Lord did not describe in Daniel 9 this punishment of Jerusalem as an event within the seventy weeks, but as the final result of the rejection of the Messiah by the Jews. It would begin as a natural consequence soon after and continue unto the very end, when Jehovah would bring complete desolation upon all desolators.

Prophecy spoke many signs of

the coming destruction, but according to Josephus (Wars VI, c. 5) the Jews "interpreted some of the signals according to their own pleasure . . . until their madness was demonstrated, both by the taking of the city and their own destruction." He attributes the war chiefly to the misinterpretation of a prophecy (probably Dan. 9:26) by the Jews, that "about that time one of their country should become governor of the habitable earth". Josephus tried to make it plausible to the Romans that this oracle referred "to Vespasian who was appointed emperor in Judea". Men, purporting to be the Messiah, used these mistaken anticipations to instigate an insurrection. Thousands perished by pestilence, famine and earthquake. Seneca (Natural. Quaest. VI, 1)

wrote, "the world itself is being shaken, and consternation reigns in general."

Meanwhile, Paul and his faithful co-labourers carried the Gospel to the end of the Roman Empire, so that he could testify (Col. 1:23; Rom. 10:18) that it was preached "unto all the earth". He suffered martyrdom under Nero before A.D. 68. The other apostles and many disciples also suffered martyrdom. The Jews split into seditious factions, "drank the blood of the populace to one another, and divided the dead bodies of the poor creatures between them". "Neither did any other city ever suffer such miseries, nor did any age breed a generation more fruitful in wickedness than this was, from the beginning of the world." (Wars V, 10.) The tyrants actually put false prophets among the people in order to assure them divine aid to the last moment. Jerusalem became a seething volcano, whose eruption in A.D. 66 was caused by the cruelty and avarice of the governor Cestius Gallus. Forced to retire, he returned with a new army, and advanced to the northern wall of the temple. Even then he was compelled to withdraw and retreat, losing 6,000 soldiers, and the zealots, flushed by their victory, struck coins with the inscription: "The first year of Israel's liberation."

The Christian believers, however, seeing in the Roman advance to the temple wall Daniel's predicted sign, which Jesus had re-emphasized, fled to Pella which was then at peace with Rome (Eusebius H.E., III, 5), and Vespasian, now entrusted with the conquest of Judea, devastated the country. But being shortly afterwards chosen as emperor, he left the siege of Jerusalem to be completed by his son, Titus. One million Jews lost their lives, the rest were dragged into slavery, and the city was levelled to the ground. Daniel's prophecy

the Golden Age

articles covering the course of earth's history "from Eden to Eden,"

Abomination of Desolation in the Holy Place

By L. R. CONRADI

was now an accomplished fact. The abomination of desolation stood now on the temple site, and the Roman legions planted their eagles on the altar of sacrifice.

The triumphal arch of Titus at Rome, showing the seized temple furniture, still commemorates this victory, and to this very day the Jews gather every Friday along the wall of lamentations and bewail the devastation of the temple.

Again Zion mourned over the scene of conflagration; but this time no seer predicted the reconstruction of the temple. Christ's disciples had known that its destruction was nigh, and that some of them should see it, but they knew not the day nor the hour nor the year. Their duty was to preach the Gospel to the doomed city up to the moment when they were to flee in obedience to their Lord's instruction. Thus it shall be in the time of the end, when all time prophecies have been fulfilled, and the last generation of believers has fully carried out the greatest of all signs—the preaching of the kingdom for a testimony unto all nations. In this time of the end those events which were fulfilled on a small scale in Judea, will occur on a large scale in all the world.

THE REVELATION OF JESUS CHRIST.

As the flashes of light from the lighthouse reveal in the dark night the safe channel between the perilous cliffs to the seamen bound to the homeward port, so does the revelation of Jesus Christ, as a fitting conclusion to all prophecy, light up the dark nights of the Messianic time of the end, and show the believer the right way to the haven of eternal rest. And who could have been better fitted to receive this revelation of Christ's glory than the beloved disciple John, who was singled out of all the apostles to tarry on this earth until the end of the first century of the Christian era? (John 21:22.) He whose gospel points

back into the beginning of all things out of eternity, now with an eagle's eye, anointed by God, described in the Apocalypse the mysteries of the future to the very end of things, till time should merge again into eternity. John in his old age transferred his sphere of labour into Asia Minor, as is clearly seen by his epistles to Ephesus and the six other epistles to the churches in its vicinity. (Eusebius H. E., III, 1, 18-24.)

