

their soul sent into a Christless eternity," writes Miss Elizabeth Knauss.

Under the American Association for the Advancement of Atheism there has now been organized what is known as "The Junior Atheist League" with a sixteen-year-old girl as its national secretary, and it is already actively spreading everywhere. Following is its diabolical pronouncement:

"In response to many requests for increased activity among young people, the Junior Atheist League is established. Godless children shall have an opportunity to emancipate their companions from unreasonable religion.

"The League will remove boys and girls from the influence of the clergy. It will encourage them to protest against Bible reading and religious worship in public schools, and agitate against religious instruction during school hours. Children shall be told the truth about the Bible and Christianity. The magical, animistic and phallic, or sexual origins of religion will be explained in simple language.

"The attainment of happiness in this world rather than eternal bliss in a world to come shall be taught the rising generation as the chief end of man. Dispelling the illusion of immortality, the League will free sons and daughters from the fear of hell and the hope of heaven. Sacrifice for post-mortem considerations will be shown to be criminal folly.

"The increasing number of atheists, with the consequent demand for trained workers, makes the League a necessity. Locals will be formed wherever an organizer can be secured. Four members will be recognized as a local. Stress will be laid on forming branches in high schools, as these will prepare students to serve as organizers of Damned Souls societies during college years and for effective work thereafter in combating the church."

The false prophet of Islam is now worshipped in Paris where a new mosque was recently opened.

"At daybreak this morning," reads the report, "Parisians in the vicinity for the first time were awakened by the plaintive wail of the imam, or Mohammedan priest, atop the Minaret, calling the faithful to come to prayer. 'There is no God but God, Mohammed is the prophet of God,' sang the priest over and over again, bringing back memories of the holy places of the East. There are fifty thousand Mussulmans in Paris, and Friday is the Mohammedan Sabbath."

And so, things are heading up. End-Time signs appear on every side. Something is going to happen and happen soon. A change is at hand. If you, my friend, are sheltered by the Blood, if you have fled for refuge to Jesus Christ, if you have received Him as your own personal Saviour, then you are safe. But if not, you are in the greatest possible danger; the eternal destiny of your soul hangs in the balance. Therefore, I warn you, be ready. "For in such an hour as ye think not, the Son of Man cometh."

A man should so establish himself in God that he would not need much human consolation.—Thomas à Kempis.

What better can we do than prostrate fall before Him reverent, and there confess humbly our faults, and pardon beg with tears watering the ground.—Milton.

Temperance Column

WHY PEOPLE WANT ALCOHOL

Alcoholic beverages are rarely consumed for the sake of their taste and rarely consumed merely because one is thirsty. Merely as a thirst quencher no one would recommend alcohol. In considerable strength it is anything but a satisfier of the feeling of thirst. The attraction of alcohol is in the "kick" which it gives, the new feeling of bodily or mental well-being which is speedily produced, and which is the secret of all the misunderstanding. Long before men knew anything about how the effect was produced they discovered that by drinking wine they could gain release from restraint, and achieve a freedom of expression which made for sociability. They found, too, the disagreeable tasks from which they would normally shrink could be undertaken easily under the influence of wine. Cruelties which they could never perform when sober could be carried through without disturbance under the influence of alcohol. And so, also, many minor discomforts and anxieties can be put out of mind altogether, for the time being, by resort to alcoholic drinks. It is quite natural, then, that writers, when they did not know the facts as we know them, should speak of "wine that maketh glad the heart of man" and "oil that makes his face to shine." Just as we do not usually use oil for that purpose today, so we are not bound to take the one-sided view of wine which is suggested by the other expression. Now this sense of well-being and superiority to fear and shyness very naturally suggested that the alcohol which yielded this result was a "stimulant;" that it heightened their powers; and equipped them for strenuous exertion. They thought that it could give them courage of heart, quickness of mind, and powers of endurance not otherwise accessible. But today no well-informed person would make any one of these claims. The facts of experience which suggested the belief that alcohol is a stimulant are now found to call for a very different explanation. Twenty years of scientific work have brought results which are beyond dispute among informed people. And this new knowledge has been a great factor in providing us with the present issue about the place of alcohol.—Witness and Can Homestead.

THE PRIMITIVE METHODISTS

The Primitive Methodist Connection had its origin from the expulsion of Hugh Bourne and William Clowes from the Wesleyan body. A society of ten members was first established in 1808, and the open-air mission work of these two men was continued. Drunkards and others were reclaimed, and many of these became preachers and speakers for Christ and Sobriety. In 1811 a general meeting was held, when it was found that the ten had grown to over two hundred, and it was determined to build a chapel in which to worship. It was also resolved at this meeting to call themselves Primitive Methodists. Great enthusiasm was manifested for the cause, and the work grew and spread to many other districts, with the result that a general conference was decided upon. This gathering was held at Hull in May, 1820, when the number of members reported was 7,842 in 8 circuits, there being at

this time 48 travelling preachers and 277 local preachers. In 1908, one hundred years after the expulsion of Bourne and Clowes, the Connection reported at its annual Conference, 1,156 travelling preachers, 16,189 local preachers, 212,284 members, 59,558 officers and Sunday School teachers, with 465,726 scholars. They also reported 5,136 Church and 4,150 school buildings. From the first, and especially after the establishing of Temperance Societies in the early thirties of the nineteenth century, the Primitive Methodists were warm friends and supporters of the total abstinence movement. In later years the Conference has been most outspoken in support of the policy of the United Kingdom Alliance for the Prohibition of the Liquor Traffic. The first minister to identify himself with the teetotal movement, when it was started in the town of Preston by the ever-to-be-remembered Joseph Livesey, was the Rev. Samuel Smith, who was then the local Primitive Methodist minister in that town. Among others who rendered most invaluable help at this early stage in the modern teetotal movement, were the brothers William and Samuel Antliff; both very able preachers who afterwards became Doctors of Divinity, and leaders in the Connection. When the father of these two men signed the pledge, he was asked, "How long will you abstain from intoxicating liquors?" to which he replied, "For 999 years." The sons followed their father's example and remained true to their pledge to the end of life. The Rev. George Lamb was another noted Methodist preacher of his day, and he has left this declaration: "As a minister of the Gospel of Christ, I consider it my duty to make use of every effort that is calculated to promote the spiritual and temporal welfare of the people in my charge. I therefore stand forward to give the influence of my example as a pledged and practical advocate of the cause of total abstinence." Among the many other Primitive Methodist ministers who rendered great assistance in the early days of the temperance movement may be named the following: The Revs. J. A. Buston, Henry Phillips, Thomas Jackson, Joseph Spoor, William Clementson, William Lester and others. These men were ever ready to take their part in the fight against the liquor traffic, and did much to win thousands from a life of drunkenness and vice, to one of sobriety and Christianity.—Witness and Can Homestead.

MARRIED

Kelly-Beal

A pretty wedding took place at the home of Mr. and Mrs. George Beal, Jonesport, Maine, Monday, March 26th, when their daughter, Velma A., one of Jonesport's popular teachers, and Mr. Millard A. Kelly, one of our coast guard boys from Damiscove Light, were united in marriage by Rev. S. H. Clark.

The bride was becomingly attired in navy georgette over rose satin. Only the immediate friends of the contracting parties were present. The double ring service was used. After the ceremony a delightful buffet lunch was served.

Repentance without amendment is like continually pumping without mending the leak.—Dilwyn.