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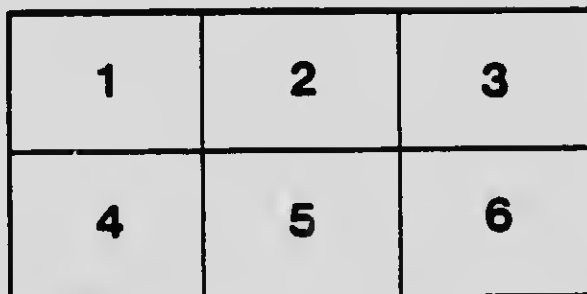
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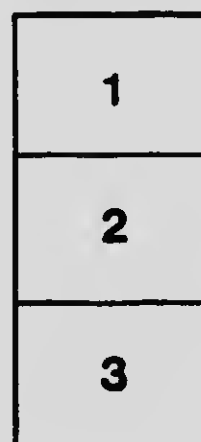
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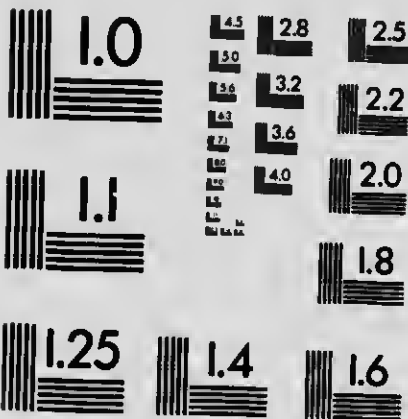
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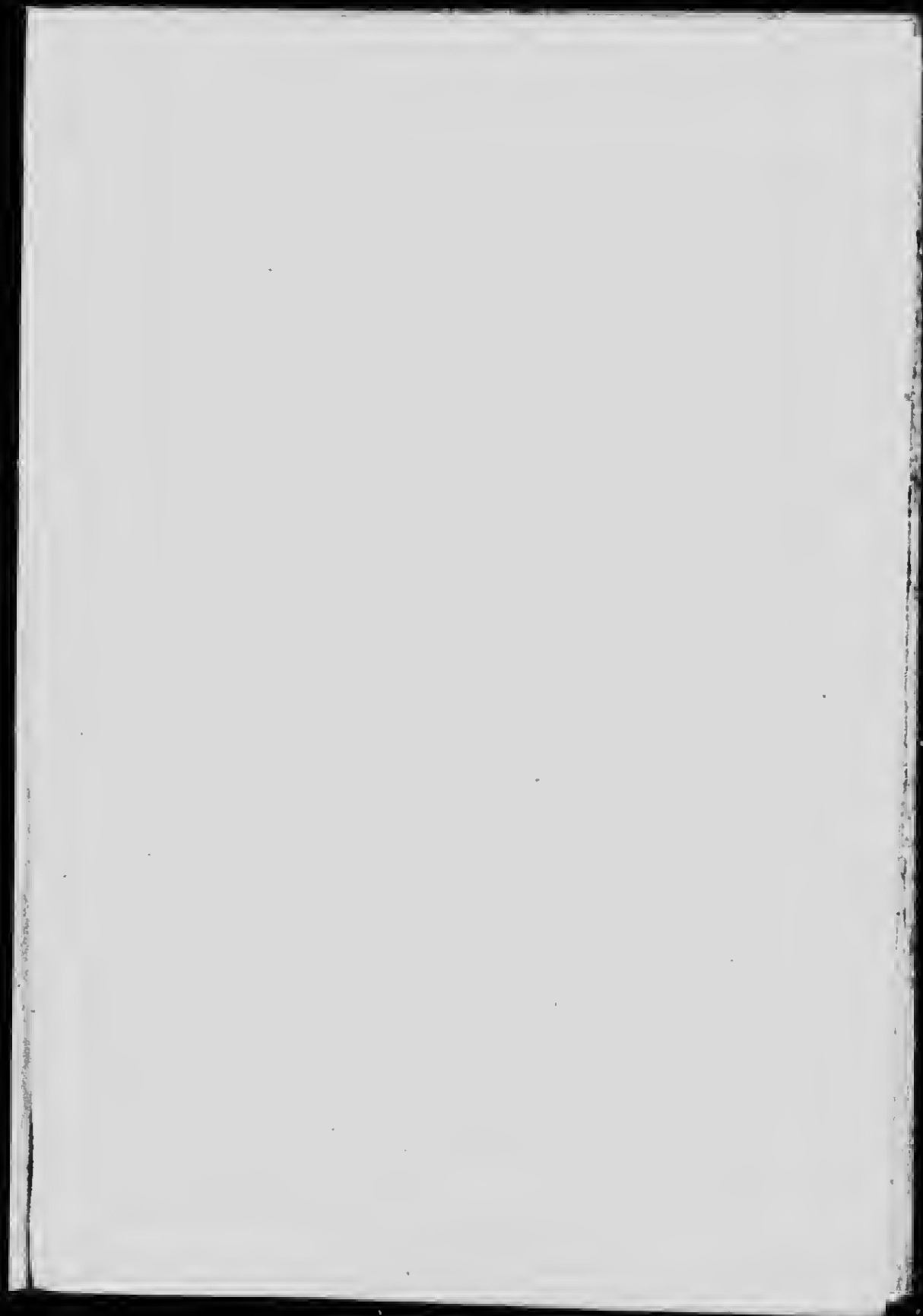
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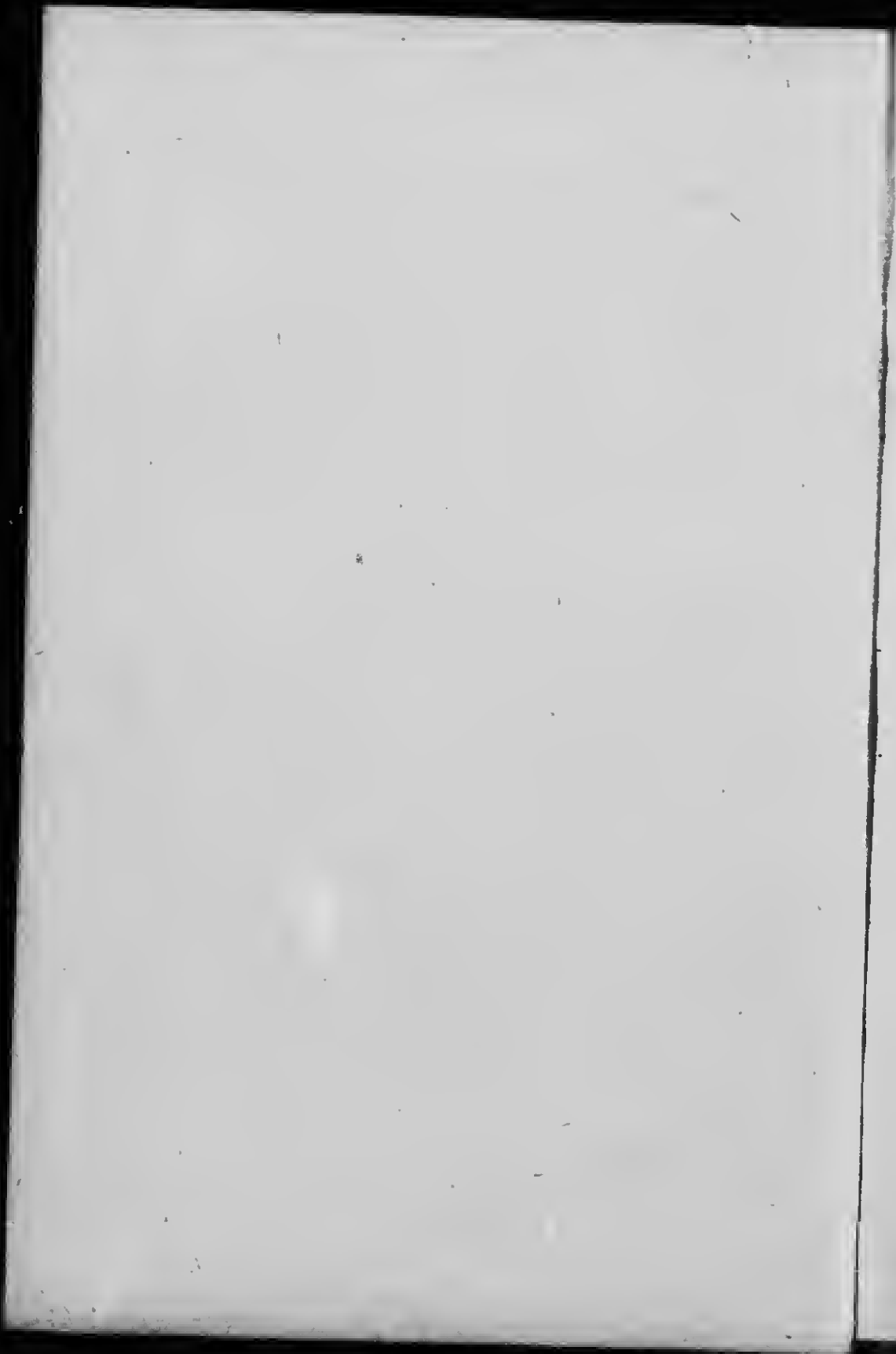