By this time Christianity had already attained such power that the emperors began to feel they must oppose it, while, on the other hand, disinterested authors spoke laudably of its doctrines, deeds and martyrs. Irenæus (Ag. Heresies V, 30) reports that the apostle John received the revelation at the end of the reign of Domitian. This cruel tyrant stirred up the second persecution in which many prominent Christians of Rome were executed without trial, or exiled. He called himself "Lord and God", and full of suspicion had the remaining relatives of Jesus brought to Rome; but as they were but simple peasants, sent them back home again. John was banished in A.D. 95 to the lonely Isle of Patmos, "for the word of God and the testimony of Jesus". Later he returned to Ephesus, where he died in the reign of Trajan. (A.D. 98-117.) To the statesman, Daniel, secular history formed the outer frame of his visions, until the complete overthrow of earthly kingdoms through Christ, the eternal ruler of the world. To the apostle John ecclesiastical history served as a basis, from which he beheld the overthrow of Neo-Babylon, the apostate church, and Christ's visible reign in the midst of the true church. Just as Daniel had eagerly devoured Jeremiah's prophecy of Israel's restoration, so did John eagerly devour the little book of Daniel which spoke concerning the saints' restoration to

their eternal kingdom. John often alludes to Daniel; quotes him even; confirms, expands and explains his statements. He speaks of having eaten a little book, and doubtless refers to Daniel. (Rev. 10:10.)

Daniel's three and a half times of persecution are mentioned five times by John and they are used as the chronological framework for the Messianic time of the end. The book of Daniel is very similar in contents and form to the second part of the Apocalypse. A comparison of Rev. 10:4; 11:15; 12:2-7; 13:1-7; 17:6-12; 19:20; 20:4, 12 with the book of Daniel demonstrates how deeply John's prophecies are rooted in Daniel, and how both prophecies interlap and supplement each other. The angel's oath in Dan. 12:7 and the angel's oath in Rev. 10:5 are based on the expiration of the time prophecies of Daniel, and at the end of the 1,260, 1,290, 1,335, and 2,300 prophetic days the final time of the end begins. In order to finish the mystery of God, there remains only the completion of the final task, to preach—in fulfilment of Rev 14:6—the everlasting Gospel unto every nation.

A FULFILLED EVENT THE CLEAR STARTING POINT OF DIVINE REVELATION.

Divine interpretation never mentions Rome, the most terrible persecutor of the saints, simply to save them from still greater persecutions. But Daniel and John point it out so clearly that every honest seeker after truth must readily recognize it. Daniel, living under the Babylonian rule, clearly applies the first symbols to that monarchy, and mentions also Medo-Persia and Greece as two other succeeding kingdoms. He leaves it to the further development of history, however, to apply the fourth to the Roman Empire as the only right interpretation. John, living under this fourth empire, reaches in Revelation 12 back to the very birth of Christ, and to the earliest attempt of Rome against His life by Herod, to fix an equally clear starting point. Two great signs appear in heaven: the Church of God surrounded by the sunlight of the new dispensation, the moonlight of the old under her feet, "and she was with child". As her foe there

appears another sign, "a great, red dragon, having seven heads and ten horns". Clothed with universal power, as indicated by the seven heads, he casts the third part of the stars to the earth and stands ready to devour the child.

Comparing the description of the child with Psa. 2:9 and Rev. 3:21; 19:15 it is evident that this male child symbolizes the Christ, whose life from His very incarnation was to be sought after by this power. From Luke 2 we learn that Cæsar Augustus was the sole ruler of "all the world" and from Matthew 2 that a Roman viceroy sent Roman soldiers to Bethlehem to slay the new born Child Jesus. But the Father protected the Child and finally caught Him up to His throne, until He should return to rule all opposing nations with a rod of iron. Both in the Old and the New Testaments the woman is used as the characteristic symbol of the Church of God.

Daniel 8:10 and 11:25 had reached their fulfilment when Rome, as the fourth empire, destroyed "the people of the saints" and its mighty ones, and stood up "against the Prince of princes". This standing up of Rome against Christ from His very birth and against His saints is a clearly fulfilled prophecy. John uses it as the starting point of interpretation for all his subsequent predictions. John, exiled by Rome to Patmos, knew from his own experience that only that empire which was then ruling the world and persecuting the saints, answered to the fourth beast of Daniel, and that not until after its final overthrow his grand outlook into eternal bliss under Christ's peaceful reign would be realized.

(To be continued.)

Can Christendom Coalesce?

(Continued from page 5.)

as providing the final standard of faith; (2) the two creeds, the Apostles' and Nicene, as the statements of the faith; (3) the sacraments of Baptism and Holy Communion as the necessary ordinances; (4) the historical episcopate as the basis of the ministry. But this was only an abstract proposal for consideration, and little if anything resulted therefrom.

