

BIRD VICTIMS OF WAR

Two species of birds, the Laysan Rail and the Laysan Finch, were added to the long list of extinct animals as a result of conditions during the Second World War. Once fairly numerous on Laysan Island in the Pacific, these birds disappeared from the place which gave them their name, and when war broke out were found only on Midway Island. Transport and other vessels brought a new enemy to these birds on Midway—the rat. Both species nested on or near the ground in vegetation. Rail and finch alike were helpless against the hungry rodents which ate them out of house and home. They died out to the last specimen and are now as extinct as the Passenger Pigeon, or the Great Auk, and like them would eventually be lost even to memory were it not for museum records. Representatives of both the Laysan Rail and the Laysan finch are treasured specimens in the ornithological collection of the Royal Ontario Museum.

FACTORIES HAVE FACES POWDERED

A dab of powder on cheeks and nose satisfies most women, but when men use talcum—some of them—they are dusted with it from top to toe. Such men are found in Madoc, Ontario, a pleasant town of Hastings County, where the use of powder seems to go to extremes. Certain buildings there are covered with it inside and out, and even the grass, shrubs and trees get a daily dusting. Men, buildings and scenery so bedazzled are confined to the Madoc talc mines however, and the powdering process is quite involuntary; it just happens in the course of the daily mining and grinding. Gazing at a slab of talc from Madoc, exhibited in the mineralogy display at the Royal Ontario Museum, a girl frowned. "Surely that isn't the stuff I powder my nose with," she said, "its like marble." And talc from the mine is somewhat like marble but softer in appearance. It has a pearly lustre, is white, gray or apple-green in color, and apart altogether from its use as a cosmetic when powdered and perfumed, it is a staple mineral of commerce. It is unsurpassed as a moulding sand for the casting of metals; it prevents cracking in the processing of rubber; it is used in the preparation of fire-proof materials; and has many other uses from a soap ingredient to the production of a lubricant of superb quality.

OAKVILLE

Work has started on the addition to Brantwood public school. James Kemp of Hamilton has the contract for the addition which when completed will give the building a capacity of nine rooms.

Few citizens, perhaps, realized it, but Tuesday was Oakville's ninetieth anniversary as a town. It was on May 27, 1857, that an act was passed which gave the community its new status. Formerly Oakville had been part of Trafalgar Township.

Provincial Constable Allie Jackson has been promoted to the rank of Corporal and placed in charge of the Oakville detachment of the Provincial Police. His promotion became effective May 1st, the Record-Star was informed in a telephone conversation with District Inspector A. R. Knight of Hamilton.—Record-Star.

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The Sunday School
Lesson

SUNDAY, JUNE 8th

MAKING REFORMS SUCCEED
Golden Text.—Give me understanding, and I shall keep thy law. Ps. 119: 34.

Lesson Text.—2 Ki. 22: 10-11; 23: 1-5, 21.
Time.—639-621 B. C.

Place.—Jerusalem.
Exposition.—I. A Godly Young King. To get the full scriptural setting, read all of chapter 22 to 23: 21.

Manasseh began to reign over the kingdom of Judah at an early age and reigned badly. Josiah began to reign over the same kingdom at a still earlier age and reigned well. "Woe to thee, O land, when thy king is a child," wrote the wise man (Eccl. 10: 16), and taken as a general principle this is true. But Josiah was an exception to the rule and to the application of the general principle. What the earlier influences were, which led Josiah to follow a totally different line of conduct than that pursued by his wicked father and grandfather, we are not told. But further on in life, it was the discovery of the long-lost law of God that led to the larger reformation in the kingdom. The whole account of Josiah's life and reign as recorded in 2 Ki. chs. 22, 23, should be read. The prophets Jeremiah and Zephaniah flourished in Josiah's time (Jer. 1: 2; Zeph. 1: 1). Doubtless they, and especially Jeremiah, had a large influence over the king. Of few of Judah's kings is it recorded that "They did that which was right in the eyes of the Lord" (ch. 14: 2; 17: 3; 29: 2), but it is so written of Josiah.

II. Restoring the House of the Lord.

At twenty years of age, Josiah took up right heartily the work of religious reformation. He began with his own city and nation, but carried on his work into Manasseh, Ephraim, Simeon and Naphtali. Hezekiah carried his work of reform into Ephraim and Manasseh (2 Chron. 30: 1, 10, 11; 31: 1), but Josiah carried his reformation even further, and apparently more successfully (2 Ki. 23: 15-20), and did not return to Jerusalem until he had finished his work. At twenty-six years of age, Josiah undertook the restoration of the temple. It was a national undertaking.

III. The Power of the Word, 22: 10, 11.

But the great event in the life and reign of Josiah was the re-discovery of the Law of the Lord. The manuscript was found by Hilkiah in the temple, and, presumably, was the very one written by Moses (Deut. 31: 24-26). The supposition of the destructive critics that the so-called law of Moses was invented at this time, and that there was no discovery of a manuscript hitherto existing, is without foundation in fact. Why? There are fifteen places in the Old Testament that mention "the law of Moses" and the "book of Moses", but this is the only occasion of which it is written that the book of the law was by the hand of Moses. Presumably, there were other copies of the law extant in the land, and probably Josiah had seen such copies, but had never read them with any fullness or care. How "the law of God" could become a forgotten book will never be easily understood, nevertheless the truth and fact remain that they had forgotten both Jehovah and His word. But Hilkiah found the book of the law passed it on to others and so began the work of a great reform. Shaphan played an important part in the reformation by reading God's word to Josiah. The first effect of the reading of God's Word to the King was to awaken within him conviction of sin (v. 19). Having been convicted of sin by the Word Josiah seeks to know the will of Jehovah. In those days, the prophet of God was depended upon to discover and reveal the mind of the Lord (v. 22; Ex. 18:15; 1 Sam. 9:9; 1 Ki. 22:5-7; Jer. 21:2; Ezek. 14:1; 20: 1-7). In this dispensation, it is our privilege to be directly taught by the Spirit through the Word (Jno. 14:26; 16:13, 14; 1 Jno. 2:20, 27, Jas. 1:5-7).

IV. The Great Revival in Jerusalem and Judah, 23:1-5, 21.

Having learned the will of Jehovah and being convinced of the sincerity of His Word, King Josiah undertook the execution of that will, with all his heart. He began with the leaders of the people, but he left none out of the rank-and-file. "Both small and great" were to hear the Word. Josiah began his reformation by teaching the whole people "all the words of the book." What a sight! A king reading all the words of the law of Jehovah, to his assembled people! Having acquainted the people with God's law as revealed in His own Word, he, first of all, made a covenant before the Lord, in the presence of all the people. He covenanted to do three things: (1) "To walk after the Lord." (2) "To keep His commandments and His testimonies and His statutes;" no part of the Word was to be neglected, and, furthermore, he agreed to do all this "with all his heart and soul." There was to be no half-way business here. (3) "To perform the words of the covenant which are written in this book." Having first got right with God himself, he caused the whole of his people to get right, also, and the inhabitants of Jerusalem did according to the covenant of God.

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