

the days of its youth, knowing that thus its adulthood will be self-sufficient and productive.

Not for you, O teacher, is the flash of quick-won triumph. Not for you the day's battle, quickly succeeded by the night's division of the spoil. For you is the long watching, the unwearied hoping, the praying always. Yours is not the task of the soldier, but of the gardener. And the gardener is the greater hero, greater in the product of his endeavor, greater in the qualities of spirit which he must bring to his task.

Winnipeg

THE "MIDDLE-AGED" BOY

By Mrs. C. E. Fraser

"The time when a boy is in danger of walking a little it wild,
Is when he's too young to be married, too old to be known as a child—
When desolate 'mid his companions his soul is a stake to be won,—
'Tis then that the devil stands waiting to find a good chance to catch on."

So sang a poet who knew boys well, and so sighs many a conscientious Sunday School teacher as he surveys the turbulent class of "middle-aged" lads that has been assigned him.

I know of but one power that will hold, educate and elevate such a class, and, at first sight, this power may seem to have but little to do with the purpose for which the Sunday School exists. It is the compelling power of friendship between the teacher and his pupils, and among the pupils themselves. Friendship, individual and collective, is in this case the "tie that binds."

"But," says the perplexed teacher, "how can such a friendship be brought about? I see my boys only for an hour on Sunday. They do not seek me out for their confidences, and I feel diffident about approaching them on religious matters saving at the appointed time."

To such a one I would say in all reverence, "Let religious matters alone in all your day by day dealings with your pupils. Make it your business to become acquainted with the tastes and interests of each lad. It matters little whether it is for rabbit-keeping, or post-

age stamp collecting, for camping, or for reading stories of impossible adventure—it is the avenue by which you may approach him."

It is absolutely necessary that your interest in his pursuits should be genuine. The "middle-aged" boy is above all else a truth-discerner, and if you play him false he will judge you swiftly with the pitiless judgment of inexperienced youth. It may be that you know nothing of the subject which looms so large in his horizon. In that case he will gladly become your teacher, and, strange to say, this reversing of your relative positions will strengthen your influence with him amazingly. On the other hand, if his subject is one with which you are familiar, your superior information will win you his respect and confidence. Presently, if all be well, there will come the crucial moment when he tells you his aspirations, and from that time on you know the boy even better than he knows himself.

Once possessed of his secret hopes, you can well afford to ignore many glaring faults—faults which belong far more to the transition period through which he is passing than to the boy as an individual—but steadily, by word and example, you must hold before him a lofty ideal of friendship, of service to others—for the boy loves definite work to do—of good fellowship throughout the class, of that good-will to all mankind of which the angels sang!

Lo, even as you labor, your "middle-aged" boys are suddenly boys no longer. The transition period with all its dangers is over, and about you is a band of earnest youths united in a comradeship of brotherly love, and reaching out eagerly towards that most perfect of all friendships, the friendship of Christ!

Halifax, N.S.

QUIET WORKERS

Andrew was not of the first rank amongst the twelve apostles. He comes only after Peter and James and John. These were closest to their Lord during His earthly life and the first and boldest to declare Him to the world after His resurrection and ascension to glory.

But Andrew has a pre-eminence all his own.