Not until 1910, the year of the great inter-denominational Edinburgh Missionary Conference, was any definite step taken towards

bringing church re-union to a practical issue, but in that year, largely through the personal efforts of Bishop Brent, the General Convention of the American Episcopal Church appointed a Commission "to bring about a conference for the consideration of questions touching Faith and Order, and to ask all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite in arranging for and conducting such a conference."

So far as England was concerned, the Lambeth Conference of 1920 interrupted preparations for the proposed World Conference, attention being directed—though somewhat vainly—towards healing the breaches between the Church of England and the Free Churches. Since then, actual re-union has taken place between the Presbyterian Churches of Scotland and preliminaries have been arranged for the re-union of Methodism in England. Meanwhile conferences have taken place between Anglicans and Roman Catholics at Malines.

In the United States, however, the 1910 proposal has been kept steadily in view and definite plans laid for the great conference. Representatives of participating or invited churches met August 12-20, 1920, at Geneva, Switzerland, where fundamental questions were discussed, and where a Continuation Committee was appointed, as broadly representative as possible, to carry on the preparations in conjunction with the committee of the several churches. A Subjects Committee, created by the Geneva meeting, prepared and circulated five series of questions for preliminary local discussion in 1920-1925, and was charged by the Continuation Committee to receive and consider further preliminary reports. The Continuation Committee met at Stockholm, Sweden, August 15-18, 1925, and decided unanimously that the World Conference on Faith and Order, to consist of about five hundred representatives of the churches, be convened at Lausanne, Switzerland, in August, 1927.

Thus the recent Conference was in course of preparation for over seventeen years. During this time the promoters had to face unusual difficulties—such as one might expect in a task of this mag-

nitude—and through shattering criticism they were compelled to do much of their work over and over again. It is certainly a testimony to their zeal and sincerity of purpose that the conference has actually taken place at all.

(To be continued.)

Aren't You Glad You are a Christian Woman?

SHE was a dirty Moslem servant girl living in the house of the village Mullah, in a little village far up among the hills of western Persia. Her dress consisted of a full pleated skirt made of print cloth, a shirt of the same material and a handkerchief tied over her head and covering her ears and half her face. She was all very dirty and smelly. Her feet were bare but fouled with the mud of the water-hole and the manure of the cow-house. Her hands were rough with hard work and weather, and stained with henna. Her face was unintelligent, bovine, hopeless. Her lord, the Mullah, had brought her to the foreign doctor for a consultation because she was deaf, and, of course, a deaf servant girl was rather a nuisance to him. We looked her over and found that, in addition to the dirt, she was the host of considerable numbers of body and head lice, and that she was suffering from a chronic "running" from the ears. We treated her and gave directions as to future attendance for further treatment. We charged her nothing, for she had nothing, and the Mullah would not pay. We pitied her. Then we wished her "Khodahafice" i.e., "Good morning and good-bye". Without a word she turned away to go. We called her to come back and asked her, "What do you say? Perhaps 'Thank you' or 'good-bye'." She answered nothing. She did not know what she was expected to say. But the Mullah answered, and there was a note of apology as he explained, "What do you expect?" he said, "Haivan dur—it is an animal."

Aren't you glad you are a Christian woman?

H. E. HARGREAVES.

"To lift another's burden is to have the weight taken from your own."

The Final Reckoning

IV. How Long?

The fourth of a series of five short articles on the subject of the Judgment

By H. F. DE'ATH

THE vision of the rise and fall of earthly kingdoms, and the setting up of God's everlasting kingdom, recorded in the seventh chapter of Daniel's prophecy, is repeated in the eighth chapter; but with more detail concerning events which lead up to, and prepare the way for, the eternal kingdom of glory. The dual kingdom of Medo-Persia, under which Daniel then served, is represented by the two-horned ram. The all-conquering power of Grecia, which followed, is symbolized by the rough goat; and the brief career of Alexander the Great, the first king, is sketched in a few terse words, under the symbol of the "notable horn", between the eyes of the goat. At the height of his whirlwind career, and at an early age, Alexander died, leaving no posterity. For years, his four generals fought for the supreme position vacated by the death of their master, but finally they shared between them the territory and the control of the empire. This is in exact correspondence with the four-headed leopard of chapter seven, which foreshadowed the same power and process of division. (See Dan. 7:7; 8:3-8, 20-22.)

THE LITTLE HORN.

