

AN INDIAN CAMP MEETING

We were permitted recently to spend a day at an Indian Camp Meeting on Walpole Island. On this island, situated at the northern entrance of Lake St. Clair, there is a population of some 900 Indians, made up of a portion of two tribes, viz., Pottowattimies and Chippewas. They have become quite modern in their habits and some have good homes and farms.

We were pleased to see a continuation of many old Methodist customs among them and to sense a good degree of the Divine Spirit in their worship. They have not lost the spirit of exhortation nor the old-fashioned altar service. They have many good singers and sang the old hymns with simple earnestness.

They invited us to bring a gospel message, which we did, and enjoyed a sense of liberty. At the conclusion of our sermon, a young Indian local preacher arose and gave an earnest exhortation in Indian and gave an altar call. Eleven seekers responded to the call. The Christian Indians joined in prayer, all praying together, not too loudly, but with real earnestness.

In the evening service an old Indian minister preached, sometimes being moved to tears. We could not understand him, but we could feel his earnestness. Again another local preacher arose and exhorted. He came down in front of the altar and walked up and down exhorting with power. About a dozen seekers responded to the call. While all were praying we walked out from the group and surveyed the scene from a distance.

It was a beautiful scene. The crowd were seated in the open under the maple trees. The preacher's stand was a building with three sides and a one side slant roof. The camp was lighted with torches. The prayers were ascending from the altar to God who has made of one blood all kindreds, nations and languages. The full moon was looking down on that hallowed grove, while all around the bands of frogs and crickets sounded their music on the still night air.

How far removed we seemed to be from the rush and hurry and confusion of traffic. How far we were from the war of the great civilized (?) white nations. While they carried on the most horrible carnage and slaughter, these Indian worshippers were worshipping the Prince of Peace in their Canadian forest camp ground. We rejoiced to see the transformation God had wrought among our red brethren.—Canadian Free Methodist.

CURSING THE CHILDREN

Did Elisha curse children and consign them to death at the claws of mauling bears? No. The word translated "littie" can be used of social standing. The word translated "children" is translated "young men" in Psalm 119. The offenders of Bethel were "young men of the lower sort."

And Elisha was young. "Thou bald head" was not a taunt at age. Baldness went with leprosy and worse diseases in popular thought. The hooligans of Bethel were suggesting that the prophet had lived evilly. "Go up" had no reference to the road. It was a sneer at what the bright young men considered a priceless story—the translation of Elijah. Elisha appears from over Jordan wearing his master's cloak. Even his friends, remember, organized a search party.

The hooligans of Bethel were accusing God's prophet of murder, mendacity, theft, and

immortality, all in five words, "Go up, thou bald head."

Consider, then, that the bears did not kill them, and that torn backs may have awakened sense and repentance, and the strange story is straight, and a Biblical difficulty is removed. Now read 2 Kings 2 again—E. M. Blaiklock, in *The Reaper*.

FOR HIS NAME'S SAKE

We are forgiven for His name's sake. That is to say, you go to bank in your own name, but though you may write ever so many checks if you have no money there they will not be honored. Go in the name of another who has deposits to his credit, and the blank filled in with order and name will be cashed on sight. Now, if you approach heaven in your own name and ask for forgiveness you can't get it; you have no righteousness on deposit before God. Come in the name of our Lord Jesus Christ, and your plea is granted, because He has made a deposit of eternal righteousness in the bank of God's grace to the guiltiest sinner out of hell who shall come to Him. A name signifies character. Jesus signifies a Saviour; a Saviour for lost sinners. He became such by taking the sinner's place and answering for his sins in death. He rose from the dead. In resurrection He placed the work which He had done, as already said, to the credit, or to the benefit of the sinner. He placed, also, His spotless, holy life, and Himself sat down in God's presence, to be the witness before God of the completed atonement.—Dr. I. M. Haldeman.

