

Then the superintendent found, that the boy was neither a monkey or a mule, but a

#### MAN.

There are times when perhaps to most teachers, the boys seems to be either a monkey or a mule; but they may be sure that in the boy there is the making of a man. It is their business to discover, and by God's help to develop, the manly qualities that are found in the nature of every boy.

#### TEACHER TRAINING COURSE

In many places classes for the study of the Teacher Training Course are well under way. The prospects are that a larger number of candidates than last year will take the examination next May. There is still time for those who have not yet commenced to complete the portion of the Course assigned for this year, within the next three months. Ministers and S.S. superintendents will promote better teaching by bringing the Course under the notice of their teachers and senior Bible classes. Booklets, containing full information will be sent on application to the Secretary, Rev. J. M. DEXCAN, CONFEDERATION LIFE BLDG., TORONTO.

#### CROSSES AND THE CROSS

*By Rev. R. E. Knowles, B.A.*

This is God's world, and yet it is a world of care. Christ is with us always, and so is dark-robed care. Our Lord did not destroy care; indeed, in a very real sense, he created care. For the higher we rise, the more susceptible to care do we become. Care is the badge of royalty; it is the kingly heart which the most makes care its own.

Moreover, Christ first taught the world truly unselfish thought for others. The sigh, the tear, the broken heart, all these found their fulness in the Man of sorrows. It was He who first taught us that, hand in hand with one's own suffering, goes tender solicitude for others' grief. He even showed us how the heart which care had broken may be a home of silent prayer, even for its most cruel enemies.

Yes, Christ has not made us free from care's chafing yoke. Its galling influence is everywhere about us and upon us. In

myriad forms it follows us, and the tenderest and the holiest are the most inviting targets for the cruel shafts.

And for what purpose is it so? Is it not in the interests of faith? This was Christ's use of care, to make of it a highway along which the beleagnured soul should come nearer God.

How soon, for example, would human friendship, in its truest and intensest form, die, if sorrow were to have an end? Even the best of friends see each other as through prison gates, till some grief or care tears aside the veil, and they see face to face.

Care is the great medium for introducing man to man; it is also the great medium for introducing man to God. The wail of the human heart and importunate call of God are not alien to each other. They are really one and the same voice. The one is truly an echo of the other. Just as the babe's cry and the mother's yearning blend and melt in holy and eternal harmony, so do the soul's plaint and the Father's quest. They are as deep calling unto deep. For the other each is seeking with lonely heart.

Let a man study well the philosophy of care, and he will not marvel overmuch at the Cross. It is the zenith of the daily sun of unselfishness and love, whose beams, often faint and struggling, we yet see before us every day. They are emitted from human hearts, but kindled at the great central fire. Once admit that life can pity and succor other life, that one can bear the burden of another; once even mark the eagle bearing forth her weakling young on spreading wing, or the hen sheltering her chicks with unbrageous love; once behold one life delivering, or strengthening, or comforting another life; once establish that the principle of deliverance is launched; then consider who alone could have launched it; and the inevitable and unavoidable climax and conclusion of it all is the Cross.

The Cross and crosses!—beholding our thousand little crosses, we say, "There must, then, somewhere be the Master-Cross;" even so, when this great Cross we desecrate, we say, "There must, then, everywhere be unnumbered crosses after the similitude of Calvary."