Upon the decline of the Grecian Empire, another power arose, greater than any that preceded it; for while the ram was "great" and the goat "very great", the little horn "waxed exceeding great". And while the two powers before it came more or less into conflict with the chosen race of Israel, the little horn developed a most bitter and brutal spirit toward God's people. It extended its control southward, toward Egypt, eastward, toward Syria, and toward the pleasant land, Palestine, the home of Daniel's people. It persecuted the followers of the true and living God, captured and destroyed their princes, stood up against the Prince of princes, Christ Jesus,

and finally demolished the sanctuary at Jerusalem and scattered the Jews over the face of the earth. (Dan. 8:9-12, 23-25; 9:26, 27; Luke 21:20.)

That this power is identical with the dreadful and terrible fourth beast of Daniel seven, and fitly symbolizes the persecuting power of Rome, no reasonable doubt can be entertained. It was Rome that burned the sacred city and scattered abroad the chosen nation. It was Rome that crucified Jesus, the "Prince of the kings of the earth". It was Rome that lifted up its iron heel against the apostles of Christ, and against His followers, in the centuries that followed. It was pagan Rome who handed on to her offspring, papal Rome, an intensified heritage of hatred against those who differed from her in things spiritual. And it is the same satanic spirit of opposition to God and to His truth that breathes to-day through the forces of Bolshevism and Communism.

"HOW LONG?"

As Daniel contemplates with horror the relentless and incessant opposition of the forces of evil against the forces of righteousness, he hears two saints talking, and one says to the other, as if voicing the question which has frozen on the lips of the horrified prophet, "How long?" How long shall this atheistical and anti-Christian spirit continue, through secular and religious powers, to harass the church and distract the world? And the answer is, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Clearly, the cleansing of the sanctuary, whatever that may be, and the end of the twenty-three hundred days, whenever that may be, marks the approaching dissolution of the forces of evil and the triumph of the forces of righteousness. Daniel, no doubt, had his mind upon the earthly sanctu-

ary at Jerusalem, and the restoration of his people to temporal peace and prosperity; just as the early disciples of Christ had their eyes fixed narrowly on the restoration of the Jewish polity, and the return of national independence and power. But God carried him in vision far beyond that temporary, local, and incidental event, to Heaven's full and final reckoning, not merely with one nation, but with every nation, and all people. The fact that the period of the two thousand three hundred days, counting each day for a year (Num. 14:34; Ezek. 4:6), extends far beyond Daniel's own time, and far into the new dispensation, when Jewish ritual had long ceased to serve its purpose, proves that the sanctuary here mentioned is the true sanctuary in heaven, after which the one on earth was patterned.

At the close of each year in ancient Israel, the sanctuary, as we have seen, was ceremonially cleansed from defilement caused by the accumulated sin of penitents which, in type, had been deposited daily within the sanctuary. And in every case blood was used as the cleansing agent, signifying the great truth that "without the shedding of blood is no remission" of sin. (Heb. 9:22, 23.) It must, therefore, follow that, as Christ's mediatorial work on behalf of sinners draws to a close, a final cleansing, or work of investigative judgment must be entered upon, corresponding to that which went forward in the earthly sanctuary, when the destiny of every Israelite, so far as his continued recognition as a member of the ancient commonwealth was concerned was definitely and permanently fixed, according to his attitude toward the provision made for his repentance from sin and his reconciliation to God.

So, whenever the prophetic period of two thousand three hundred days ends, it means that then Christ must enter upon the closing phase of His ministry of reconciliation, preparatory to His return in glory, to gather to Himself those who, if living, will be accounted worthy to stand before the Son of man, or, if dead, of the resurrection from the dead. (Luke 21:36; 20:35.) Has that time arrived? It has, as we shall see in the next article.

The Home Corner

Conducted by "Deborah"



© Anne Shriber.

What Do You Want Me to be, Daddy?

By G. G. BROWN

WE were travelling together, George and I, as we sometimes do, and among other things we were talking about trains. Now George is intensely interested in trains and machinery of all kinds. If he has any "bent" at all, it is toward being an engineer. Well, I never discourage his learning about machinery—such knowledge is useful. As fast as he can grasp the principles of the particular machine under question, they are explained to him. Electric motors, motor-cars, motor-cycles, and especially engines—trains—anything that has wheels, fascinates him. And what boy is it who doesn't like machinery? I did, and I remember a good many other boys of my time that did also. I believe it to be a good plan to encourage any legitimate interest that a boy may have.

Well, while we were discussing the engine that he had just inspected, he asked me a question that has set me thinking again about his future. His enthusiasm about trains was so high that he asked me, "What do you want me to be, daddy, an engineer?" Now, just what would you have answered, had *your* boy put a question like that to *you*? "Well," I said for lack of anything better for a moment, "an engineer's job is as honourable as any, I suppose, but would you not like to be a doctor?" "No," he replied, "I just want to be an engineer

and run trains, and you and mamma can ride on my train!" Somehow I can forgive that ambition, for I remember what longings I had for an engineer's life when, as a boy, I heard the whistle of a train. I do not know that there is anything out of the way in these childhood longings. I am not sure that these desires are any special indication of the career that one will follow later in life. Some people *do* have an enduring desire for certain things when children, and pursue their object until it is obtained; many others change their plans, following an entirely different course than that which their childhood fancy had planned.

