

What Shall we do With the Boys?

By John V. Farwell.

This is the supreme question of every good mother's head and heart in the education of her children whose worse half, as a rule, does not trouble himself with such questions any too much. He is too busy making haste to be rich in Jewish shokels instead of boys. He may have forgotten the curriculum of his own mother's training with the help of a sturdy farmer who always had something for him to do, even while he was learning the multiplication table, in more ways than one. He does not imagine that his boy most of whose education has been in the line of expending his "governor's" money and his own time in learning how not to do things, can be anything but a man with such a father and such luxurious surroundings, which usually invite only waste of character along with waste of money and time. Is not this the explanation why some rich men's sons are ciphers in the arithmetic of life with no integers in front of them to indicate power and influence upon society and in the circles of business, church and state? Honest work, beginning with boys, is more of a factor in making men than the most of us are aware. No one, as an employee, can have any respect for himself, unless his conscience is clear as to having rendered value received for every dollar paid him, with a surplus to his credit of spent energy in making himself indispensable to his employer. This is surely what will make him a partner in the business in hand when the opportunity occurs. Every large business center furnishes numerous examples of this kind to emphasize the value of utility to others as the most conspicuous service to one's self, and every college in existence has turned out world reformers and business kings as the result of hard work over the rudiments as well as the cap-stone of philosophy, literature and political economy, as well as putting them in practice as men, while from the same environments we can count scores who with equal chances and perhaps with more natural talents have succumbed to the deadly poison of indolent and dissolute habits which usually follow each other, to become nonentities if not absolute encumbrances to society.

Yes, the boy that sweeps the floor the best will be the man that will always have his name at the head of the firm in due time, and the boys that never get their lessons out of their chum's memorandum books, will be the men who become presidents of the colleges, the railroads and the banks. Men trust them for the reason that they have never cheated themselves in the great game of life, where they assumed and bore responsibilities in which, as in the brute creation, the survival of the fittest is the law of God as well as of men. Nay, it is more the law of God with intellect and morals than in the brute creation, as by this law it has been decreed that man shall live "by the sweat of his brow," and "not by bread alone, but by obedience to every word of God," spoken not only in the law of Moses but also in the evolution of the stars and of men, and of the world we live in, writ large, so that there is no excuse for not reading correctly and governing ourselves accordingly. Given the boys who have been taught that time and the opportunity to work and personal responsibility in their use is their capital in trade, and we have the prophecy of the men who will be honored in every calling of life.

As Professor Drummond has said, "Love is the greatest thing in the world." Nay, it is the greatest thing in heaven, for God on his throne so loved this world as to give a child whose "name (character)" was called Wonderful, Counsellor, the Mighty God, the

everlasting Father and the Prince of Peace." He was, as a man a hard worker in his father's carpenter shop before he spoke love and life into the civilization of this nineteenth century, in voices that from Rome to the present have had no equal, which under their sunshine has produced more men to emphasize human progress in every walk of life in the last seventy years, than in all the time since Adam began human history. Paul was a debtor to all classes of men, in that his work was changed by "the seed of the woman" from a persecutor into the writing of that love not on tables of stone but in human hearts, making them "living epistles" of its power over men. To work this miraculous change in that history, which is yet to culminate in the kingdom of God, not as Professor Herron and his followers are prophesying, in bloody revolutions of force, but in first transforming character into the image that Christ left in Paul and all his successors in the work of love.

I had a dream last night which will illustrate the necessity of changing the down-grade of their influence upon the masses into an up-grade. I dreamed of being invited to a meeting of so-called Christian teachers to hear a higher critic. He stood on a platform before a half finished pulpit desk made of hard burnt bricks. He directed some of his co-workers to complete it, and I saw them with hammer and chisel trying to shape other hard burnt bricks for the ornamental finish, and they broke them into all sorts of shapes other than what was wanted, until in utter disgust the audience (except his own followers) left the church, the teacher refusing to proceed until the hard brick furniture (man-made creeds) that was to support his weighty manuscript, was complete. Curiosity led me to ask for the heads of his unspoken discourse, which were, "Did the whale swallow Jonah? And if not, why not?"

