

others. He has saved us to serve. Mark 8:35.

Brother H. E. Mullen then brought an inspiring message on the equipment for Christian service and the benefits of living a consecrated life. God has the equipment or harness to fit each of us. What a privilege to be a soul winner for Jesus. Our God is a God of peace. "The very God of peace sanctify you holy" and then we have the promise of the great reward, "Blessed are the pure in heart for they shall see God." Truly these messages were encouraging and deepened our determination as young people to willingly consecrate our service to Him.

Our Honorary President, Bro. H. S. Dow, brought our Rally to a close with a message from Acts 2:17, "God's Promises to Young People". God sees possibilities in the young people of today and has a special interest in us. He has told us He would pour out His spirit upon us. Oh! How much we need His Spirit to enable us to live a life of victory. He will make us to have visions that will cause us to undertake the seemingly impossible things. With Him there is nothing impossible. Let us then as young people meet the conditions, bring all our tithes into the store house and prove God. He will pour us out blessings to enable us to bless the world.

This was truly a blessed day. Thank God. There were specials in song rendered by Sister Hilda Doyle, Sister Ruth Wells and Brother and Sister Galloway of Amherst.

We are praying and believing God for greater things. We mean to keep in His will and be young people on whom He can depend. Our purpose in life is to serve others. Souls were helped in the meetings and hearts were encouraged. Praise God!

Yours in Him,
JENNIE HENRY,
Secretary.

MISSIONS A DEBT

"I am debtor, both to Greeks and to Barbarians."—Rom. 1: 14-15.

In these forcible words the great Apostle expressed his own personal missionary conviction and resolve. He confessed himself the heathen's debtor. He owed them the Gospel.

Even though he had already done more along this line than any dozen other men of his time, he laid no claim to merit, nor considered that he was conferring any favour on the Romans in making an added effort to take them the Gospel. It was his duty, his debt, and he was only seeking, as an honest man, to discharge it.

But if it was for Paul a debt, can it be something less for the rest of us? Yet, the majority of professing Christians regard missions with utter indifference, missionaries as an enigma, and their task as self-imposed. They wonder by what strange freak of nature certain pious people choose to go and live among yellow or black folks rather than stay at home. It is to be feared that very many even of those who do profess and possess a degree of interest in this work conceive of it merely as a charity.

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Is there any essential difference between regarding missions as a charity and as a debt? Here comes a ragged, unkempt creature, holding out his dirty cap to me. I recognize him as a beggar, so I pull out a coin—a nickel, a dime, anything—and throw it to him. That is "charity". It is cheap: it is easy. It is free from any sense of responsibility, purely a matter of personal choice.

But now another man steps up and hands me

a bit of paper. I open it and find it a bill of debt—for \$100. Do I presume to get rid of this second man as I did the first by flinging him the first coin that comes handy? By no means. It is a very different matter, for this is a debt, and I am bound to face it seriously, and do everything in my power to wipe it out, to the very last cent.

Missions viewed as a charity—secondary, optional, no serious concern or prayer or effort, spasmodic and insignificant giving.

Missions viewed as a debt—primary, obligatory, deep heart concern and prayer and effort, systematic and sacrificing giving.

Charity foots the list of your expenditure and obtains your spare cash. Debt heads the list, if you are conscientious and cuts out everything non-essential, until it is fully met. You give a little of the interest on your money to charity, but you dip deep down into your principal and give all, if need be, to pay your debts.

In a church where a number of the leading members are all earning liberal salaries, they profess great interest in missions, but that church gives \$25 a year to the cause. On the other hand, I know of a coloured washerwoman who puts \$200 into the missionary offering. It is her yearly custom.

What makes the difference between those two standards of giving? Simply the viewpoint. The church treats missions as a charity, the woman as a debt, and both give accordingly. To the church it is one among a score of equally important (or unimportant!) things; to the woman it is the one supreme thing. They play at missions as a sort of diversion; she works at missions as the business of her life.