TO MY MOTHER—ONLY

'Twas only a song at twilight,
In accents sweet and low,
A song that none but a mother's
Fond heart can ever know.

'Twas only a prayer at even
Beside a mother's knee
That takes me back to my childhood
And, mother dear, to thee.

Only a flower by the wayside,
A wee thing, sweet and wild,
That wakes the chords of memory
Within your wand'ring child.

For no matter where we wander,
Nor in what lands we roam,
The only songs that reach us there
Are melodies of home!

—Florence N. Murray-Smith.

Others follow the path they had chosen until some sudden occurrence changes their whole life into other channels as a landslide changes the course of a river. This is all true, but just what must I do with the question George has put to me?

First of all, I am glad he asked *me* that question. I would rather have him feel free to ask me such things, than almost anything else in the world. I pray God that I may keep his confidence, always. I look back and remember certain boys that did not have the custom of confiding to their father the things that interested and worried them. And I want to know, who is *more* interested in the future of his boy than his father? What do I want my boy to be? This is what I told George after a few moments' reflection: "I want my boy to be a man, a good, strong, honest man. That is first. Then I want you to be what Jesus would like you to be. You follow what you would like but do what Jesus wants you to do, when He calls you to do it. But, I think it would be nice if my boy could be a doctor to cure people, to make all the sores well, to heal their bodies. "What do you say?" "No, I do not want to be a doctor, I just want to be an engineer and run trains!" (The train was close and for the present uppermost.)

His answer does not worry me, however, for I know that time and the heavenly Father will change that later on.

But, just *what* do I want my boy to be? Have I thought of that? Yes, I have thought of that, before and since his question was put to me. What a responsibility is placed upon the father of a boy—nay, what a privilege he chooses for himself when he desires a boy! "As the twig is bent, so is the tree inclined." You and I can picture the trees, bent, gnarled, and crooked, that have been left to the elements, untrained and unprotected. We can see the trees, thin and spindling, still tied to the stakes that support them. We can see others, protected and trained while young, now grown

far above into shapely, fruitful giants, even supporting the stakes that supported them. It does seem that the latter course is the desirable one—train and direct while young, but leave the future to the election of the child and the call of God. "Train up a child in the way he should go, and when he is old, he will not depart from it." This is no theory of a would-

be philosopher, but it is a profound scientific and natural principle. Much experience seems to prove the contrary, but somewhere there is a worm at the taproot of every failure.

Fathers, what answer are you giving, or what answer are you going to give, when your boy asks of you, "What do you want me to be, daddy?"

Our Sympathy Circle

Dear Home Folk:

"AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been aforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid."

Have you ever read this second chapter of Nehemiah and thought into this second verse? There is a wonderful little sermon in it for us as believers in the all-sufficiency of God and His Son, and especially as home-keepers and mothers of families.

"Day and night" for many long and weary weeks Nehemiah had been praying for his people, confessing the sins of Israel, and, in the true intercessory spirit, bearing their weight of remorse upon his own heart. And now, as he came into the presence of the king, his face bore the impress of his mourning and fasting.

Now to be in the royal court was supposed to be the highest possible felicity anyone could enjoy on earth, and to be sad in the "great king's" presence was an offence punishable by death in that despotic court. Certainly Nehemiah had good reason to be "sore afraid".

But that is hardly where my little thought applies.

To be in the presence of majesty and greatness and justice such as surrounded the throne of Artaxerxes was the supposed height of bliss—there could be no higher joy—and to let anything less trivial cloud the mind and shut out this supreme happiness was regarded as basest ingratitude

and an unpardonable lack of appreciation.

Somehow I think it would be good for some of us—myself especially, of course—to think about that. It has a very fitting application to ourselves, for do we not believe that we are continually in the presence of the King of kings, and have we any right, ever, to present before Him a face disfigured by mourning or unhappiness? Does not the Book say that "in Him there is no darkness at all"?

As I read these verses in Nehemiah just a few moments ago my mind found its commentary in a little incident which happened not many days ago. We were playing down by the sea, mother, father, all of us, and Babe, too. But suddenly Babe disappeared, and when we discovered him he was standing in open-mouthed wonderment before a smiling, very kindly-faced coloured nurse.

That, in itself, was distracting enough, but when we heard what he was saying we just stood aghast.

