

learned from this story of the young Hebrew prince. Note a few only:

His decision to start right enforces the thought that it is better to begin a life of purity and consistent practice of holy principles when one is young than to live in selfish indulgence for a term of years and reform afterward. The idea that young men "must sow their wild oats" is altogether wrong. The sooner we rid the community of it the better. A boy may make a right start and keep himself free from "fleshy lusts that war against the soul," no matter how the devil may argue to the contrary, and no man is necessarily better for having been grossly bad in his earlier years. Men are best saved as boys. Your Junior League should make itself a gloriously useful agency in this particular. Teach the boy to say "Not" as Daniel said it, and the man will be all right.

This purpose of Daniel's heart, that he would not defile himself, was a tribute to his early religious education and training. He had been instructed in his boyhood's home, had doubtless seen the reformation effected under the godly Josiah, had grown into youth with the claims of a holy God strong upon him, and because of all this he was able to make the great decision recorded in our chapter. Perhaps this was the first supreme test of his religion that had been made. He stood the strain and was made more than conqueror by the mighty force of his right motives, made

youth. We need no arguments to convince us that total abstinence from all that weakens our vital forces is the only safe habit of procedure for any of us. But we do need strength to form such habits, and only as we have Daniel's purpose can we emulate his practice. Noble determinations must precede noble deeds. Many might appreciate Daniel's reward who are unwilling to repeat his life. But that cannot be. Daniel's character, with its strength of purpose, loyalty to principle, and constant fidelity to God, may be reproduced in measure by us all, and the results are sure, because "the God of Daniel will deliver." Men of the Daniel type are still in demand, and our Young People's Societies, various though their names may be, must be instrumental in rearing boys to become such men, or they fail to accomplish what God most desires, the church most needs, and for lack of which the nation will become impoverished.—Ed.

City Missions

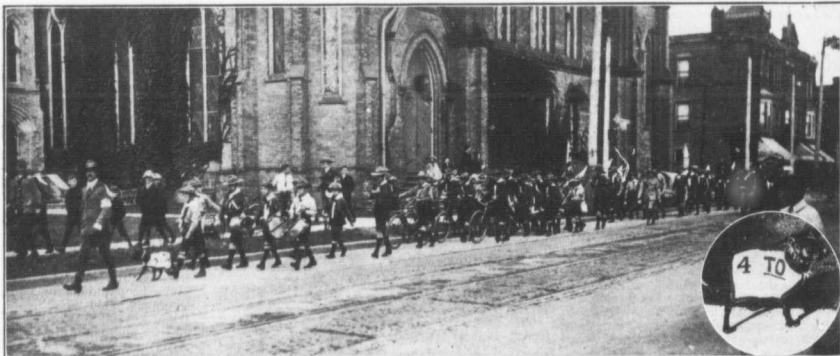
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Topic for week beginning Nov. 12.

Scripture Lesson—Luke 4: 43, 44; 5: 1-11.

We are becoming more or less familiar with our foreign missionary work in Japan and China; and also with our

lation of Canada was at the beginning of this century, only 4 per cent. of the population lived in cities. From 4 per cent. to 40 per cent. in a hundred years is the increase of the city population over that of the country. The Dominion census of 1891 showed that 32 per cent. of the population lived in cities of 10,000 or more; while the census of 1901 showed that the city population had risen to 38 per cent. of the whole, while the probabilities are that the census returns of the present year will show that the city is still gaining relatively over the country. As an example of the manner in which the population of the rural districts of our country is decreasing, let us take the Township of Erin, in which the writer lives. Twenty-six years ago the population of the township was 3,855. During those years the excess of births over deaths was 900, so that there ought to be in the township to-day 4,755, but instead of that figure we have only 3,016, being a difference of 1,739. That is, 1,739 people who were born in the township have left it for other places, a number equal to more than one-half of the population that remains. Where have they gone? A few have gone to the West, but many have gone to the city. As Fred C. Howe says: "The modern city marks a revolution—revolution in industry, politics, society, and life itself. Its coming has destroyed a rural society whose making has occupied mankind since the fall of Rome."



THE 4th TORONTO TROUP OF BOY SCOUTS, AS THE EDITOR SAW THEM ON THEIR MARCH TO THE EXHIBITION GROUNDS FOR THE GRAND REVIEW.

known in his actions. Every boy must meet his first great testing-time when he goes out of the old home nest to face the world about him as it actually is. Happy is the son who has a godly training behind him, and happy are the parents who know that they have fortified him with right principles within, and that he is loyal and true thereto when the storm and stress of temptation rage about their boys. As young people, we cannot always be safely sheltered within the home fold; but we should have so learned the constraining and sustaining power of right principles in the heart, that when the defences of the paternal walls are no longer about us, we can remain firm and unmoved in all the assaults of the world, the flesh, and the devil.

Daniel's purpose should be considered an uncompromising protest against gluttony and all habits of self-indulgence. To preserve a sound physical system, to develop a healthy body, to become a strong man, should be the aim of every

missionary work among the Indians, the French, and the foreign immigrants in our own land, as well as with our domestic missions, which gradually grow into self-sustaining circuits. The City Mission is probably less familiar to us because the modern city mission, especially in Canada, is a new phase of mission work. One of the greatest problems which the church has to solve is the one she is trying to solve by means of her city missions. The large percentage of people that live in the city, the diverse characters of these people, and the conditions that prevail among them, together with the fact that the country is gradually drifting into the city, make the problem one of great proportions.

In Great Britain and Ireland 80 per cent. of the people live in cities. In Canada and the United States 40 per cent. live in cities. A hundred years ago, at the beginning of the last century, when the population of the United States was about the same as the popu-

The city mission is of supreme importance, not only on account of the large percentage of people living in the city, but also on account of the peculiar conditions prevailing there. Carlyle speaks of the city as a great "Fermenting-vat," which "lies simmering and hid! The joyful and sorrowful are there; men are dying there, men are being born; men are praying,—on the other side of a brick partition men are cursing; and around them all is the vast, void Night. The proud grandee still lingers in his perfumed saloons or reposes within damask curtains. Wretchedness cowers into truckle beds, or shivers hunger-stricken into its lair of straw." While Councilors of State sit plotting, and playing their high chess game, whereof the pawns are men."

The seriousness of the city problem and the difficulties of the work undertaken by the City Mission must not be overlooked. "The city," as Josiah Strong says, "is the challenge to the