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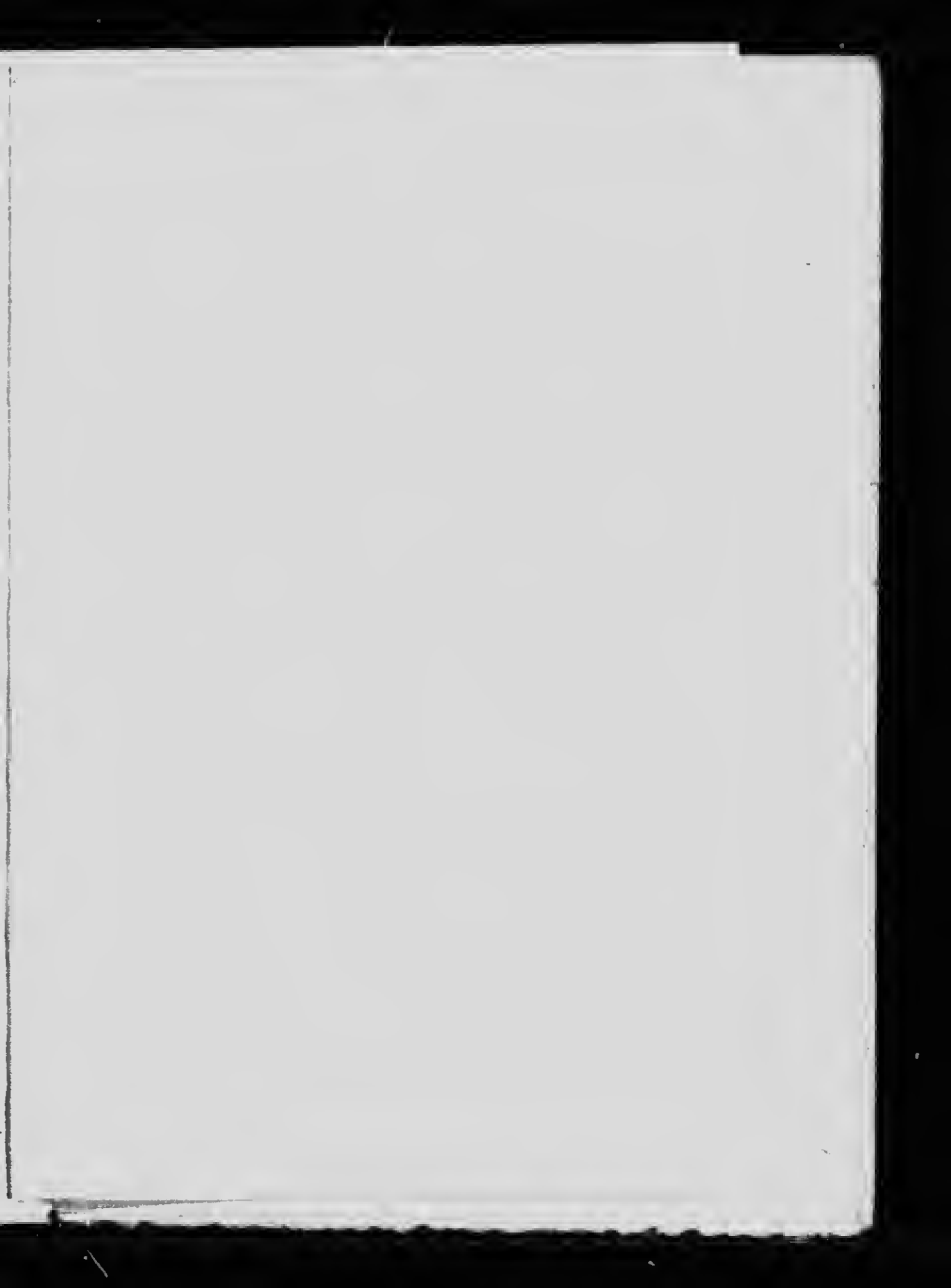














EBERT M. MURPHY





EBERT M. MURPHY





# *The Man Paul*

A BRIEF STUDY OF THE  
LIFE OF THE APOSTLE  
TO THE GENTILES

ALSO  
A COLLECTION OF LETTERS  
ESSAYS AND PAPERS

BY  
EBERT M. MURPHY

WITH INTRODUCTION  
BY REV. J. H. TURNBULL, M. A.

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MEMOIR, QUOTATIONS  
ETC.

OTTAWA:  
1913



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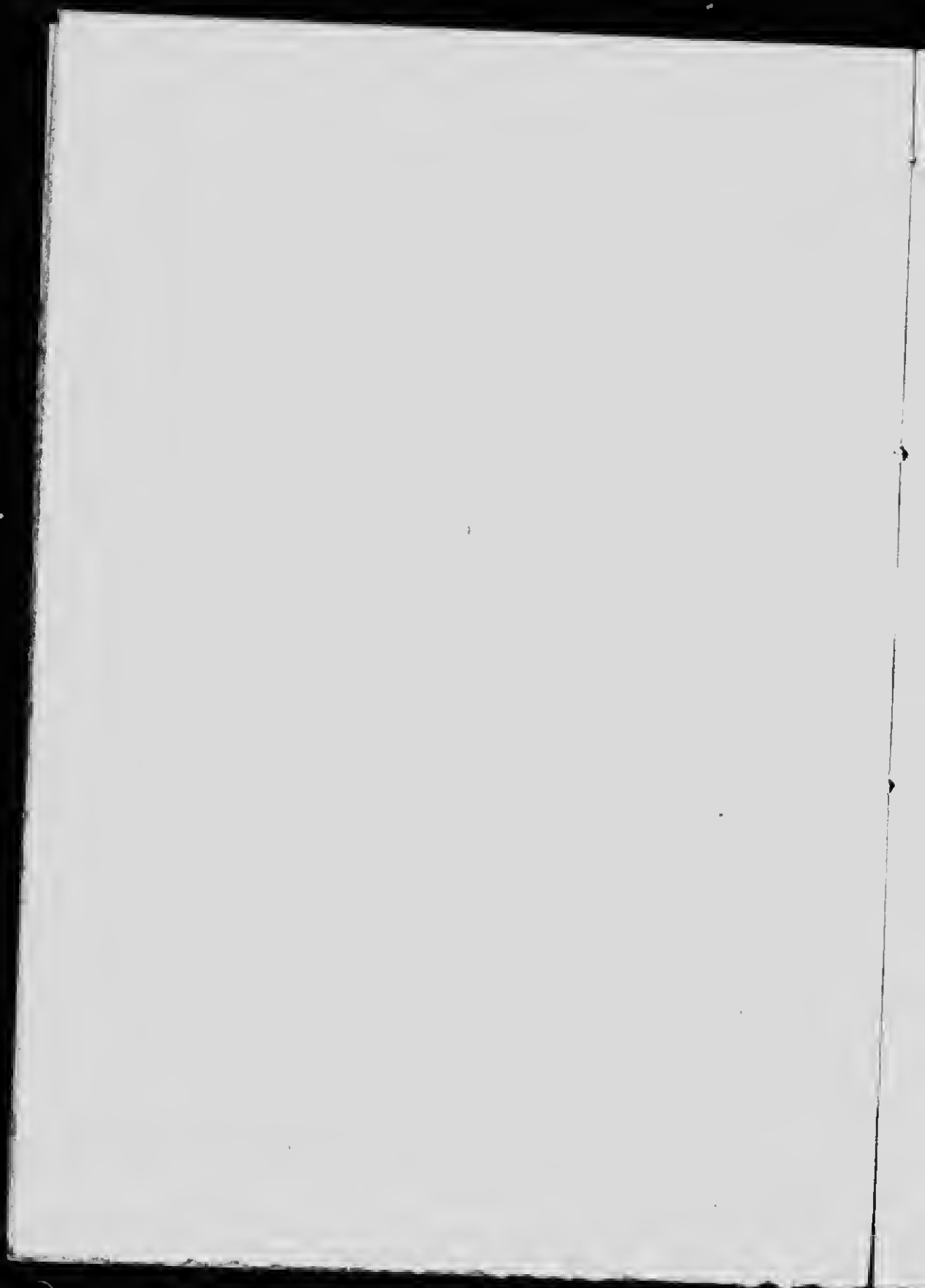


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## PREFACE

Originally intended for circulation privately among friends, the principal papers contained in the present volume have been added to until it now contains practically all that their late author left in literary form. To this has been prefixed a compendium of his letters and a memoir or sketch of his life, with an introduction by his friend and mentor, Rev. J. H. Turnbull, M.A. For the interest so freely shown in this effort to perpetuate his memory, whereby the publication of this larger edition is made feasible, grateful acknowledgment is made by