"Why don't you wash your dirty face?" said Babe.

Fortunately, after a little tactful explanation about God's wanting to make the world a picturesque, surprising place, Babe understood, and the incident ended happily, but the words have been ringing in my ears ever since. "Why don't you wash your dirty face?"

Some of us carry around a good deal more than dust on our faces, don't we? Frowns and worries and anxieties, and bits of petty jealousies and intolerances, and all kinds of things that are the exact opposite to our profession of faith and trust in Him. To look at us sometimes it would al-

most seem, even as the old Chinaman imagined when he saw the worried, soured face of his Christian neighbour, that God was dead.

How much better the world would be for some of us if we could but *grasp* some of the promises of God; if we could really *know* that He is silently planning in love for us, that He does not only forgive sins, but that He *blots them out*, and that under all conditions He *will* provide. For every dim experience of ours there is a promise, for every night a morning, and for every shadow a corresponding ray of sunlight on the other side of the wall. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold." And it is true—though we have lain among the pots—broken jagged, discarded, useless things, yet the joys *will* come; we shall yet soar and find new life and inspiration in hopes fulfilled; with Nehemiah *we shall yet build our Jerusalem*; and we shall know, of a surety, the abundant mercy and blessing of God.

So, shall we not present to our families, and all those with whom we associate day by day, a happy, smiling face? If we remember that He is always nigh it will not be difficult, at least it should not be so. In any case, we can ask Him to keep us happy and glad, and here, as always, He will willingly respond. Maybe, it will help if we pray that prayer of Robert Louis Stevenson's again:

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:
Lord, Thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose Thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!"
"DEBORAH."

"OTHER folks can love you, but only one mother understands. She works for you, looks after you, loves you; forgives you anything you may do, and then the only sad thing she ever does for you is to die and leave you."—*Van Hutton.*



The Children's Two Pages

Conducted by Sidora Langford

*Write a story
about this
picture, "Sun-
beams", and
send it in by
September 26th.*

So Much To Think of

"DEAR me! I didn't think there was so much as that to it," said Archie.

"So much as what?" asked his grandfather.

The old gentleman had just been saying grace at the dinner table, and Archie was looking soberly at him as he finished.

"Why, so much as you put into it, grandfather. Into your grace, I mean."

"It isn't a very long one, is it?"

"No; but somehow there's more to it than most graces."

"Do they say grace at your school?" asked his little sister Hetty.

"Yes, but it sounds different. One of the teachers says it, and there's some noise almost always, and—I'm afraid I don't listen very well," he added, frankly.

"Let us see what there is in saying grace," said grandfather.

He repeated the words he had used before, and Archie felt half inclined again to bow his head at the reverent tones:

"Bless us, O Lord, in the moderate use of these Thy bounties, that in body and mind we may be fitted to serve others and thus to glorify Thee."

"Yes, it's only a few words, you see," said Archie; "but I never heard a grace before that told me not to eat more than I really want, and that's what that means."

"Yes," said grandfather, "we who profess to desire to serve our Lord in our everyday lives are not expected to use the good things He has given us in a greedy way."

"I see," said Archie. "That's one of the things I never thought of before. But it isn't wrong to like good things, is it?"

"Not at all, my boy. When God made so many good things for us to eat, He gave us the taste for enjoying them, too. Did you ever happen to think what a tender Father He is to His children?"

OUR "SUNBEAMS" SERMONS

"Let thy mercies come also unto me, O Lord, even Thy salvation, according to Thy word." DONALD LOMAS.

"Come unto Me, all ye that labour and I will give you rest."

NATALIE WRIGHT.

"And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." MOTHER.

He might have made only the common things for us to eat, things to nourish our bodies and keep us strong, without anything which we could really enjoy the eating of."

"Just bread," said little Hetty, "without any jam or jelly to put on it."

"Exactly," said grandfather, smiling.

"Just think," said Archie, "what a lot of good things there are! Peaches and apples and berries—"

"And nuts and oranges and bananas," suggested Hetty.

"You couldn't begin to tell them all," said Archie. "See how many things there are on this table."

"Yes," said grandfather, "every country in the whole world is busy raising things for men and women and boys and girls to eat and drink. Our bread and butter we find near home; but our sugar and many other things travel a long way before they are set on the table for us. Beautiful fruits come from every part of the earth."

"I don't believe I'd forget about the moderate use if I heard your grace every day, grandfather," said Archie, shaking his head very soberly.

"But we should not need to be told of our duty every day, my boy. You surely ought to be able to remember that it is a sin to turn the good gifts of the Lord into things of evil."

