

cited His sympathy. This was His work, whatever risk might be involved. Selfish, narrow-minded men can afford to be hid, but not true benefactors. They are too few. It was thus with the Man of Nazareth. His time for service is short—the harvest is great, He could not be hid.

For nearly twenty centuries, the bitter foes of Christianity have tried to hide the world's Saviour. The most ingenious devices have been resorted to. The power of wealth and intellect and hate has been persistently applied. Men like Nero and Julian and the Duke of Alva and others, have never ceased to direct their batteries against Christianity and its Christ, but He could not be hid.

In another sense, Christ may be hid, and often is hid. The world needs Him. He can solve its vexed problems. He can purify its politics, sweeten society, regenerate its business methods and calm the strife between capital and labor. Yet, during all these centuries, the world has succeeded in an amazing degree in keeping Him in the background. It desires His gifts and blessings, but not the Giver.

The church needs Christ, and is the last place where one might expect His absence. When the church is regarded as an end in itself, Christ is crowded out. In some communions more prominence is given to Mary or the Saints. Even in many Protestant churches Christ does not get the place He expects and deserves.

The home needs Him. There are many homes professedly Christian, where a visitor might require weeks to discover Christ. The family altar has disappeared; there is no regular scripture teaching given; every heart is bent on the world's business or pleasure. When the home hides Christ, alas for the church and state!

If Jesus Christ is to find His true place in the world and in the church and in the home, He must first of all find His place in the individual. The individual can best show Christ by living Him. Once there was brier growing in a ditch. A gardener came, and with a spade lifted it out and planted it in a garden. With a knife he made a slit and grafted a rose. The next summer a lovely rose bloomed in the old brier. The beauty

was due not to what came out of, but to what was put into, the brier. This is what our Lord is continually doing with our poor human lives. He puts His own life in us, and the fruits of the Spirit appear in due time.

Christ ought not to be hid. The world is religious, and it needs a good religion. The Christian religion justly claims superiority to any other. Note its conception of God, and sin, and duty. Note its power to realize its ideals. It makes the character of God the standard for men,—a standard which to some extent may be realized. The world is full of sinful men in need of salvation. Christ alone can save them.

Lower Stewiacke, N.S.

A Path to God

By Frances Weld Danielson

There is a certain punctuation mark that well typifies the young child. What is it? The interrogation point, to be sure. How do you feel about this tendency of children to question? Do you consider it a real nuisance? Try to imagine a child who never asks a question. How would he learn anything? You may say you would be only too delighted to impart information, if you could choose your time and manner of doing so; but are you quite sure you would never forget to? I firmly believe that the children's questions are a necessary prod to even the best-intentioned educators.

What Will They Mean?

By Frank Yeigh

Once again we are in the centre of a year of Lessons dealing with the life of Christ.

What will they mean to us as teachers—to us who perchance have taught the old-familiar themes and subjects many times over?

Will they come with freshness and renewed life? Will they reveal new depths, new storehouses of wealth, new aspects of the wondrous Central Figure?

What will they mean to us as the months slide by and the year is ended? Will our study be merely academic, merely historic, merely biographic—a detached study