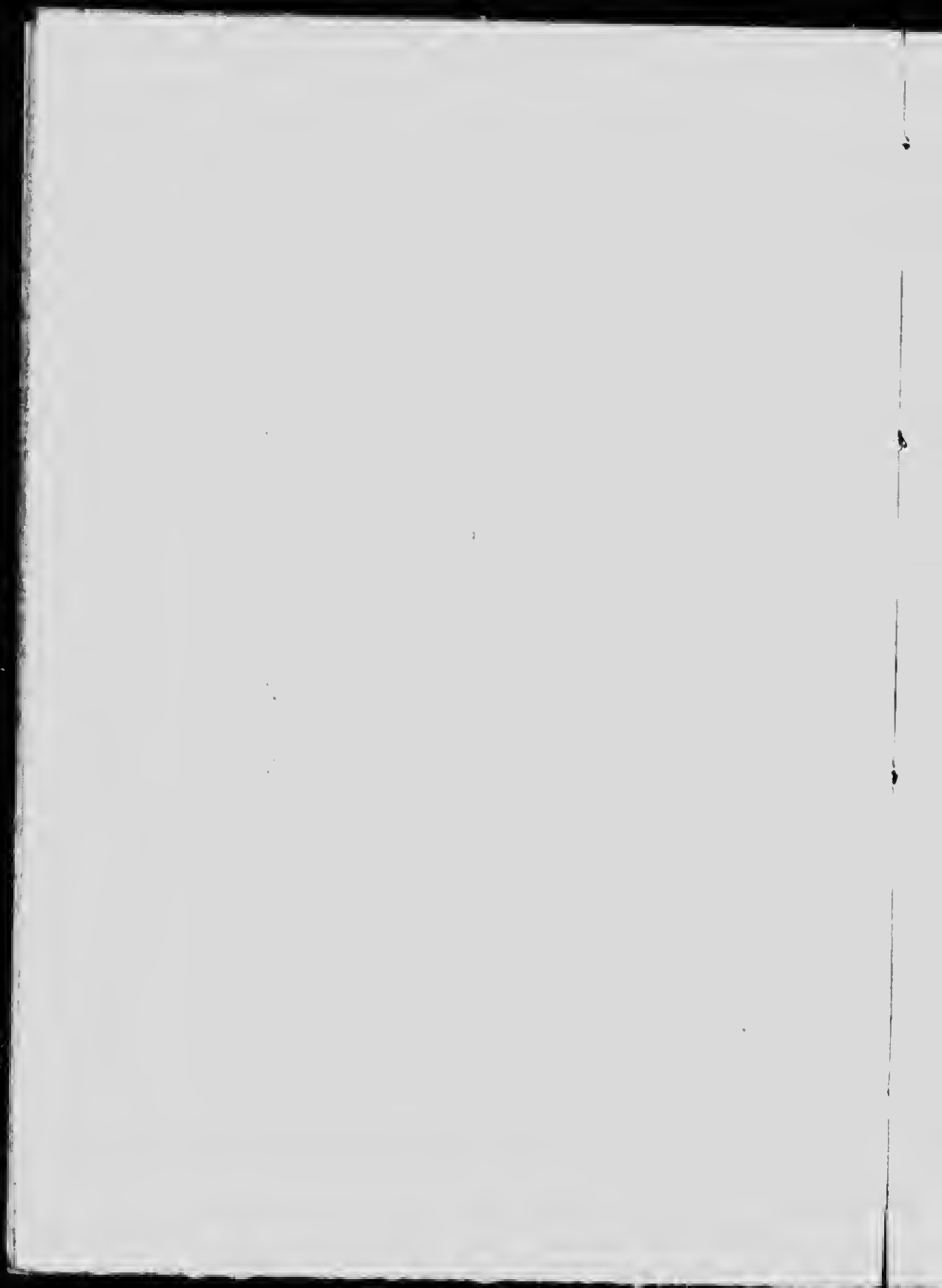
HIS FATHER



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## INTRODUCTION

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The subject of the Memoir which follows, the author of the various papers contained in this little volume, was so well known to me, and so highly regarded by me, that I readily consented to write these few words of introduction.

Ebert Murphy was a young man widely known in the Church of which I have now been minister for several years, and throughout the city. He was everywhere esteemed as a youth of pious disposition, deeply concerned about religious things; one of the most devoted and active young people of the Church, and one who in the Y.M.C.A. and in other religious institutions took a leading part.

Not only had he the spiritual inclinations which we have noted, but an intellectual equipment of a high order. He was a careful, thoughtful reader of books, and a keen observer of men and things. Though from the close of his school days he was employed in occupations which demanded a full day's labour, he always contrived to find time for the improvement of his mind, and his friends were often surprised at the accuracy of his knowledge even of out-of-the-way things. He read serious books. On one of the last occasions I talked with him he had just completed Darwin's great book on "The Origin of Species," and was most enthusiastic about it.

He was at this time in very poor health but had manfully struggled on with his reading. It took him about a month, he said, to master the first ten pages of it, but after that he had been able to follow the argument without serious difficulty. One was often constrained to regret that he had not had, because of his physical handicap, a fair chance to employ to advantage his splendid natural ability.

But perhaps the highest test of a man is his behaviour under such difficulties and disadvantages as bore upon him. He was early marked as a victim by the great White Plague. Indeed, so sudden and serious was the onset of the disease that more than eight years before his death his case was pronounced hopeless, but with splendid fortitude he met the terrible foe. A brief stay in a sanitarium indicated the nature of the treatment he required, and after his return home, with rigorous self-discipline he held himself to the trying routine. Early in the progress of the trouble his hearing became seriously affected, and henceforth he was shut out from a great deal that had given him keen delight. Yet he bore up against all his discouragements. There was no complaint nor fault-finding. With whatever strength or resources remained, he struggled on, making the best of his narrowing opportunities.

Perhaps it may seem that his life-purpose was largely defeated, but if life is to be measured by

struggle and effort, he lived immeasurably beyond his years. "It is required in stewards that a man be found faithful." Measured by that highest test he did not fail.

"But all the world's coarse thumb  
And fingers failed to plumb,  
So passed in making of the main account;  
All instincts immature,  
All purposes unsure,  
That weighed not as his work, yet swelled the man's  
amount;  
Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language and escaped:  
All I could never be,  
All men ignored in me,  
This I was worth to God."

We shall treasure his memory not merely for what he was, but for the promise that was in him, and with Browning again will venture to believe:

"There shall never be one lost good: what was shall live  
as before;  
The evil is null, is naught, is silence implying sound;  
What was good, shall be good, with for evil, so much  
good more;  
On earth the broken arcs; in heaven a perfect round."

J. H. TURNBULL,  
Bank Street Church.

Ottawa, March, 1913.



To be honest, to be kind—to earn a little and to spend a little less; to make, upon the whole, a family happier for his presence; to renounce when that shall be necessary and not be embittered; to keep a few friends, but these without capitulation—above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy. He has an ambitious soul who would ask more; he has a hopeful spirit who would look in such an enterprise to be successful. There is indeed one element in human destiny that not blindness itself can controvert: whatever else we are intended to do, we are not intended to succeed; failure is the fate allotted. It is so in every art and study; it is so, above all, in the continent art of living well. Here is a pleasant thought for the year's end or for the end of life. Only self-deception will be satisfied, and there need be no despair for the despairer.—ROBERT LOUIS STEVENSON, in "*A Christmas Sermon*."

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If it were left to my choice, I should have no objection to go over the same life from its beginning to the end; requesting only the advantage authors have of correcting in a second edition the faults of the first. . . . But as this repetition is not to be expected, that which resembles most living one's life over again, seems to be to recall all the circumstances of it and to render this remembrance more durable, to record them in writing.—BENJAMIN FRANKLIN, *Autobiography*.

## MEMOIR OF EBERT M. MURPHY

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In the brief span of twenty-eight years and two and a half months the subject of this memoir lived his life. Ebert Milne Murphy was born on the 17th day of August, 1884, in the City of Ottawa, Ontario, and died the 4th day of December, 1912, at Calgary, Alberta.

He was the only son of Mr. and Mrs. J. A. Murphy, who, with their daughter Ethel, are still residents of Ottawa. A younger sister, Viola, died at Westboro, where the family resided in summer, July 11th, 1908.

He was baptized in due course and was admitted a member of Bank Street Presbyterian Church on the 3rd day of March, 1901.

When seven years old Ebert entered the kindergarten class in Elgin Street public school and was shortly after transferred to Arlington Avenue school (since named Glashan). There, under various teachers, among whom were Miss C. Allen, Mr. J. S. McEwen, and Mr. Thorne, he made very creditable progress in his studies, excelling in history and literature, and passing the Entrance examination in June, 1898, which entitled him to enter upon a collegiate course. This, however, he decided not to do, having an inclination to learn a trade or follow a business career,

Beside the teachers referred to there were those of the Sabbath school, faithful souls, both mentally and spiritually equipped for highest service, whose patient endeavour, in class work and through personal suggestion, conferred upon him lasting benefits of priceless worth. Their gifts were not bestowed in vain, as his abundant labours along these special lines testify.

To his mother belongs the credit of having provided for his musical education teachers who inspired him with a zeal for practice so necessary to perfect performance, and under whose tuition he acquired a pleasing touch on the piano and a very good musical training. By this means, he was enabled in after years to fulfil very acceptably the duties of pianist at the sessions of the Sunday afternoon Bible class in connection with the Young Men's Christian Association, then under the leadership of Mr. T. D. Patton.

Having evinced a desire to learn watchmaking, he was given an opportunity, but, after a short experience, owing to a change in the management of the business where he was engaged, he withdrew.

It was about this time that printing was seriously considered by him as an occupation; and results have proven it well suited to his ability, though not indeed conducive to his health. He was made an apprentice in the office of the Rolla L. Crain Company in the Fall of 1899, fulfilling his term and becoming a journey-

man printer in January, 1905. He was the first to be taught to operate the monotype machine in the City of Ottawa, and gave early promise of great proficiency. He was a quick and effective compositor, with an eye trained to neat and artistic execution, and a record for punctuality. It was partly due to the thoroughness of this training and workmanship that the well-earned compliment was frequently paid him by leaders in Y.M.C.A. and other active service, "If I can get Ebert to undertake a thing, I know it will be well and promptly done."

But while engaged in learning his trade, he did not neglect his opportunities to develop his literary tastes, becoming an omnivorous reader, opening up correspondences here and there whereto he contributed lengthy epistles, and writing frequent papers and essays, some of which are preserved, and some he destroyed.

He had found time during his evenings to attempt a shorthand and also a business course, the former of which he never perfected, but the latter eventually proved very helpful to him. Though never robust, he was possessed of a fine-grained, closely-knit constitution, which along the lines of its mental development was as singularly free from defect or deterrent factors as on its physical side it was filled with distress and checkered by disappointments. For certainly his body was driven to perform at times too severely, his devotion to what he recognized

as duty requiring constant restraint. In games of sport he did not excel, but always took the liveliest interest in amateur athletic contests. When in health, there were few important regattas, baseball, lacrosse or hockey matches that he did not attend. He was strongly opposed to professionalizing these sports.

