

have sprung from observation of human duplicity and selfish, empty religious pretensions. Nothing can ever pluck that Christian character out of my eye-balls. People may disparage professed Christians. But, I answer, did you know J. K., or any one else like him? So we can do something to hold up the heart of hope in others, helping them to believe in the worth of life and the reality of piety, a cheering stimulus when they greet us on the way to the day's work, and a reassurance when they return at night jaded and vexed with the sore sight of human life.

Even good Christian men and women, when we come close to them, are found to have their foibles and flaws that are apt to disenchant us, and daunt our faith. "But we see Jesus." We can still believe in him. And, however men fail us, we feel that his is the life demanded of us, and their defects can never release us from the high calling of God in Christ.

We ourselves may be our sorest disappointment, when our old frailties return upon us and send us back into despondency. "But we see Jesus." His everlasting love is the home and refuge of our thoughts and hopes; and, though not all our frailties are subdued, he is in us and with us protesting against every defect, and so the potency and promise of final victory.

We see much in society and the world that shocks our faith in human nature and present-day civilization. "But we see Jesus" in the Christian conscience, and, when the Christian conscience condemns any evil, it is doomed under sentence of death, and ere long is bound to go.

From every point of the compass of human experience, from every latitude of the soul's history, we may "see Jesus," stronger than the strong, and so may take courage.

Presbyterian College, Montreal

The Living Bread

Matthew Arnold once met a preacher whose work lay in the slums of old London, and asked him how he did. "Bravely," he said, "for I of late have been much cheered with thoughts of Christ, the Living Bread." That is the unfailing source of cheer for every Christian worker.

***That Class of Boys**

By W. Randolph Burgess

II. HOW TO WIN THEM FOR CHRIST

Winning boys for Christ is more than bringing boys to a decision for Christ. Winning the boy for Christ is the process of building the whole boy into the Christlikeness. It begins with babyhood and continues until old age. It is never complete. It is helping the boy to be a happy, useful member of home, school, the "bunch" and the church. It is helping him to use all the powers of mind and body for true citizenship in the kingdom of God. Home, school, and church are all co-workers in this privilege.

Bringing boys to a decision for Christ is a part of this larger task. This great decision must be followed by daily decisions leading to definite daily service and the growth of Christlike character. All who try to serve the king of kings are like knights searching for the Holy Grail. We lead with us on our search our boys. We show them the trodden ways and the paths over rocky cliffs. We train them to fight as good soldiers. Then comes a day when we can no longer lead, when each must make his own search. We can only point and say: "There is the way; there wilt thou find the Grail." If we have been good leaders, if we point the way truly,—then will the boy take up the search as his own. There comes a time in the life of every boy when he must thenceforth decide what his search shall be. That time will test all that has gone before. It will show of what sort the training has been.

Naturalness is the first principle for securing decisions. They should be a logical development of what has gone before. A second principle may be called concreteness. A boy's definitions are in terms of activities, and that boy's decision will mean most which is linked in his mind with some very definite things to do. "Jim, if you are going to try to follow Christ, what difference do you think it ought to make in the things you do?" Questions such as this will pave the way for discussions on playing a clean game on the basketball floor, or helping more in the social

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