"I'll remember it, grandfather," said Archie. "And that reminds me of the other part of your grace; that we may be able to do things for others and to glorify God, or something like that."

"That is a good thing to keep in mind, too, isn't it? The good food gives us strength, so that we may be able to use our lives in do-

ing for others, because that is the truest way to glorify God."

"That's the way you do, grandfather," said Archie, "but it doesn't mean boys and girls. We don't do much for other folks. We mainly study and play, and tear around. But we eat all the same as folks that do things."

"Yes," said Hetty, "we play almost all the time. I don't do much except water mamma's flowers and run errands."

"You are just like a little flower yourself," said grandfather, patting her pretty head. "Don't you know it is your work to grow and get strong and learn? What is it all for? You are getting yourselves ready to work. An apple or a peach isn't good for anything till it has lived through a great many days of summer sun and wind; yes, and storms and nights, too. So all these days of play and and exercise and study, and the doing of light tasks, and the good things to eat, too, are fitting you to serve others and to glorify God."

"H'm," said Archie. "Plenty and plenty of things to remember about your grace, grandfather. It wouldn't do to enjoy all the good things and then let ourselves be good for nothing, would it?"—*Selected.*

Jesus, the Sun of Righteousness

A poor, lame girl was kept all the time in her room. It was a dismal, dark room, where the sun never shone in.

A visitor once said: "You never have any sun here, do you?"

"Oh," said the girl, my Sun comes in at every window, and even through the cracks."

The visitor looked surprised. Then the lame girl added. "I mean the Sun of Righteousness. He shines here, and makes everything shine so bright."

Does Jesus shine in your heart and home? If He does, I am sure there is love and peace there.—*"Ram's Horn."*

The Present Truth

and Signs of the Times

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Our "Sunbeams" Corner

My dear "Sunbeams":

"MAY I come in?" said a voice as my office door opened a very little way.

"Certainly!" I said, wondering who the visitor could be. However, it was not a visitor—but three visitors, two of them in a basket. Guess who they were! Two of the prettiest kittens I have ever seen, with fur as black as coal, and the very sweetest of grey eyes.

"Mrs. Leigh sent them for the 'Sunbeams'," said the biggest visitor, and I must admit that for a moment I felt just a wee bit disappointed, for I did so want those kittens for myself. They were so playful and we had such a chase when it was time to go home. First of all they crouched behind the waste-paper basket and darted away like streaks of lightning when we put our hands out to catch them. Then they settled themselves in a corner of the room and glared at us and sprang away just as we thought we had captured them. But after a long struggle we managed to secure them and to put them in their temporary home. Two little "Sunbeams" are going to be very fortunate; the one who sends in the best story of the picture on the other page will receive one kitten and the one who wins the next competition will receive the other. When you send in your competition don't forget to say whether or not mother will let you have the kitten if you win the prize.

These two little animals were not my only visitors since I last wrote to you, for two little "Sunbeams" have found their way up here. In fact, one of them, Joan Langford, has visited us twice. The other visitor was Elsie Pratt, who, as you know, is one of our oldest "Sunbeams". It was a real pleasure to talk to them and show them round. The days when "Sunbeams" visit the office are full of sunshine. I want to see ever so many more "Sunbeams", so if you are anywhere near Watford, don't forget to come to see me; only, if you can do so, just give me a little warning so that I can prepare for you.

I have had a number of interesting letters during the last two weeks. I would like to have replied to all of them, but it would take me such a long time that I would never get anything else done. Thank you very much indeed for them, "Sunbeams".

You will be wondering about the Bible competition. I am pleased to be able to tell you that you all did very well indeed, no one getting fewer than ten answers right out of the twelve. Four had absolutely correct answers, Bessie Clearly, Elsie Pratt, Esther Bull and

Dorothy Greacen. These four will be awarded with a pretty text card each. Congratulations!

The blind babies of "Sunshine House" are still calling for music. A kind friend sent five shillings a little while ago for gramophone records for them, so now we have 7/6 altogether.

Good-bye,

Yours affectionately,
MIRIAM PETAVEL.

Result of Story Competition No. 14

Prize-winner.—Dorothy Gibbs, 25 Edgell Street, Kettering. Age 12 years.

Honourable mention.—Gwen Richardson (Leeds); Phyllis Gidney (Cambridge); Mildred Cloughton (York); Heather Hawkins (Wellingborough); Elsie Pratt (Milton Regis).

Those who tried hard.—Nancy Hardaker (Barnsley); Donald Ward (Hull); Kathleen Kelly (Badminton); Rose Kelly (Badminton); Alfred Kelly (Badminton); Dorothy Greacen (Milton Regis).