Just then a graduate of a theological seminary took the platform and began a terrific tirade against all churches (except the one he was serving), and declared that they were only Christian in name, and that they were breeding a social revolution of the masses of which the French Revolution was only a small prototype. I said to myself he must be one of Professor Herron's apostles, and then was suddenly awakened by a dynamite bomb exploded in my bedchamber as the beginning of that revolution, and was much relieved to find that all this was only a dream. Offering a solemn prayer of thanksgiving, I read the thirteenth chapter of Paul's first letter to the Corinthians and then a chapter in Prof. Drummond's life, and learned there that one of these American Christians "only in name" took a course of study in Edinburgh, and became acquainted with an infidel whom he admired so much for his talents, that when his course was ended, he decided to remain there until his friend became a Christian. He stayed a year and got his man, who became a medical missionary, same as some of Paul's converts. Drummond himself after writing "Natural Law in the Spiritual World," was called a heretic—or a "Christian only in name"—same as Paul was, by better men than any of these critics of American churches, yet I have heard him preach the gospel of love to the nobility in the Duke of Westminster's Concert Hall on a Sunday afternoon, and in the night to an audience of cab-drivers and highway and hedge denizens, on the streets, and found him also getting his men in almost every service to come to Christ and not to man made creeds, cathedrals, phylacteries and impracticable socialistic theories for salvation, doing it by the power of personal contact and personal persuasion, with solid truth as Jesus taught it. The day for heresy trials is now past (may we not hope) and the day for the honest con-

victions of such men to be held sacred is come, to give them a little time to bring men to Jesus for transformation of character, instead of sending them to an illusion, or to ornamental hard brick pulpits (or creeds), with men in them for teachers who have faith in nothing but their own wisdom, which can claim only a real illusion (or delusion) for its basis.

I give it up, while at the same time I am perfectly certain that they will never in the battle for freedom take any "letters to Garcia" and that their inquisitorial attack on the churches of Jesus Christ will only emphasize their real relations to the power of evil, against which the church of Christ was organized at a time when his physical crucifixion was but the antitype of some present work among the masses to defeat its purposes by such teachers as see no hand of God in present day civilization, but only the hydra-headed serpents of Eden deceiving and being deceived. They represent Saul on his way to Damascus to put Christ's disciples in prison, to stop their work of bringing men to Jesus for moral renovation, instead of to the high priests of forms and ceremony and a temple service which only meant sales to the people of doves for sacrifices at a profit, wholly mercenary, all of which was done away in Christ, who paid tribute to Caesar's government which crucified him, and still he bade his disciples to "be subject to the powers that be" as "ordained of God."

We can realize the wisdom of this injunction when we remember that all governments since and before then have been, as a rule, as good as the people who were governed, and that the present governments of Great Britain and the United States are the direct evolution of the teachings of Christ to men.

If our Christian schools and churches are not the real basis of their world-wide power for good, we may be sure that the aggregation of such elements as Professor Herron and his admirers wish to have melted into government for the purpose of undermining them, would only invite another flood—not of water but of blood to destroy the race. Yet the rainbow promise of God in Christ still encircles the earth, and the Union Jack and the Stars and Stripes are holding its fast colors in their own, and will continue to do so, until God in his providence shall in his own good time again make an Eden of our earth through "the seed of the woman."

West Australian Presbyterianism will complete its twentieth year of existence next month, and it is proposed to celebrate the event by a "Twentieth Year Funt." Efforts will be made to induce each member to contribute a coin for each year of the Church's existence.

Dr. William Patrick, of Dundee, hopes the time will come when no unqualified person will be allowed to teach in the Sunday School. Under the present system ministers are required to go hat in hand to young men and women whom they knew, perhaps, to be unqualified to undertake the functions of teachers.

"Some people keep their religion as they do their umbrellas, for stormy weather, and hope to have it within easy reach if a dangerous sickness overtakes them."—Theodore L. Cuyler, D.D.

Believers differ in physical powers, in mental attainments and in spiritual graces, but beneath these inequalities there is a sameness. All are sinners saved by grace.

The influential and honored men, in Church and State, are not those who dream idle dreams, but those who take active part in living issues.