

to surrender or retreat, let us think of what they will say of us in heaven.

We are soldiers of "the cross that turns not back." We are followers of the Christ "who steadfastly set His face to go to Jerusalem." How inspiring were the words of the leal-hearted Nehemiah to the little band of returned exiles, who were striving to raise Jerusalem from its ruins, "Remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses!" Such memories created a patience and courage that ensured success.

When we are beset by difficulties, or threatened by enemies in Christian work, let us cast out anxiety and fear by the thought that we belong to God, and that failure or defeat under divine protection and guidance is impossible. Faith's vision of the unseen but ever-present God is the true strength and inspiration of the soul. The shield of the Almighty is thrown over us. The fiery darts of the wicked one cannot harm us.

Fidelity to the uniform we wear and the flag we carry is what is required of us. Let the remembrance of our Saviour's love, in redeeming us with His precious blood and calling us to be workers together with Him, keep the flame of loyalty ever burning on the altar of our hearts! "Lo, I am with you," rings down the lines of the Christian army, from the lips of our invincible Leader. Forward, then, to victory in His name!

Sunny Brae, U.S.

### TEACHER TRAINING

By Professor Walter C. Murray

### XIX. THE MORALITY OF YOUTH

What are the characteristic differences between the morality of the boy and that of the youth?

The habits of the boy are molded by the examples and precepts of his seniors. It is said that a certain metal when passing from the liquid to the solid state sometimes takes the impress of a leaf which shades it from the noonday sun. So the shadow of the example of parent or teacher is caught and

held fast in the character of the boy. The keynote of the moral life of the boy is obedience. The boy repeats the action of his seniors, without troubling himself about the reasons that may be given for their rightness or wrongness, just as the tailor continues to sew buttons on the back of the coat without being able to give any other reason than that it is the fashion.

There comes a time, however, when the development of the boy's reasoning powers awakens in him

### A DESIRE FOR REASONS.

He must have a reason, other than the wish or command of parent or pastor, for following in the footsteps of his fathers. He tears the customs and beliefs of tradition to tatters. This is what Plato calls "the puppy dog stage." Happy is the parent who realizes that a new life is awakening, and who is both sympathetic, and able to satisfy the young revolutionist. Like the tailor, he may be able to justify the customs of to-day by their utility in the past. Once the flying corners of the coat were buttoned to the back, to give the wearer greater freedom. Or he may point to the present utility of an ancient custom. Once it was wise in passing a stranger to press to the right, so that the thick shield might ward off an unfriendly blow; to-day this simple custom saves the time and possibly the lives of thousands.

The morality of the boy is instinctive. Like the Chinese, he is an idolater. He worships his ancestors and without question follows in their footsteps. The youth claims the right of freemen to challenge custom and to take reason for his guide. For this reason he appears

### AS A REVOLUTIONIST,

a reformer and idealist. The sanctions of history and of experience he scorns. He protests and claims the right to think and act for himself.

There is, however, another cause for this self-assertion. The consciousness of increasing power must find expression. New and strong feelings, passions hitherto unnoticed and unsuspected, ideas unobserved and undreamt of, thrust themselves into his consciousness. Sometimes they come with the