In which light have you regarded this work—as expressed by your prayers, your gifts, your efforts to go? Has your conscience been convicted of a debt you owe the heathen, or have only your emotions been stirred at times with a feeling of pity?

We owe the heathen the Gospel; we are their debtors.

Out of gratitude for our own salvation, since only "by the grace of God I am what I am";

Out of loyalty to Christ, Who commissioned us to go into all the world and preach the Gospel to every creature;

Out of compassion for heathen suffering and sorrow; and finally

Out of the realization that in the Gospel we have the only remedy for their temporal ills and the only answer to their soul's eternal needs.

May God convict His children of their debts, and make them "ready, as much as in them is" to meet them! Then, at last, will there be no lack of missionaries to go, or intercessors to pray, or money to send. May this conviction begin with you.—Rev. R. H. Glover, D.D., in *Missionary Review*.

"When one has been inside a Chinese prison", wrote a missionary after she had visited there, "one realizes what the Master meant when He said, 'I was in prison, and ye came unto me.' Nothing but the love of Christ could compel me to go to such a place as a Chinese prison. One of the prisoners said to me, 'and you are willing to come to see such as we are, and in such a place as this! We surely ought to follow a gospel that has such love in it!'"—Selected.

"The memorable Methodist band in their praying shame us. From four to five in the morning, private prayer; from five to six in the evening, private prayer."

KILLING TIME

V. A. Dake

O, what a sight to see men "killing time!" A regiment on the battle field killing time, when the left and center are being routed! A fire brigade killing time, when the city is in danger, and high up in the lofty, blazing rocks, the shrieks of hundreds agonize for deliverance! A life crew killing time, when each moment the roaring breakers threaten to swallow the sinking ship with all on board! The engineer and the fireman killing time, when the blazing cars are devouring the passengers pinioned down by broken timbers and heavy seats! You killing time, while the hosts of devils are capturing and dragging down thousands, while the powers of perdition blaze threateningly about the dwellings of lost men, while the judgment gathers blackness about the old shattered hulks of time, and while the shrieks and the moans of the dying amid the blazing wrecks of despair are ever in your ears! Yes, "Killing Time", and the murderers of the same will be held for trial at the coming judgment day, and will be sentenced to death (eternal). O, your wasted moments spent in gossiping, evil-speaking, snoozing in bed, social chit-chat, trifling and jesting, every moment heavily laden with eternal responsibilities! God and the devil, heaven and hell, time and eternity. "Make haste, make haste, the door will be shut!" Time wasted, life gone, souls lost, summer ended, eternity here!! Too late, too late!—Church Herald.

THE OUTLOOK

Commenting on the Italian subjugation of Ethiopia, General Hertzog, Prime Minister of South Africa says: "It is not a thing that we can regard as just another incident. There is a new spirit abroad in the world today. I believe the world is entering a long, and if we must judge from what has gone before, one of the bloodiest and cruelest periods it has ever known."

Wars of aggression are not exactly new, nor are these ambitions to rule the world by force of arms entirely new in the history of nations, so we conclude the term "new" as used by the Prime Minister is somewhat comparative, the old seems to be new when it reappears.

But there are new forces of destruction that are being made and stored away among the armaments of the nations that in another war would make every word of this warning come true. Let us not fail to contribute to this situation through our prayers all that prayer can accomplish in reducing the madness of destruction. Whatever may be said of the wars of past ages, there is a general conviction of mind now that war does not pay, but, on the other hand, every kind of evil breaks over its bounds and flourishes in war.—Wesleyan Methodist.

A PRAYER

Give me the storm
That rocks the lake,
That makes the strong trees bend;
And let it shake me through and through!—
And then, dear Master, send
Thy calm, Thy peace, and certainty
Until, serene and sure,
I'll know, though sterner storms may come,
I'll stand them through, secure!

—L. M. G.