Result of Painting Competition No. 15

Winner of rabbit.—Jack Adams, 67c Capel Terrace, Newport, Mon. Age 14.

Honourable mention.—Frank Farnsworth (Ilkeston); Elsie Pratt (Sittingbourne); Esther Bull (Shepton Mallet); Leslie Wright (Horsmonden); A. Wilford (Wellingborough); Elsie Truman (Syston).

Those who tried hard.—Dorothy Greacen (Milton Regis); Ronald Fletcher (Mansfield); Jane Lister (Skip-ton); Natalie Wright (Horsmonden); William Cook (Barry Dock); Ernest Kendall (Birmingham); Claudia Eyre (Leigh-on-Sea); Mary Rodgers (Ches-terfield); W. Tuckey (Bristol); Gertrude Makin (Nottingham); Gilbert Rees (Swansea); Ivy Clark (Hedon); David Porter (Cambridge).

HOW MANY—

1. Verses are there in the Bible?
2. Tons does the earth weigh?
3. Miles long is the Amazon river?
4. Days were there in the year 1900?
5. Miles an hour does a carrier-pigeon fly?
6. Eyes has a caterpillar?
7. Bones are there in the human body?
8. Feet per second does the moon travel?
9. Feet high is the highest mountain in the British Isles?
10. Plays did Shakespeare write?

The answers will appear in the next issue of PRESENT TRUTH. See if you can find them out for yourself before then.

Another Macedonian Call

By E. A. BEAVON

♦ ♦ ♦

OF the thirty or more tribes inhabiting the native reserves of Kenya, by far the most warlike and conservative are the Masais. They inhabit vast stretches of country between the Great Lakes and the Indian Ocean, their western limits bordering South Kavirondo, and their eastern boundaries touching Pare in Tanganyika—in all about 14,600 square miles.

As the district commissioner informed me when first I applied for permission to send a Kisii evangelist among them, other missions have been "singularly unsuccessful" in their efforts to convert the Masais. On a recent tour I was privileged to speak to a large gathering of Masais in their Reserve. For the benefit of friends at home interested in foreign missions, I will record my impressions.

Avoiding rhinoceros and buffalo swamps, we followed a line of escarpments down till we came in sight of the Masai kraals. From a distance they looked like miniature Arab or Hebrew cities, the flat tops of the houses contrasting sharply with the conical, thatched roofs of the Kavirondo dwellings we had left behind. Three distinct Masai clans inhabit the country east of Kisii—the Wasiria, the Waburugu (or Wamanyi), and the Wasin Gishu. The chief of the latter, glorying in the name of Olirogodomu, came out to greet us. He instructed his young men to help me pitch my tent, and then led us to where fifty or more old men were gathered under the trees waiting to hear what the "white man from Kisii" had to say to them.

I have never seen natives with such huge arms and legs or such massive bodies! Though darker than the Kisii, their noses were nearer to European in shape than negro. Their limbs were loaded with gay brass, iron and copper ornaments, but their bodies reeked with the smell of rancid fat with which they were daubed.

They listened attentively to my brief talk, and subsequently expressed the wish that I should stay and converse with them till sunset. They asked all manner of intelligent

questions concerning the Christian religion, creation and the habits of Europeans. Before I left them they asked if I would not send them a teacher to live amongst them. The chief mentioned a Kisii Christian by name, who had once befriended a company of Masais, offering them food and shelter, when stranded without money or provisions in Kisii. I promised to do my best to see that the teacher they had asked for should be sent.

In the evening I was presented with a goat by the chief, and with several quarts of fresh milk by the women of the chief's village, who—I was pleased to find—all knew Ki-Swahili, the *lingua-franca* of East Africa. Olirogodomu begged me to spare him the blood and entrails of the goat, which—mixed together—the Masais consider an appetizing dish. They live entirely on animal flesh, blood and cows' milk. Their huts are cleaner than those of either Luos or Kisii.

Not having brought a gun with me, I slept that night with a native spear beside my camp bed, which came in useful. Both a leopard and a hyæna visited my tent before morning, and the latter animal, having the audacity to put his head and fore-feet inside, received a prick with it.

The strongest impression I came away with was that I should enjoy working for the Masais myself. Visions were conjured up in my mind of a mission in the neighbourhood of Olirogodomu's village, where Masais might be trained as evangelists, and whence the Gospel might be spread to the uttermost parts of Masai. (Though half-nomadic, they never travel far from the locality where their ancestors lived and died.) Masai is calling to me; but I have the Kisii to think of, and maybe, too, funds are insufficient to start another mission in Kenya.

Will our friends in the home-field join the Kisii in prayer for the Masais, that the way may be opened up for a white worker to go in amongst them with the everlasting Gospel?

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