

iris. So we should study the character of the individual and use the key we judge best fitted to throw open the door of his life to the king of glory.

But Jesus followed essential principles. He believed in the personal contact of life with life. He put his fingers into the man's "ears" and "touched his tongue." The Christian worker must know those whom he would help, not in the mass merely, but personally. The Sunday School teacher must come into contact with the life of his scholars, not only in Sunday School, but in the home, on the street and in the playground. There is nothing that dissolves prejudice more quickly than a face to face and a heart to heart knowledge.

Jesus knew how to feel for others in their cares and afflictions. As he looked upon this man, whose life was so handicapped, "he sighed." He possessed the power of human sympathy in perfect measure. The cross is testimony to this fact. "He hath borne our griefs, and carried our sorrows."

We need to acquire the art of human sympathy, if we are to exercise an effective influence over the lives of others.

Jesus, moreover, recognized the need of God's help, for he "looked up to heaven." We find that every great temptation, achievement and crisis in his life was preceded by prayer. We cannot do any work worth while unless we make use of the divine resources. The apostle said, "I can do all things through Christ which strengtheneth me."

To open the souls of others to the light of God is the greatest work in the world. Wonderful is the skill of the artist who can paint upon canvas the vision of his mind or can chisel out of marble a figure throbbing with life and movement, or can reproduce the harmonies which sound through his soul, but greater than any of these is the developing in the soul of another the image and the likeness of the Christ. To minister the grace and salvation of God to others is our great high calling in Christ Jesus.

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WHERE THE BOY'S FATHER COMES IN

By Rev. W. R. McIntosh, B.D.

In too many cases he does not come in at all. That is the trouble. The average father contents himself with earning a living and one day dividing the inheritance,—often a legacy of very doubtful value. It is the practice of a very large number of fathers to roll the responsibility for the training of the family on the mother, an act which has been well described as a polite form of wife desertion.

The generous tribute which fathers pay to mothers' influence over the boys is, in many cases, a buying-off of duty with a cheap compliment. As a matter of fact, there are not a few vital things which a growing boy can only learn from a man and which God when he set "the solitary in families," intended he should get from his own father. Preachers might, with very good effect, give the prodigal son a rest and devote some attention to the prodigal father.

1. A father's first obligation to his boy is to set in all things a *worthy example*. It is a

never-ending astonishment, the simplicity of so many fathers, who imagine somehow their boys will follow their precept, rather than their example. As a matter of fact, a boy's religion is mostly received through contagion. It is caught, rather than taught, and especially from his own father, who is always the boy's hero, at least during his earlier years. As a regular thing, it is a miracle too great to be looked for, that a boy should have high ideals of life whose father is indifferent to church, is crooked in politics and business, and loves the social glass.

2. Then many fathers fail with their boys through want of *sympathy*. What a boy needs from his father are not lectures and floggings, but friendly counsel and sympathetic help. Too many fathers forget what the world looks like to boys. A boy's world is not a mere contraction of the adult world. It is different in kind. A father's attitude to his boy should be that of a big brother who has been over the road before.