

REMEDY.

Many attempts to remedy these conditions have been tried. Industrial schools, reformatories, foster-homes, etc., have been built, but have not solved the problem satisfactorily. The institution idea is breaking down. It lacks one main factor of true training. Even a group of babies, scientifically fed and cared for, cannot be successfully reared. They need mothering.

"Children placed in an institution, after years of study in the barrack-like place, playing at command, working, sleeping at a signal, assembling to be seen by patrons, taught to say polite things at command,—in short, institutionalized,—have been

the Juvenile Court to be cared for in a home.

Provide them with games. See that they have books to read that are clean and wholesome as well as attractive to them. Never allow their past delinquency to influence your faith in them. It is the uplifting power of that Christ-like faith, that sees more in us than we dare to see in ourselves, that saved us. It is the same faith that will save these boys.

1. Could a young men's class organization supervise a boys' baseball club?

2. Would it be profitable for a men's class to purchase a Y.M.C.A. ticket for these boys, and receive reports from the Association?



THOUSANDS OF LEAGUERS WILL VISIT NIAGARA FALLS NEXT JULY.

worse by far than the children brought up in poorer homes."

The Home is the only institution that can do it. If the father and mother are too degenerate and debauched to care for the children, then foster-homes must be found. Not an institution that takes the place of a home, but a real home in the country or elsewhere, in which the child can feel the atmosphere of love, sympathy and consideration, coupled with discipline and training. The institution plan has failed "because it does not and cannot admit of the individual, varied, adapted and constant supervision of a strong and fatherly personality expressed in the atmosphere of a home, which all experience has shown to be the one thing absolutely necessary if the normal delinquent be reclaimed."

WHAT CAN THE CHURCH DO?

The Church should be the greatest institution for social betterment. Through the Sunday School the Church has the best equipped organization for that work. The Sunday School can touch the boy and girl at this age. By enlarging the sphere of work beyond the sessions on Sunday, and embracing the social and recreative work, the School can become a great influence as a preventive. The A. B. Classes of young men and older men could start the "Big Brother Movement" in the school. Through this movement they could "brother" and "father" some of the neglected, mischievous boys of the school. Especially these foster-sons sent out by

3. Would a Boy Scout organization be adapted to the venturesome, restless spirit of the boys of the school?

4. Cannot the ordinary Epworth League make better provision for the social life of the growing youth of its neighborhood than it is now doing?

Personal Interviews of Jesus

Luke 24: 13-35.

TOPIC FOR THE CONSERVATION MEETING OF APRIL.

REV. J. H. MCARTHUR, S.T.D.,
ERIN.

1. THE SITUATION.

Two disciples, Cleopas and another, were journeying from Jerusalem to Emmaus, about seven miles distant. "Cleopas" is the Greek form of the Aramaic "Alphaeus," father of James. The unnamed disciple may have been Mary the wife of Clopas (Cleophas), (John 19: 25,) or Luke, as has been conjectured, or some unknown person. They were walking leisurely along, for their hearts were sad, and men walk heavily when their hearts are weighted with sorrow. Their thoughts were retrospective rather than prospective. They were talking as they walked of the recent events which were the cause of their sadness. Jesus, the one on whom their hopes were set, had been taken by wicked hands and crucified. They had thought

that He was the One that would redeem Israel; but in the rudest possible manner their hopes had been dashed to the ground. It was now the third day since these things had happened. They had heard certain reports that He had been seen alive, but these rumors lacked confirmation, and they were inclined to place little credence in them. Certain of their own companions had gone to the trouble to visit the sepulchre; but, though they found it empty, they did not see Him.

They had not seen Jesus, but Jesus saw them. They had failed to find Him, but He did not fail to find them. He was not very far from them, yet they were unconscious of His presence. They were puzzled and mystified and saddened; but he was fully alive to their sorrow and their need. What will He do? Will He help them?

II. THE MASTER'S TASK.

Their hearts are sad, but the Master resolves to give the comfort. He knows that their sadness is due largely to their ignorance of the scriptures and of the real mission of Jesus, hence He will enlighten their ignorance by explaining to them the scriptures bearing on the Messianic Hope. Hence the comfort which He is about to give will not be merely such as is supplied by empty words of sympathy. The hope which they cherished was a true hope; but they had not grasped its full significance, nor understood the universality of its application. They thought only of the redemption of Israel. He will teach them that such a hope is warranted in a spiritual sense; and that they may still cherish a hope, not only of a redeemed nationality, but also of a redeemed and regenerated humanity. They had hoped that Jesus would have been the One to redeem Israel; He will teach them that, according to the scriptures, this hope so fondly cherished, could be realized only through the death and resurrection of the Messiah; and in proof of this He will reveal Himself to them as the risen Christ whom they are now to accept as the One who is beyond all doubt Israel's Hope and the world's Redeemer. Such is the task which Jesus accepts. How will He perform it?

III. THE MASTER'S METHOD.

He seeks their companionship. He approaches them in the most natural way as a fellow traveller who overtakes them on the road.

He inquires concerning their sorrow. After the ordinary greetings required by oriental etiquette, He asks concerning the subject of their conversation in which they had been so earnestly engaged. They make free to unburden their hearts to him. In giving expression to their thoughts and feelings they revealed:—

(1) Their opinion of Him. He was a prophet—mighty in word and deed—on whom they had set their hope as the Redeemer of Israel.

(2) Their love for Him. Although disappointed and troubled, their thoughts are still of Him—they mourn for Him.

(3) Their knowledge of recent events. They relate how He had been cruelly condemned and crucified; and how there was an unconfirmed rumor that He was still alive; but they have little faith in that rumor as their language would seem to indicate.

(4) Their doubts and fears. He may be alive as reported, but they saw him not. Hope and despair seem to strike alternate chords. They now hesitate to call to Christ.

Yet He becomes their Teacher. He assumes the attitude of one who knows, and rebukes them for their lack of knowledge

March,

and faith and second teacher. To their hearts it has now stood. Perhaps the reason so they

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IV.

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