

passingly beautiful and real, giving, in one evening, ideas of India that otherwise could only be obtained at great expense by means of travel or through the avenue of wearisome reading.

For these and kindred reasons one can see that the "Moving Pictures" may be of useful service in the life of the community. On the other hand, there are undoubtedly dangers in its wake. It has been shown by specialists to have injured the sight by strain put upon the muscles of the eye. I am told that statistics have been given, showing that a number of candidates have been rejected in certain examinations because of defective sight occasioned by continued attendance upon this popular pastime.

Then again the pernicious influence of the reading of "Dime Novels" on the part of boys, to use a phrase of Charles Dickens is said to be repeated in the "Blood and Thunder" and "Death and Lightning" character of many of the representations. The existence of a Board of Censors in almost every Province, and the testimonies of Detective Agencies as to causes of stealing on the part of young lads, are sufficient to remind us that the "Moving Picture business" as a public influence is none too good. It

stoops of the houses near the archways of doors. Finally the officer said, "you ought not to do that. You ought to know better than to walk there at night. These are just the places where men lurk to spring out upon you. Walk out near the curb and keep a space between yourself and those places. There are two advantages in doing so. In the first place you have time to get ready for your assault, and in the second place you have a chance to sound an alarm."—Now Mr. Speer's point is that men and women deliberately walk along the moral cellar ways of life and maintain associations and acquaintances that leave no margin for preparation or alarm. "In the matter of amusements," declares the writer, "there are scores of people with no margin, who are so overland and bound down, that they have neither wit nor strength left for real living." For the soul's highest safety, for the deepest good of man's deapest life, one must adopt the principle of liberal distance from the line.

Horace Bushnell, the great Boston Divine, spoke of certain popular forms of amusement, "as contrived possibilities of license which belong to high society when it runs low." And in view of the

Pitiful to the weak, yearning after the erring;
Stern to all forms of wrong and oppression;
Yet most stern to himself—
Who being angry yet sinned not,
Who lived in the presence of God here,
And passing through the grave and gate of death
Now liveth unto God evermore."

Note.—At the suggestion of Mr. Stevens, the Convention unanimously adopted a resolution setting forth its mind on the matter, as follows:

Moved by Rev. G. S. Clendinning, seconded by Rev. Thos. Brown, and resolved, "Taking cognizance of man's social nature and in view of the many social pleasures that solicit the patronage of our members, this Convention reaffirms its belief that as a rational being man is social, and declares that the gratification of the desire should therefore tend to intelligence, grace and character. We hereby enjoin upon our members that they make the League a social centre and continue to prosecute with determination and vigor a propaganda in favor of a social life in the commun-



A GROUP OF DELEGATES TO THE MONTREAL CONFERENCE E. L. CONVENTION, HELD AT CORNWALL.

will certainly be the duty of the civic life to agitate until every objectionable feature in connection with this popular pastime be eliminated if we would safeguard the heart and head of young Canada.

We are told that this is an age of invention. I once heard the late M. H. Hodder, the great London publisher, say that "Love is inventive." Ought not the Christian manhood and womanhood of this country labor and pray and confidently expect that there will be discovered a greater variety of popular amusements entirely devoid of objectionable features, positively elevating in their tone, and tending to purify all human relations. As yet, it seems necessary that Christian organizations shall warn their members against the questionable practices in so-called public and private amusements. Robert E. Speer records an social life. Robert E. Speer records an experience that aptly illustrates the attitude our loyal "Leagues" should assume toward questionable popular amusements. A friend of Speers, who worked down town in New York, had occasion to remain at his office until after midnight. Walking home he overtook a Police Officer with whom he was acquainted. The business man kept in close to the

practices in the social pleasures of Canada, one feels that this estimate of Bushnell's written long ago is tragically true.

"What then," it may be asked. "No society at all?" "None of that kind assuredly." Solitude were better. But does not the league believe in social life? Undoubtedly, unquestionably the league does. In a social life, however, that is rational and reasonable.

This includes the organization of walking or outing clubs, for the study of botany, geology, or mineralogy, or for purposes of health. Baseball, tennis, snow shoeing, and all wholesome outdoor and indoor recreations and pleasures. Following after such principles, the league may hope to embrace and continue to produce in membership a type of life characterized in the lines of Mrs. Kingsley's dedication of her exquisite biography of her husband.

"To the loved memory of a righteous man
Who loved God and truth above all things;
A man of untarnished honor,
Loyal and chivalrous, gentle and strong,
Modest and humble, tender and true;

ity that befits the Christian conception, that extols intelligent conversation, studies in sociology and civic life, history and kindred literary pursuits; a social life that scouts extravagance and immodesty in dress, which makes character rather than wealth or social prestige the standard of merit, that finds rest and recreation in those rational activities and enjoyments which violate no law of physical health, foster no criminal passion or propensity and imperil no young life; a social life which, while it lightly and pleasantly engages the attention, will ennoble the soul, will chasten and hallow the nature, will dignify the personality; a social life which iterates and reiterates that men need all their mind and strength for loving God and to do man's work in the world."

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