Ebert was early in life confronted by "the mystery of godliness," which St. Paul defines as "Christ in you the hope of glory." To be indwelt by the Spirit of Christ meant the exclusion of much else that more worldly ambitions sanction. He therefore sought his chief companionships among those of like devotion to the Master, whose aims were similar to his own. He joyed to be united with these in real service to God, which is the service of humanity. He did not hesitate, when the occasion arose, to draw back some from the perilous verge of dishonor, and point them to the path of safety; linked with kindred spirits, he engaged in a lively chase after others who were sailing in light pleasure craft above the Niagara of a broken purpose, lured by the gaudy lights of cheap theatres to seek recreation in the ways that go down to destruction; and the band of rescuers were oftentimes successful, and more than one survivor lives to tell the tale.

To belong to Christ is to be shunned of the world. There were those, however, whose aversion was alleged to be due to fear of contact

with a tubercular suspect (for Ebert, before he was twenty-one, had passed ten weeks in a sanitarium, and that for incurables—to which reference will later be made). There were yet others who realized that to be long in the company of Ebert and his associates was inimical to their selfish interests, as visions of high emprise in the service of the Master dawned upon them, and the little band of Christian workers grew by the accession of more than one comrade thus smitten with a zeal for souls; and who shall say that the fire which, in fulfilment of His promise, Christ cast upon the earth, thus rekindled in the hearts of these boys, has died out, or ever shall die out?

Youth is the time of ideals, when voices from the distance speak; and to these ardent lovers of truth the call of the Master, "Come, and I will make you fishers of men," sounded more clear than any other call. The gospel of the Kingdom has been preached, and may again and yet again be proclaimed with power, in many fields both home and foreign, by those who took part, while youths in Ottawa, in many a well-fought battle for the right, with Ebert in their midst. To him was denied the measure of success that attended the efforts of others; the ambition of his life to train for secretarial work in the Young Men's Christian Association he was destined never to achieve. The moral mould was set, the mental outlook clear, the faith in God abundant;

there remained the ambition to attempt great things, to maintain high purposes, to "cast aside every weight," and to run—not always with patience, at first—the race that was set before him. And right here, as in the lives of many was the great difficulty met, the problem of subjecting the physical to the metaphysical and yet retaining the efficiency of the physical without loss or depreciation. He had to harness and control these ambitions, lest they, like fiery steeds, should wear out the energies of the flesh, which has only the Infinite to rely on. But Desire too is infinite, inasmuch as it transcends material force and calls for an exercise of strength and activity far beyond the powers and position accorded to the physical and real, springing, moreover, like the flowers when winter is passed, through the clogs and cerements of the tomb, into a new and wonderful reality which will not die though all things else should fail which erstwhile fed it. Of such a hope were the early Christians possessed, who counted not their own lives dear to them, but gladly laid them down as the seed grain is cast into the earth by the sower who looks for a bountiful harvest: and their hope was not disappointed: because these which follow after them live, they shall live also.

It is only in the light of such considerations as these, that we can approach the sadder and more sombre aspect of this young life's story, which to all appearance, as far as the outward

man is concerned, ended in disaster and disease and death. As an infant, the life of the subject of this sketch seemed more than once to hold by a slender thread; and as he grew up he was subject to most of the troubles that affect young children, including vaccination. He had also the misfortune to be bitten by a dog during a very hot spell in the summer of 1897, but recovered from the injury through careful attention and nursing. Measles and whooping cough were followed by a catarrhal affection which he struggled in vain to be rid of, even adopting for a long period the no-breakfast theory recommended by certain faddists, and which proved detrimental to the general health of the growing boy. The changing climate proved sufficiently severe at times, without these specially trying and detritious circumstances, and ere he had reached his twentieth year an ominous cough clung to him. On the advice of the family physician, who did not deem his condition at all serious, he began a course of treatment, and in the summer of 1904 took a period of rest at Marshall's Bay, from which he returned to work greatly invigorated. The following winter, however, being constrained to work till a late hour several nights a week for the purpose of completing his tuition on the monotype keyboard, he succumbed to the strain, and reluctantly consented, on the advice of a specialist in pulmonary



diseases, to undergo the regular treatment prescribed in such cases.

This imposed immediate rest, and the necessity of sleeping with window wide open, sometimes in temperatures  $17^{\circ}$  below zero, and even lower. As no special covering for the head was used, ear troubles ensued, and from this resulted deafness, which later became permanent.

Removal to a sanitarium being recommended, a third medical authority was called in, who advised in a whisper to "Get him away as soon as possible!" Gravenhurst was thought of, but the physician in charge reported adversely to his going there, as his condition was "too far advanced," adding that he might be accepted at Weston. Now Weston was a place for incurables! And Ebert was just out of his 'tcens! But to Weston he went, reaching the institution there on Saturday morning, March 18th, having been entertained at the home of a friend in Toronto over night.

The day passed, and Sunday and Monday followed, without any attention having been paid to the new-comer's case, excepting certain arrangements for his nightly accommodation and a few directions as to his meals, delivered by the head nurse. There was nothing in the surroundings that appealed to his youthful sense of the fitness of things, no provision for treatment apparent that could inspire him with hope. For he had laid hold of every bit of information which

he believed might aid him in his search for health, and knew somewhat of his needs. So he lost no time in writing home, describing the situation as he saw it. His parents received the letter Tuesday morning, replying at 1 p.m. by telegram, which was handed to him next morning at 9.30, as he was leaving the resident physician's office. That official had been himself laid up with la grippe, and had just resumed his duties. The telegram contained four words, "Come home at once." He showed this to the doctor, explaining its cause, and repeating the gist of his letter home. Then the doctor explained; the whole matter of his future attendance was discussed freely, with the result that he elected to stay; and in the days and weeks which ensued the experience gained and the general treatment followed were such as to approve the wisdom of the decision, were it not for one circumstance. When his increasing dulness of hearing became the subject of remark, the physician in charge recommended treatment by a specialist in Toronto; to whom he went one day, returning with the drums of both ears pierced. This insured a permanent though not total deafness, which it was sought in vain to relieve.

After ten weeks, he returned to his home, having enjoyed a visit to Toronto and Niagara Falls. He had gained in weight, and during the summer of 1905 and winter following, by strict adherence to sanitarium practices, he continued

to hold his own. For a period, in 1906, he was engaged by his old employers as traveller in Eastern Ontario, visiting most of the important towns east of Peterboro, introducing their loose leaf business systems. In 1907, he accepted the position of secretary to the Britannia Boating Club, the responsibilities of which office he very creditably discharged during three seasons.

In March, 1910, believing himself sufficiently recovered in health to resume work at his trade, he obtained employment as monotype operator in the office of the Capital Press. No untoward circumstance attended this rather doubtful expedient, and he remained steadily at work until July, 1911, when, after an exceedingly hot term followed suddenly by cooler temperature, he was laid low by an attack of pneumonia. For a time his condition was serious, but slowly he regained strength, and a year's careful nursing put him on his feet.

It was then he entertained the idea, which before he had always combated, of seeking relief for his trouble in the dry climate of western Canada. Calgary had frequently been suggested to him in the earlier stages of his illness; and to Calgary he now determined to go. This determination he communicated to his friends in August, and they, hoping against hope, yet seeing his evident improvement and the joy of anticipation born of the belief that the change would greatly benefit his condition, refrained from

opposing his intent. Preparations for his journey were completed early in September. He bade his friends farewell, and on the 17th took the afternoon train for Winnipeg, with Calgary as his ultimate destination. How he reached there, and his experiences, up to the day preceding his death on the 4th December, are best related in his letters which follow.

We will say of the works he has left us, which are brief as was his life, that he has written much that is commendable and approved more that is excellent. Of the really beautiful things in the great literatures of the world, much has been traced to primary sources far in the distant past. Even the greatest names are freely associated with this wonderful echo literature, and it is held by critics to be evidence of the highest genius to have succeeded in recasting in new moulds the products of the ancient fires, or in resetting the gems that deck the draperies of the older forms of Thought. In a lower sense, and to a lesser degree, throughout the writings which we have been considering, will be found this characteristic principle in operation. Our author was too sensitive to the fine distinctions which constitute literary excellence to be satisfied with any inchoate expression of his own ideas, and too conscientious, whenever he found a thought better expressed by another, not to give full credit wherever due. His manner is studious

and critical, rather than bold and self-assertive; yet pleasing withal, and practical, and not devoid of humour.

To solve the mental equation which holds in place the equilibrium of the Universe one must be ready to sacrifice something--probably the easiest victim will be finite common sense. The historian Hume attempts, in a sentence which would cover about four pages of the present volume, to enlighten us as to the process of reasoning by which Mary, Queen of Scots, reached a certain conclusion at a crisis in her life. But when we have read it, what do we know for a certainty of the hundred and one incidents which must have escaped the records, and yet may have had a controlling power in influencing her actions and her thought? To read the human consciousness aright is a task for Omniscience. The idea of Pure Reason, considered either as primal Cause or final Arbiter, is but a fiction of the philosopher, which may become true only when all things else are pure. Volcanic eruptions and Titanic disasters make sport of Pure Reason; they have it in derision. Reason is not a thing to be worshipped; rather is it like the flaming sword which bars man from Eden and points the way to Earth: the brighter its light and the keener its edge the more hopeless it renders the possibility of man's return. Only Love can surmount the obstacle which it pre-

sents: and when did Love swear allegiance to Reason, consent to be ruled by it, and place her cause in its keeping? God is Love, and Love it is that rules the Universe. If God be not a God of Love, then is it hard to account for this Universe and the sum of things!

