

fight alone with the tempest. Not till the moment of their utmost extremity, when they came to Him baffled and beaten, with their despairing cry for help, did the Master awake to deliver them. There was a deep significance in this leaving of the disciples to their own efforts. Christ's faith would not suffice for them. They must win for themselves through struggle and stress, a confidence like His in the Father's power and goodness.

In the storms of life, we often still have to do with the sleeping Christ. But He is never forgetful. If He permits us to strive alone, it is that, through the strife, we may come into the possession of a faith as fearless as His own.

The Teacher's Unpardonable Sin

By Rev. Murdoch A. MacKinnon, M.A.

Virtue is inherently social, and concerns itself with another's good. The father

turns from favorite sins, because he sees them in their true colors in the light of his young family. The minister's motive power is not his ordination vows as much as his love for the people over whom he is placed. A stronger element of appeal than the salvation of our own souls, is the spiritual welfare of those whom we can influence.

The teacher who does not know the environment of his pupils, is guilty of neglect; to walk into the class room with no definite message, is to play with fire; and to allow the hour to pass without communicating some living truth, is to commit the teacher's unpardonable sin. Facing a class of young people without preparation is a moral risk which no Christian can afford to take.

In his own treasure, the teacher should be able to say, with the Holy One, our great Example in all things, "For their sakes I sanctify Myself, that they themselves also may be sanctified through the truth."

Halifax, N. S.

For Boys Only

By Rev. Principal R. A. King, D.D.

There is the Woman's Foreign Missionary Society for the women; there is the Mission Band for the girls; and there is the Laymen's Movement for the men. But what about the boys? How shall we get their interest in Foreign Missions? No new society, please; we have plenty of these already. How shall we through existing institutions, like the Sunday School and the Y. P. S., get our boys to take an active and lasting concern in the mission work of the church? That is the problem for our consideration, and towards its solution I wish to drop a few hints.

A permanent interest in anything must be based, not on sentiment, but on facts. Some of these facts are geographical. Suppose we proceed thus: "Boys, I see there is a letter in EAST AND WEST dated at Neemuch. It is an interesting letter. But where is Neemuch? Hunt it up, and let us see who can tell most about the place next Sunday—just before the regular Lesson." Or again: "Boys, did you notice

in the papers the assassination of Marquis Ito? Are there any Canadians in that country? Who are they? Where are they?" A little ingenuity would work in the whole round of our fields, and prove no small education—even to the teachers.

Other facts are to be gathered from the lives of missionaries. Remember what you used to like when you were a boy. You wanted books with a thrill. Livingstone and Gordon are among the old "standbys", but there are many such of later date.

And why not a Sunday School museum, as well as a library? Boys love to collect. I once had a museum of my own—only it was not missionary. It contained, amongst other things, a piece of the first sidewalk in Winnipeg, a lock of Big Bear's hair, and a hunting knife from Batoche. But another kind of collection would have held me as well if I had "got the flame". Moreover, Sunday School museums have succeeded.

Suppose you began with maps of our