SEEKING DIVINE GUIDANCE

Many years ago a rich man in London visited George Muller, and requested him to pray over a business matter with him, and seemed in a great hurry. Mr. Muller said, "I am too busy to pray today, but you come back tomorrow morning, and we will lay it before the Lord." The man said, "I must act at once, for if I do not purchase the property, which is a large manufacturing establishment in Australia and which pays ten per cent dividends, another will buy it before tomorrow morning." Mr. Muller said, "How do you know it pays ten per cent? The mere showing of their books is not real proof, and, furthermore, if you are God's child and He wants you to own that property, He will not let anyone else buy it before tomorrow night." The man was impatient, and did not wait until the next day, but acting under the spur of a hasty impression, bought the property without waiting for time to pray, and lost a great fortune.—Sel.

FAITHFULNESS IN PRAYER

On the important matter of faithfulness in prayer, Horace Bushnell says:

"No matter what your present feeling may be, no matter how great your want of feeling, no matter how indifferent you may be or how dark as regards all Christian subjects, set your times of prayer, not for a mere experiment, but as a fixed appointment, never to be discounted. Go to it in the cold to get heat. Go to it in the dark to wait and watch for the light. Go to it without inclination, pleading the promise of God's Spirit to give you inclination * * * God will be waiting on His part to open the gate for you; to greet, accept, and bid you everlasting welcome."—Wesleyan Methodist.

"MORAL AND RELIGIOUS ILLITERATE"

In 1935 over forty per cent of all families in the United States had incomes of \$1,000 or less. From 6,000,000 to 8,000,000 children are living in families receiving some form of financial assistance. Over 500,000 are children of migrants. The weakest point in all child conditions is the lack of religious instruction. The Department of Research of the International Council of Religious Education estimates that half of the 30,000,000 children in the United States, between the ages of five and seventeen, receive no form of religious instruction. The steady secularization of our schools has resulted in raising up a generation of moral and religious illiterates. Home instruction in religion is generally abandoned. If religion is not taught in the home and taught in the schools, the "blackout" of Christian civilization is inevitable.—United Presbyterian.

AN INFIDEL ANSWERED

There was once a Pennsylvania Dutchman who was not very learned, but who was never ashamed of his religion. In his neighborhood there was a skeptic who said, "You don't believe anything you can't understand." So some of the better class of people asked the Dutchman to have a conversation with him.

He said, "Yes, if you think best."

"Have you any objections to the neighbors coming in?"

"No, shust as you tink best."

So they made the appointment and everybody was there. The old gentleman came in and laid by his hat and was introduced to the skeptic, when he began suddenly by saying, "I beliefs de Bible; vat you beliefs?"

"I don't believe anything I can't understand," said he.

"Oh, you must be von vary smart man! I was mighty glad I met you. I ask you some questions. De odder day I vas riding along de road, und I met von dog. Dat dog had von of his ears stand up dis way, und de odder he stands down, so. Now vy vas dat?"

That was very unhandy just then, very unhandy. He either had to explain why the dog had one ear up and the other standing down, or else he did not believe it. So he said, "I don't know."

"Oh, den, you are not so very smart after all. I ask you another question. I saw in John Smidt's clover patch de clover came up so nice! Und I looked ofer in de field and dere vas John Smidt's pigs, and dere come hair on deir packs; in de very same clover patch vas his sheep, und dere came out wool on deir packs. Now vy vas dat?"

This was as bad as the other question, because the same perplexity arose. He had to explain why there was hair on the backs of the hogs, and wool on the sheep, and as he could not tell why, he therefore had no business to believe it. Finally he said, "I don't know."

"Vell," said the Dutchman, "you are not half so smart as you dink you are. Now I ask you anodder question: Do you belief dere is a God?"

"No, I don't believe any such nonsense."

"Oh, yes, I hear about you long ago. I hear about you. My Bible knows you; for my Bible he says, 'The fool hath said in his heart, There is no God,' but you blab it right out."—Selected.

Those who love themselves most are the least loved by others.—Girls' Friend.