We will not be surprised to find then, in reviewing the life of the subject of this sketch, that he, like so many who have preceded him and many more who shall come after, actually transcended the bounds of Pure Reason and found beyond the parapet a paradise of Pure Love. We condemn the poor reasoning, but we commend the victorious love. Without its sacred sanction there is little hope in reason and no reasonable hope in the world. Therefore we rejoice with those who do rejoice in its possession and who are possessed by it in turn. We are confident of this one thing, that life is made better by love, even the love that a man hath for a woman, the woman for the man. And whether on earth love finds its full fruition, or whether for the present that be denied, death intervening; yet this is true,

"Where there is Faith there is Love,  
Where there is Love there is Peace,  
Where there is Peace there is God,  
And where there is God there is no need."

And Love's two sisters, Faith and Hope,  
shall guard the portal where Love has entered

in and keep in perfect peace the heart that cherished Love.

The last of his letters, and the saddest of them all, reveals the terrible struggle he had had for life and intimates his determination to start for home on the day after the morrow. It was never signed nor sealed, but was found lying beside its envelope, ready for mailing. The morrow came, but ere its sun had set his spirit had outsped the course of time and entered on eternity. During the afternoon, he had taken suddenly worse, and asked the housekeeper to 'phone for his friend, Charlie Kenney, who came as speedily as possible to his aid. A doctor had been called, but did not arrive in time to render any assistance. His friend worked with him as best he could, using stimulants and applying friction in the region of the heart; but life fluttered out. The Rev. Mr. Sycamore, a clergyman whom Mr. Kenney summoned, was present also during his last moments. The body was returned to Ottawa, Mr. Kenney accompanying it, and was interred beside the grave of his sister Viola, in Bellevue Cemetery, Aylmer Road, on Thursday, December 12th.

"THESE TO HIS MEMORY"

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With tears, with tears and heartache, we remember  
The joy that once we had,  
When, in the bright days of that last September,  
Thy laughter made us glad.

Forgotten then the pain thy life had shrouded,  
The burden thou didst bear,  
The illness and distress thy life beclouded,  
Inviting dull despair.

Then every glittering star of hope seemed guiding  
Toward the golden West;  
We bade thee farewell, and in faith abiding,  
We feared, yet hoped the best.

Still, all our steps are of the Lord appointed;  
He knows the way He takes:  
Thy broken spirit He with balm anointed:  
'Tis now our heart that breaks.

The pain is past, ere now the notes of healing  
Have fall'n upon thine ears,  
The song triumphant, Jesus' power revealing  
Throughout the heavenly spheres.

For over on yon hill thou'rt sweetly sleeping,  
Beyond the reach of cold;  
We leave thee safe, forever in His keeping,  
Whose love grows never old.

J. A. M.



# LETTERS

## TO HIS HOME

New Balmoral Hotel,  
Calgary, Alta., Sunday, Sept. 22, 1912.

Dear Father, Mother and Sister:—

Here we are at Calgary! Arrived last evening at 6:30 only a few minutes behind schedule, which is worthy of mention in connection with a journey of 900 miles—the distance from Winnipeg. The Y.M.C.A. building is located near the railway station, and I had no difficulty in finding it; in fact, had located it before train had stopped. At the Association, I got addresses of several boarding or rooming houses, as there is no accommodation available in Y.M.C.A. building, and there is not likely to be for me for a long time, as there are about forty applications on a waiting list. Went to three of the addresses on my list, without success; and, as it was then nine o'clock, and I was very tired from carrying my bag around, I came to this hotel, where I shall stay until I get a boarding house. At the first place where I sought a room, there was sickness which made it inconvenient for them to take a boarder; at the second place, I was offered a single bed in a double room to be shared with another young man. Not for mine! At the third place, the landlady was not at home. Shall resume the unpleasant search to-morrow. Am certainly disappointed in not getting located at the Y.M.C.A., but we shall have to make the best of the situation.

There is so much that you may want to know about my journey, that I do not know how to write about. Description of scenery and places on the route, and stories of incidents shall have to be deferred until another time, if you want them. As to the effect upon me of the railway journey, I can say that I came through it very well. After the first day, and I had got accustomed to the car and

other conditions, I was quite comfortable and got considerable pleasure out of the trip.

The strain of last evening has left me tired and weak to-day, but rest will soon remedy that. I had to stop on the street frequently last evening and rest from the weight of my bag, and I had been in town just an hour when I stopped on a corner for that purpose. As I straightened up after putting down the bag, I noticed how easily I was breathing, and felt a peculiar lightness and buoyancy in the air. Perhaps you will say that I imagined this, or that it was a common 'lightness of the head,' due to weakness. I do not mean to attach any definite importance to the incident; it would seem absurd to expect to notice such natural phenomena so soon. (Upon reflection, I see that it is not so absurd, but perhaps a most natural experience.) At any rate, I can say that I was not looking for anything of the kind; had not given the matter a thought. I cannot say that I have noticed this quality of the air in the same way since the few minutes referred to, but I believe that if I had strained myself at home as I did last night, I should have suffered more distress. What is reported in the East about the peculiar qualities of the air of the West seems likely to be verified in my experience. It is raining a heavy drizzle to-day, so I may not get out. Shall be content to rest and recuperate. It is now noon, and tobacco smokers have already driven me from one place to another. Shall now have to retire to my room, as they are after me again.

At Winnipeg I got to the Y.M.C.A. by street car without difficulty. Mr. Patton was preparing for a board meeting, and was very busy in general. He would not give me any satisfaction about getting a room, but invited me to accompany him and a Montreal gentleman in a visit to the new Association building, and also to have supper with Mrs. Patton and him. I went out and had lunch, secured my berth for the second stage of my journey, and had a limited view of the busy centre of the city.

Later, we made the visit to the new Y.M.C.A. building, and also to the Selkirk Ave. branch, from the roof of which building we had a splendid panoramic view of the city. Inspecting these buildings involved a lot of climbing and was fatiguing, but I stood it all right. Was graciously received by Mrs. Patton, and they offered me a room. Had a good bath, and slept soundly all night. The weather was wet and disagreeable next day; took a car-ride through one residential portion of the city. If you want to know my impressions of Winnipeg, I shall have to give them some other time. Mr. and Mrs. P. suggested that I prolong my stay in Winnipeg, but my arrangements were made, and I did not want to further impose upon them, particularly because Mr. Patton was so busy. After twenty-four hours' in Winnipeg, I left there on Friday, a little behind time, at 2.35, Mr. P. kindly accompanying me to the station. The Cornwall lacrosse team had a tourist car on the train, on their way to the coast to play for the Minto Cup. I passed through Regina at midnight, so did not see Garnet; I was awake and looked out, but could see little of the town.

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#### TO HIS SISTER

Calgary, Alta., Sept. 24, 1912.

Dear Ethel:—

Yesterday I resumed the search for a room, and soon exhausted the list obtained at the Association, without satisfaction. However, at one of these places I was directed to a near-by locality where rooming-houses would be found indicated by advertising cards in the windows, and at one of these places I found what should be comfortable and satisfactory quarters. Not so much to inform you of my experiences as to acquaint you with the conditions

which seem to prevail here, I will try to outline the results of my enquiries.

I visited about a dozen places, about half of which were listed by the Association; the others I found by cards in windows or by direction from other landladies. At two or more of the places, no accommodation was available. At a couple of others I was offered handsome rooms at \$20.00 a month. At most of the other places I was offered a bed in a room with others. One of these rooms is about the same size as your room at 412. It contains a double or three-quarters bed, a camp couch and a dresser; also a large clothes closet. The couch is rented to one man, and I was offered the bed for \$2.00 a week—the landlady reserving the privilege of renting space in the bed to another man, in which event there would be three sharing the room. I hate even to be associated with such a suggestion, and only mention it to show you what some people will tolerate. One woman offered me a 'bed and room' for \$7.00 a month, but the room is so small I would have had to take off my boots to get into it.

The room I have secured is in a house in a brick terrace of six or seven houses. The address is 1117 Third St. East. The locality appears to be congenial and of all the places I inspected this room is the best in its class, although I shall have to pay a little more than I had expected to pay. The lady (I use that word advisedly) has only recently moved into the house and it is not yet fully furnished or in order. She offered me a splendid front room at \$20.00, the decorations, furnishings, lighting and ventilation of which were particularly inviting; it would make a good double room, with a congenial companion. My room will be ready for occupation to-morrow, and then I expect to be comfortably located. My room will be on the first floor—that is, up one flight of stairs—and close to the toilet room. In the same terrace, I was offered a front parlor bedroom on the ground floor. It is a large, bright room, containing a bed and a couch, the latter occupied

by a commercial telegrapher who was well-recommended to me. The rent is \$28.00, which would be equally divided between the two occupants. This would also make an ideal double room for two friends. At another place I was taken up under the roof, above the eaves, and shown a fair room on the second floor, at the same rate as I am to pay. These experiences will give you an idea of the local situation.

In this search for a room, I have seen a considerable portion of the city, and am now fairly familiar with the business centre, although I have not yet visited any of the printing offices. Some other time I will describe the street plan of Calgary and try to tell my impressions. It will be enough to say for the present that the streets are very busy—the traffic of all kinds, and particularly automobile and pedestrian, is remarkable. The weather is better to-day, although there has been a cool east wind for a time.

Mr. Patton provided me with a letter of introduction to Mr. Ballantyne, the local Association general secretary, who received me kindly and has offered assistance, &c. I find him as genial and attractive in manner and personality as he was reported to be.

