

What a Boy Can Do

There is no short cut to righteousness any more than there is a royal road to learning. We must not be confused by the old adage, "It is good to know, it is better to do, it is best to be", and jump to the conclusion that there is a short cut to being good. It is good *to know* the laws of strength, it is better *to do* the things that increase strength, and of course it is best *to be* strong; but do not jump to the conclusion that one can sit down in his chair and by some mental process make a short cut and *be* strong. It is good to know about righteousness, it is better to do righteous things, it is best *to be* righteous, but there is no short cut to being righteous.

For the most part, boys already *know* what is right and what they ought to do, and the next step in the process is for them to *do*, and a natural result of this doing is the *being*. Evidence can be produced that this kind of thing can be done, and is being done, and done well.

For instance, one boy in the city of Worcester, Mass., as a result of his contact with a young man who understood how to appeal to his will as well as to his emotions, in a very short time led nineteen boys of his own age to unite with the church, seven of these on one Sunday.

In another city, a group of older boys, in one month, through a series of carefully planned meetings in which no adult took part, except as an unseen adviser, led one hundred boys in their teens to take a definite stand in the Christian life and each one of these hundred boys was definitely enrolled in a Bible group.

In a boys' camp one Sunday afternoon, a fourteen-year-old pitcher of the ball team calmly and deliberately brought his will to bear upon a question that he had been debating for some time. He decided that afternoon to be what he himself called "an out and out" Christian. Before supper time that same afternoon he hunted up the first baseman on the same team, a boy of about sixteen years of age, and as they sat under a tree, he turned to him with some such words as these: "Colt, I'll bet you can't guess what I did this afternoon." Of course Colt could not guess, and so the pitcher resumed, "Well,

I made up my mind that I had been fooling with this thing long enough. I'm going to be an 'out and out' Christian. What do you say? Are you with me?" When the pitcher told his story afterward, he said, "Colt never said a word. He did not move a muscle for ten minutes. Then he turned around and said, 'Yes, I am.'"

His companion replied, "Do you mean it? Will you be an 'out and out' Christian?"

Colt replied, "Yes, I will." That was all. Both boys had known what they ought to do, but that day they brought their wills to bear upon the situation and decided. This incident happened ten years ago, but that Sunday afternoon marked a crisis in the lives of both of those boys, and decision was made then which the years have strengthened rather than effaced.—Edgar M. Robinson



Glimpses from Our Church's History

By Rev. Professor James Ballantyne, D.D.

II. THE BEGINNINGS IN UPPER CANADA

In 1759 Quebec was won and Canada passed from France to Great Britain. At that time Canada included merely the present territory of Ontario and Quebec. The people numbered about 70,000, and were all French and Roman Catholic. Ontario was an unbroken wilderness.

The new masters were soon confronted by the question, Shall the conquered province be Anglicized? The answer in the negative was given by the American War of Independence. For the Americans called upon the Canadians to join them, and the latter, French though they were, and defeated, were true to Britain and rejected American advances. So the French inhabitants were secured in their religion and laws, and that part of the Dominion has remained permanently French and Roman Catholic.

Another result of the war was the coming to Canada, from the United States, of a large body of settlers known as United Empire Loyalists. Against the majority of their fellow citizens they had sided with the king. Now, driven from their homes by the vengeance of the victors, they sought a place of refuge in British territory. And thus the frontier settlements of the province of On-