



Standard Portable Grain Elevator

22 ft. leg, 24 in. wheels, wagon skids axles, feed instantly adjustable, folding slides on hopper. Any length of leg can be supplied.

This machine will do the work of several men and teams and should pay for itself in one season.



Will save labor, worry and time when you need it most

HANDLE YOUR GRAIN THE EASIEST AND MOST ECONOMICAL WAY
WRITE US TODAY FOR PRICES AND FULL PARTICULARS

The Saskatchewan Grain Growers' Association Limited
FARMERS' BUILDING, REGINA

"IMPERIAL Service" is interested in supplying not only the best tractor fuels to power farmers—but in making these fuels quickly and easily available during the busy seasons. This policy has directed the construction of our tank stations at more than 500 points through the prairies. It is responsible for the early appearance of our tankage when any new farming section is opened up. ROYALITE COAL OIL, SILVER STAR KEROSENE and PREMIER GASOLINE are the tractor fuels in stock at these stations. IMPERIAL OIL LIMITED, Branches Throughout Canada.

IF you do not see what you want advertised in this issue, write and let us know, and we will put you in touch with the makers.

The Deeper Life

Christianity for all Temperaments

By Rev. S. G. Bland, D.D.

THE twelve disciples of Jesus are named in four places in the New Testament. These lists vary. Andrew is sometimes second, and sometimes fourth. Philip and

Matthew and Thomas change places; Thaddeus or Jude and Simon the Canaanite also; but this curious fact obtains that in all the lists the twelve names are resolvable into three groups of four, and these four never vary. The first group comprises Simon Peter, his brother Andrew, and James and John, the sons of Zebedee. Philip Bartholomew, Thomas, and Matthew constitute the second group. The third is made up of another James, and his brother, variously named Lebbeus, Thaddeus, or Jude, Simon the Canaanite and Judas Iscariot.

Such a fixed grouping cannot be accidental. It must be intentional and significant. The most reasonable explanation seems to be that it is based on differences of temperament, and that the twelve were chosen by Jesus as representatives of the race.

By temperament men may be roughly divided into three classes as emotion, intellect, or will predominates. They are emotional, intellectual, or practical. Each class, of course, possesses the characteristics of the other two, but the feature that rules classifies.

The first class is emotional, impulsive, swayed by the feelings and the affections. These as we say are the men of heart.

How clearly the first group of the disciples belongs to this class. What a creature of affection and impulse was Peter, the first to declare his devotion to the Master, the first to draw the sword in his defence. His letters are not argumentative and speculative like Paul's, there is little reasoning in them, no great expositions of doctrine. They consist almost wholly of fervid appeal, affectionate consolation and exhortation.

Peter's brother, Andrew, was probably just a smaller edition of Peter.

It is scarcely necessary to establish John's right to be placed in this class, the disciple whom Jesus loved, who leaned on Jesus' breast in the intimacy of closest affection. If it was he who wrote the fourth gospel and the epistles of John, he was the one who saw in the Christian life and in God Himself nothing but love made perfect. Tradition says that carried in extreme old age into the congregation and asked for a farewell word, he said only, "Little children, love one another."

James, his brother, was probably like him for the two were called sons of thunder. In their early unchastened days, they were both fiery, vehement, passionately loving and passionately hating men, for those who think of John as of a gentle or even almost effeminate nature, forget how it was he and his brother James who, when a village of Samaria had refused hospitality to Jesus, demanded indignantly that Jesus call down fire from heaven, as Elijah did, and consume the inhospitable villagers.

The second group shows just as unmistakably the characteristics of the intellectual temperament.

Philip's prayer, Lord, show us the Father and it sufficeth us, discloses, as clearly as a volume could, the speculative mind grappling with the deep things of religious faith. Just as the answer shows how the intellect lags behind the spiritual insight, which is the surest source of knowledge.

We are not perhaps reading too much between the lines if we find in Nathaniel a devout contemplative mind given to brooding meditation. It was, perhaps, to such a season when the spirit was rapt into high regions that Jesus

referred when his words so deeply impressed Nathaniel, "When thou wast under the fig tree I saw thee." A further indication of Nathaniel's temperament is that he was not willing to accept either Philip's report about Jesus or Jesus' estimate of himself without discussion.

Matthew was indisputably of the intellectual temperament. He was the only one of the twelve, except perhaps John, sufficiently literary to undertake, to preserve the sayings and acts of their Master in writing.

But the most typical representative of this class was Thomas, the born sceptic. He refused to believe in the resurrection of Jesus till he had the evidences of his own senses.

The third group represents the men of will and action, the practical men.

To this class probably belongs the second James, not the James who wrote the epistle. That was the brother of Jesus. Of this James we know nothing, and his very inconspicuousness goes to show him a simple ordinary man without the marked intellectuality or the warm and vivid emotions which would have redeemed him from obscurity.

Jude's one recorded speech shows the plain unimaginative man, without the deep insight that either love or thought might have given, "Lord, what is come to pass that Thou wilt manifest Thyself unto us and not unto the world?"

Simon, the Canaanite, or more correctly, the Canaanese, that is, Simon Zelotes, Simon the zealot, was clearly a man of action, for he belonged to the revolutionary nationalist party, zealous for the Jewish law and eager to throw off the Roman rule.

Judas Iscariot was the man of business, the one naturally entrusted with the purse, a born financier.

It would seem then altogether reasonable that our Lord selected these twelve as representative of the three classes into which all men and women can be broadly divided. But even if that thought were not in His mind the suggestiveness of the variety remains. The disciples were widely different in their dispositions. Yet Jesus valued them all, and appealed to them all. At the very outset thus Christianity disclosed its universal or Catholic character. It is not for a class but for men. It is adapted to all types of character. No temperament can stamp Christianity with its seal. No temperament is excluded. Christianity is for all. It is broadly human.

Thus one test of a true Church is its comprehensiveness. We have not perhaps yet seen a truly and fully comprehensive Church. All the Churches have been sectional, selective, exclusive. If they have not been so sectional as to actually exclude certain types, they have given special emphasis and favor.

Methodism, at least in its earlier forms, was especially congenial to the emotional temperament. It has, until recently, shown no such favor to the enquiring and critical spirit.

Presbyterianism, through most of its history, has been a more congenial home for the men whose piety was of the intellectual rather than of the affectional type. Wesley, somewhat impatiently and superficially, said of his Scotch hearers that they knew everything and felt nothing.

Unitarianism has suffered in its aggressive energy because it failed to attract men of a fervid and affectional type of piety. Only the more intellectual and practical types could flourish in its more frigid atmosphere.

The Church of England has shown a considerable measure of comprehensiveness, but on the whole has not been



Dr. BLAND

possible in periods of its hostile to Christianity. It has produced serious organs and preachers of the oldest Roman Catholic have been most true Catholicism found place in environment the philosopher man, who is counselor.

for the ph been least while he w while for the all dissecting theory discov seems to hav Perhaps U and fully C for a temp is yet to co The subje ment.

T The follo a Montan situation w the case, sh tique.

"Several of late by Canada as by them w a law now everybody ing through impossible is reached. officers he register at them thro bridge, of they are taken to accordingly \$17.50 each

The mos that only the round watched t days, stat day at t police, an while othe

These f first, but come from appeal wrong. It sho American fighting shoulder same Ger liver dag both

It wou report would g minutes i tration o

An or Canada i issued in partment follows: "Subj eral offic will be g units to farms in for duty on a spe on that was pre tended.

"A. B. preceded lation, c tion tha be with

"Mes that in go to sp tricts, i portatio district. "Har weeks."