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#### TO HIS MOTHER

1117 Third Street East,  
Calgary, Alta., Oct. 4, 1912.

Dear Mother:—

I have been comfortably located in my room for over a week, and find it quite convenient and attractive. The landlady is evidently a clean and particular housekeeper, and my room is carefully attended to every day. The bathroom is constantly supplied with hot water, and is

kept clean and sanitary. The place is located about five blocks from where I dine; about the same distance from the Y.M.C.A. building; six blocks from the main business street; and eight or ten blocks from where I shall seek employment.

Your information in regard to Percy Menzies is interesting. It is very gratifying to his friends to know that he is making such a favorable impression and doing such effective work.

A few days after my arrival, I received a note from Alex., in which he said he would try to get up to see me at the end of the week; also said he had intended welcoming me upon arrival, but business had prevented him. Have not yet seen him, but shall be glad to have a visit from him. These proposals of his are graceful courtesies, the kindness of which is not lost upon me.

To judge by Father's letter, you are having perhaps a little less pleasant weather than we have been having. Since last Sunday the days have been bright and warm, and the evenings mild and pleasant; the nights are cold, I believe. It is turning colder now, although the bright sunshine will temper the chill. The wind here seems to circulate a fine black dust; the streets are dusty when there is wind, although they seem to be well sprinkled. I should not say that the dust is worse here than in Ottawa, for the wind often stirs up an awful mess in Ottawa, as you know.

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## TO HIS FATHER

1117 Third Street East,  
Calgary, Alta., Oct. 11, 1912.

My dear Father:—

During the past few days I have been busy looking for work, and have delayed writing to you in the expectation of having definite results to report. Those expectations have to be carried over into next week, but as you are doubtless already anticipating a letter from me, I shall try to put what news I have in this, and also take occasion to answer Ethel's letter of the seventh instant, which was received this evening. I had not been at the house, since I left it this morning, until I returned this evening, so that the letter may have been delivered this morning; but that accounts for only part of the delay. The fact of the matter is that the local post-office building, in both size and equipment, is entirely inadequate to handle the volume of business. The building is always crowded, and the prevailing conditions no doubt affect deliveries. I mention this as a general explanation, to apply in case you should attempt to check up deliveries. The Y.M.C.A. has a box at the post-office, and may secure prompter deliveries thereby, but their method of handling newspapers is inconvenient and irregular. En passant, this city needs a new Y.M.C.A. building, as well as a new post-office.

To dispose of the subject mentioned at the beginning, I may say that Mr. Ballantyne, of the Association, almost took the matter out of my hands for a few days. In the meantime, I presented my letter to Mr. Tryon, of the News Telegram, who received me kindly, but could not give me employment. I informed Mr. Ballantyne of this result, but later he gave me a letter to C. A. Hayden, secretary-treasurer, and news editor of the same publication; results were no better. Hayden I remembered as a former sporting editor of the Ottawa Citizen, and as full-

back of the old Rough Riders. He kindly sent me to the publisher of the Standard, an illustrated weekly, but there was no opening. Have plans for further enquiries, prospects not being nearly exhausted, but will await further developments and results before discussing them. I understand that the "priority law" is strictly enforced in Calgary offices.

Since I wrote the explanation about my meals, I have changed to another restaurant. The polished oak tables, uncovered, seat six; the centre-piece is a bouquet of artificial roses. In addition to about ten of these tables, there is a large three-sided lunch-counter. From the appearance of the place and its evident popularity, I had thought it was expensive; but a practical test revealed the truth. The system of charges is the same as at the Balmoral, but the food and service are very much better. There is better variety of food and it is excellently cooked. No need here for disguising poor cooking under a mass of spices. Even the apple sauce is a treat; as good as any I ever ate. At the other place, it might have been made from potato parings; nutmeg, cinnamon and lemon juice smothered most natural flavours. There is an incentive to eat amid these surroundings, and we shall try to do it justice. Attractive girl waiters are employed here, and, incidentally, I may say that three or four of them are among the best looking women I have seen in the city. Most of the women and girls whom I have seen on the streets, while respectable and generally well clothed, have hard, strained expressions; even the women of leisure have such features. I have long thought that the parade of feminine beauty to be seen on Ottawa's main streets on any bright afternoon would be hard to beat, and I still think so. I venture to say that more beautiful girls, pretty, if you prefer the expression, can be seen on Sparks street on any fair day than could be seen in all the towns west of the Great Lakes! I may not have seen Winnipeg to advantage,



but upon what I observed there and what I see here, I base my statement. Incidentally, the men predominate easily on the streets of Calgary; because so many are idle, I suppose. Might also say that the display of clothes is much inferior on the streets of Calgary, particularly among the women, although the window displays of both men's and women's clothing are equal to any seen in Ottawa; and prices are practically the same, so far as I can see.

Much of the above paragraph is of little importance, but it makes bulk and you may find it of interest. As it is now time to retire, will close this off with a few good wishes. First to Father: That he may now be free from his cold, and enjoying his vacation. We continue to have characteristic Canadian autumn weather; hope you enjoy the same. Have already extended an expression of interest in Ethel's intentions, and again hope that she gets through. Hope Mother keeps better and enjoys leisure and frequent visits with friends.

With love and kind regards from

EBERT.

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TO HIS MOTHER

1117 Third Street East,  
Calgary, Alta., Oct. 18, 1912.

Dear Mother:—

I suppose you will be glad to get moved back to town, as you seem to be having disagreeable weather. Out here the weather of the past two weeks has been like summer, clear, bright and warm. There was snow last evening and during the night, and some of it is still lying around, but the atmosphere, while damp, was not cold, and to-day's sunshine is cleaning things up and raising the temperature.

Without further delay, I want to thank you, Mother, for the enclosure you sent with your last letter (Oct. 11). It was generous of you, and I appreciate it. Such

financial assistance I have not yet been in need of, and I hope I shall not need to cash your note, although, as things are going at present, the future is not as bright as we would like to have it. I have tried to avoid worry of all kinds, and particularly in regard to money matters, as worry never yet accomplished anything good. Having my return passage to Ottawa provided for, if I found myself getting short of money, and unable to get work, I think I should pack up and start home. I know I should be less anxiety there, and perhaps less expense. However, we are not adopting such arrangements, as will be shown later on. I just mention these ideas to show you that I am not altogether shiftless and given to drifting. I try to plan for emergencies, and try to see some part of the road ahead.

(Am writing this at the Y.M.C.A. It is now noon, and my appetite is fairly good.)

Since writing my last letter to you, I have continued the search for work, but without satisfaction. The receipt of Father's letter, with information about Mat. Esdale, caused me to delay a day in anticipation of receiving a letter from the latter; not getting that letter, but provided with a letter of introduction from Mr. Ballantyne, I made application for work with the Herald-Western Co., and was offered a few days' work in the composing room, but after a half-day's work I had to quit. My inclination is to omit details, and, in fact, to give you the most favourable impression possible; but I suppose I might as well tell the facts and inform you of the true situation. I went to work at noon and was given two different tasks during the half-day, both of which were easy; but I tired quickly, and at the end of the day was weaker and more fatigued than it is safe for me to be. For the first time in my career, under such circumstances, I decided to quit. It is humiliating and unpleasant to have to acknowledge this, but perhaps I show more wisdom in this action than I have in the past, when I have persisted in trying to "fight it out." I realize that it is foolish for me, to attempt the same exertion as

men in normal health, and it is in recognition of this that I have been trying to secure employment as a proofreader. In this connection I have been much encouraged and assisted by Mr. Ballantyne, who seems to understand the situation perhaps too well, as I have not been making appeals to people's sympathy or looking for "special consideration." I have confidence that I could succeed as a proofreader. It was not the confinement or the close application of attention which weakened me yesterday, but the strain of standing on my feet for so long, and doing the necessary lifting and stretching. I seem to have exhausted the present possibilities of securing work as a proofreader; but I am not in despair. A few days may change the situation, and as a final resource, I have my return ticket to Ottawa! Let us hope I don't have to use it!

Having given such a clear statement of my circumstances in the last paragraph, perhaps I should go further and reveal some of the earlier features of my experience since arrival. Now that I am feeling well—although not strong—and there is no longer need for anxiety about my condition, there is no good reason why I should not tell you about the severe cold which I developed, immediately after arrival here. It really commenced on the train, after leaving Winnipeg, and the exertion and fatigue of the first few hours after arrival—of which I have already told you—aggravated and increased the trouble. I commenced to doctor the case promptly, but it took me two weeks to break it up. For over half of that time the cold was confined to my head; then symptoms of bronchitis indicated themselves, but in a few days I succeeded in checking and remedying that stage, and in the third week I began to recover. Mercifully, I suffered little or no pain and did not need to plaster. Used iodine with good results. By means of hot baths and quinine I broke up incipient fevers, and a couple of Nyal's preparations helped to remedy other indications and tone up the system. I shall not go into details about the distress I suffered. It was a hard fight,

but I won it. You will understand that I was not confined to bed, nor to my room. Had no inclination to indulge in either "frivolities." So long as I could go and come as I liked and take my time about it I was not very uncomfortable, except from local symptoms. Oh, I had a merry time; great experience! It is surprising what the human constitution can endure. Seems to me that I have come through enough strain and distress to kill several men. The spark of life must be strong in me.

You will not find this an encouraging or cheerful letter unless you view my present position in the light of the first few weeks, and realize what recuperative powers I have shown. You must not be anxious about me, because I am feeling quite well, when I do not need to force myself, and am gaining every day now.

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### TO HIS MOTHER

1117 Third Street East,  
Calgary, Alta., October 29, 1912.

My dear Mother:—

There are no new developments to report, but I suppose about the time you receive this you will be expecting a letter from me.

Since my last letter to you, I have been indulging in some social pleasures. Remembering that my friend Charlie Kenney was located in this district, I investigated and found that he is right here in Calgary (as manager of the Alberta and British Columbia business of the McCormick Manufacturing Co., biscuits, etc.). I looked him up and was invited to visit at his home on Sunday afternoon. Upon presenting myself there, I found he had engaged an automobile to take a visitor around the city, and I was invited to make one of the party. There were six of us, and a chauffeur, Charlie's wife being the only lady. We were out for a couple of hours, and went through the northern

suburbs of the city, obtaining a fair view, in dull light, of the Rocky Mountains toward the south-west. I think I told you of a Sunday morning walk, some weeks ago, to the southern part of the city, and having my first view of the mountains through the depressions in the hill formed by the valley of the Elbow river. The afternoon's outing revealed the extent to which the city is spread out, and the large areas which are available for occupation, although the main portion of the city is thickly settled. Real estate values are enormously high here; but I may discuss this some other time.

Returning to the Y.M.C.A. about six o'clock, after the ride, I was just in time to receive and accept an invitation to the Strangers' Tea. Had had previous invitations, but had not been in the humor to accept. The arrangements on this occasion were much similar to those followed by the Ottawa Association, even to the detail of canned peaches.

Sunday morning I attended service at Knox Church, but heard little; copy of service programme enclosed; also the programme I neglected to enclose in my last letter.

As you will see from another enclosure, the Y.M.C.A. held a Thanksgiving Day Dinner last evening, which I had the pleasure of attending. The banquet was well conducted and very enjoyable. Those speeches which I heard were not up to the standard of after-dinner remarks that we have heard at Ottawa. As you will be interested in the menu, I have translated the names of the items. Six or eight ladies served the banquet. There was considerable enthusiasm and fervor, and at the close a flashlight photo was taken. (Attendance about 80.)

The Edmonton football team played a game here yesterday, and their visit to the city gave me opportunity to renew relations with Shibley Cormack, who is a member of the team. He is studying law at Edmonton, and has another year to put in. Saw him twice yesterday and had three hours or more with him. I did not attend the game.

. . . . .

The Governor-General and his party visited Calgary a few days before I left Ottawa, and made the return journey by way of McLeod and Lethbridge, which are 100 miles south. Consequently, I did not see them. The remains of an arch which was erected in honor of the occasion of the Royal visit to Calgary were being removed when I arrived here, and strings of colored lights, erected at the same time, remain suspended over the principal streets. The city hall is elaborately outlined with white lights; this may be a permanent decoration. In connection with the Duke's visit, a cowboy competition was held here, and it is alleged that the four promoters divided \$50,000 as the proceeds of the week's affair. Another version of the matter is that two promoters divided \$25,000 between them. They talk in big figures out here; and silver circulates freer than copper in the East. I have not seen a copper cent since I left Ottawa. (I have a couple in a pocket, but I'm ashamed to look at them.) Knowing the tradition of the West, I have been careful not to expose myself in this connection, and I really cannot say what are the true conditions. I do believe, though, that copper is not circulated here. The local newspapers all sell for 5 cents, although they are sold to dealers and newsboys for 1 cent, I understand. For the half-day's work that I did I was entitled to not more than \$1.90, but I received full \$2.00. This, I take it, is a fair example of the attitude towards money out here. I find myself quite in harmony with it.

You will be glad to learn that I continue to feel that I am gaining in strength. My endurance is very limited, but I manage to get around very well, and if I continue to improve as I have, I shall soon be able to work at my trade, if I do not succeed in making other arrangements. Am glad to be able to say that my appetite is good, and I sleep very well. Shall have to get accustomed again to rising promptly in the morning and dressing hurriedly.

Sincerely,

EBERT

## TO HIS FATHER

1117 Third Street East,  
Calgary, Alta., November 10, 1912.

Dear Father:—

There is nothing new to report, but an acknowledgment of your letter is due. Having grown tired of crossing letters with you at home, and receiving replies to letters which from my view-point were out-of-date, I have not written to you for nearly two weeks, in order to allow for a readjustment of the situation. This result has been partly accomplished through Ethel's letter of the 3rd and 4th.

Professor Grigg's lecture must have been a great pleasure to you. I have read with particular enjoyment the reports and comments on the lectures in the *Citizen*. The reporter has not only been unrestrained in his praise, but unusually analytical and critical in his treatment of each lecture. The style of these reports is uncommon in the daily papers, and is a vast improvement on the usual style. I thought them more nearly worthy of and in harmony with their subjects than is generally the case. Not having heard the lecturer, but having learned a little about him in a particular sense, through these clever newspaper articles, I have a kindly feeling towards the reporter. Perhaps you have noticed the odd mistake that he made in the spelling of the name Emerson. Perhaps he was thinking of Emmerson of the Ottawa football team! But it was a queer mistake for an evidently cultured writer to make.

Thank you for the addresses that you give in your letter. Later on, I may make use of them. At present, I have no desire to make the acquaintance of more strangers.

I have also to thank you for your generous encouragement to remain here. I certainly hate to think of retreating after having come so far, and I am grateful for your assurances of the necessary support should I not be able to provide for myself. Every week should see improvement

in my capacity in this respect, and I hope soon to be able to relieve you of concern in that regard. All that I care to say about the climate is that the air is noticeably drier than in the East. The weather has been particularly pleasant. There has been a remarkable amount of sunshine, and the days have been generally bright and clear and mild. I am sure that the weather here has been milder than it is in the East at this season of the year, with much more sunshine and less wind. To-night there is fog. Friday night, snow fell, and again last night. Evidently, yesterday was the first day of winter out here, although the snow is not likely to last long. It is four or five inches in depth, and this afternoon I saw a cutter loaded with people evidently having their first sleigh-ride of the season. I wore my winter overcoat to-day, for the first time this season. The weather is colder, but not unpleasant. There is marked variety in the clothes seen on the streets of Calgary. In the same hour, under identical weather conditions, and often in close proximity, one may see men in furs of several kinds, and others in light summer suits, often without vests. These latter are usually men of rugged physique who seem to be quite comfortable and contented with their light attire, but some such cases are undoubtedly due to necessity. Besides these, of course, there are the inconspicuous, who follow the traditions of the seasons in their apparel, and thus add to the variety and contrasts.

Alex. Nicol came up to Calgary on business, Friday night, and I spent most of yesterday and part of to-day with him, also meeting some of his friends. He has just received another promotion, and is leaving Lethbridge for Moose Jaw.

The enclosed circular explains itself, (I helped to send these out) and the Knox Church Weekly Calendar contains an interesting statement of the Church's financial budget. (For the fourth time since my arrival the electric power has just been off, and the lights went out. The forced



darkness seemed to be general, except in the vicinity of the main street, where there is probably a special circuit. Frazzle ice bothers the local power houses, as at home.) I give these details of the weather because they convey the definite kind of information that I used to seek in vain. At least, I think they do.

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### TO HIS MOTHER

Calgary, Alta., November 12, 1912.

Dear Mother:—

I hope you are enjoying your holiday with Mrs. Box, and that you will return home feeling refreshed and strengthened. Remember me, please, to Mrs. Box; I hope that all the members of the family are well.

Yesterday I sent a letter home, which you will see presently, so I will not repeat its contents. I continue to feel better, and am still on the hunt for light work.

Winter commenced here on Saturday, although the weather is mild and pleasant. The snow will soon disappear, I am told. To my recollection this is the first day since I came out here that there has been no sunshine. The sky has been overcast with dull, leaden clouds all day, except for a band of dull white over the southern horizon. This I had pointed out to me as a "chinook arch." It is simply a break in the clouds caused by the famous "chinook wind," and it indicates that a warm wind is coming from the south which will drive back the clouds, increasing the arch, and expose the sun, whose beneficial rays, assisted by the warm breeze, will cause a rise in local temperature and produce milder weather. This occurrence is of little importance just now, but when this phenomenon occurs in below zero weather it must produce a most pronounced and agreeable effect. You may not understand this description, but Father will explain it to you.

This note will serve to show that I have you in remembrance, and let me take this opportunity to congratulate

you and Father upon celebrating another wedding anniversary. I thought of you several times during that day, in a special way, and you will pardon my omission of earlier mention of the matter, because of my unsettled circumstances. May you celebrate many more of these occasions with ever increasing prosperity.

You will observe that if I had decided to use the return portion of my railway ticket, I should have left Calgary yesterday or to-day. However, supported by the encouragement of you at home and of others, I shall remain here, and get to work as soon as I feel safe—and have a chance.

Cheerfully and hopefully,

EBERT.

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#### TO HIS FATHER

Calgary, Alta., December 3, 1912.

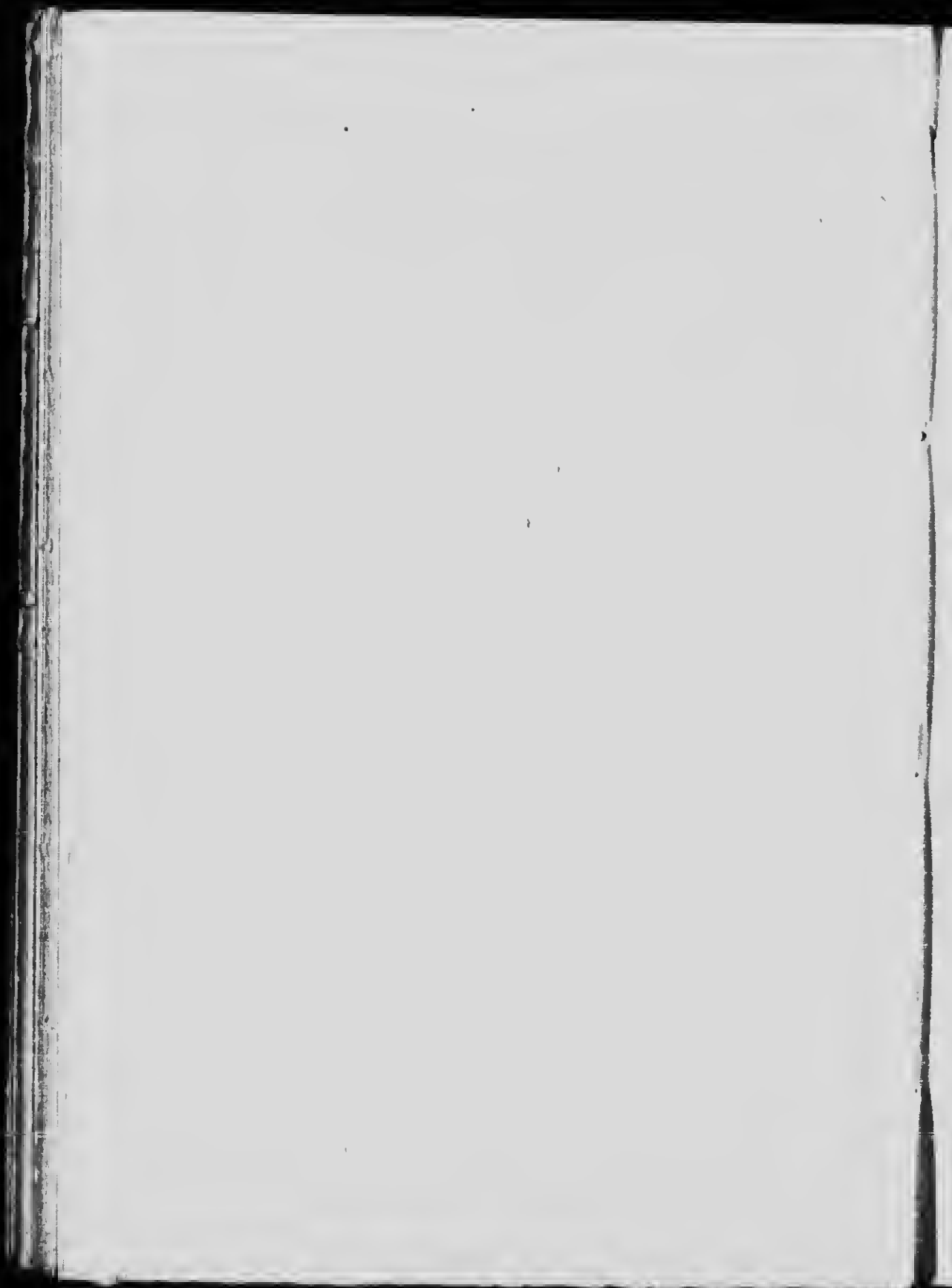
My dear Father:—

I am going home, Father. Now, don't be anxious. I can make the journey, alright, and I have the funds. There have been no untruths in my letters, but—well, I have not told the whole truth, for obvious reasons.

Don't think me a quitter, Father; God alone knows what I have suffered, and the fight I have put up. But I cannot keep up the struggle any longer. The hazard is too great, and wisdom advises, Get home among friends.

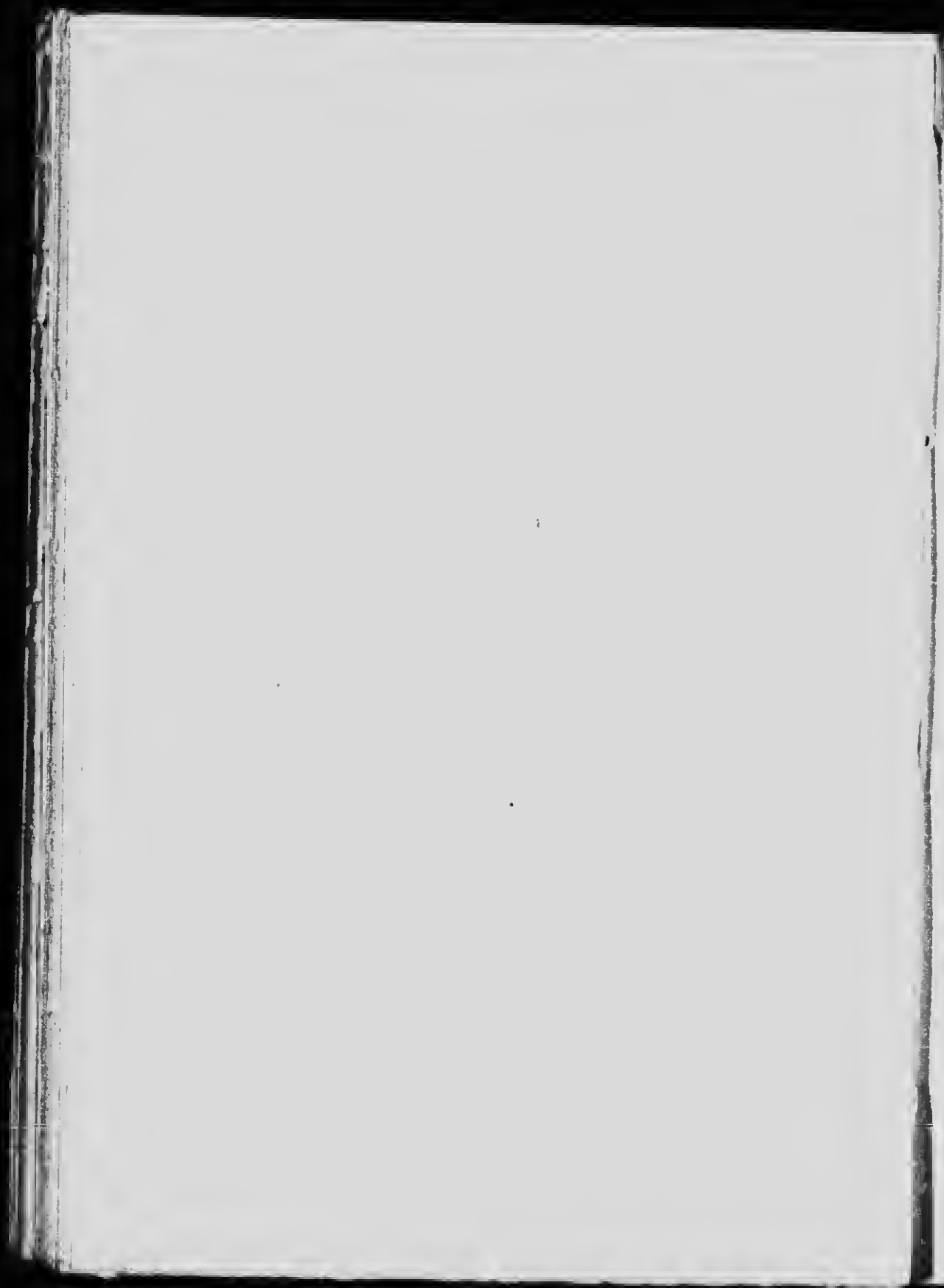
I am sending a card to the house, which will satisfy them for a few days—and trains are much delayed at this season; so don't alarm them.

I expect to leave here Thursday and reach Winnipeg on Friday, where I shall take the Eastern Express, and should reach Ottawa on Monday, the 9th, at 3.20 p.m.



*The* Man Paul

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# THE MAN PAUL

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## INTRODUCTORY

When we first consider the sources of information in regard to the Apostle Paul, we look to St. Luke's "Acts of the Apostles," and to those epistles which Paul wrote himself. These writings are the original sources of knowledge in regard to Paul's life and work; but the devotion and zeal of Christian students have supplemented these records with much valuable material which adds considerable to our information, and to the instruction which the life of Paul affords. We owe a great deal to the devoted scholarship of such Christian authors as Rev. W. J. Conybeare, and his associate, Howson, Dr. Farrar, Dr. Stalker, Ramsay, and others, who in turn were indebted to eminent German scholars.

Particularly in regard to Paul's early life do these writers contribute much interesting and instructive information. We will follow them while sketching the circumstances of Paul's early days, in order to show the influences which surrounded his boyhood and student life.

"Saul, who is also called Paul," was a "Hebrew of the Hebrews," both of his parents being Jews. His family were of the tribe of Benjamin, but we know very little about his parents and relatives. His mother is never men-

tioned; and when we have said that his father was a Pharisee and enjoyed the privileges of Roman citizenship, we have practically exhausted our information. One other member of the family is mentioned—a married sister of Paul, dwelling at Jerusalem, whose son warned Paul of a plot against his life.

It is safe to say that Paul was born in the first decade of the Christian era, probably two years after the birth of Jesus Christ, whose heroic champion and glorious apostle Paul of Tarsus was to become. It is generally agreed that Paul was born at Tarsus in Cilicia, although his family may have come originally from northern Galilee. How they came to make their home at Tarsus is not known. It is suggested that an early member of the family may have been carried into slavery, as often happened in the days of Roman aggression, and when emancipated may have established the beginnings of the home at Tarsus. Or, the family may have emigrated to Tarsus in the general dispersion and migration of the Jews which followed upon the Roman invasion of Palestine.

Tarsus was the famous capital of the Roman province of Cilicia, situated on the northern shore of the Mediterranean Sea, near the angle of what is now known as Asia Minor. Located twelve miles up the river Cydnus, Tarsus had a splendid harbor, equipped with costly marble wharves, and was the chief commercial centre

of the district, being the distributing point for the imports from other places, and the export centre for the lumber, grain, and other products of the locality. Important as a commercial and political centre, Tarsus was most famous as a city of Greek and education. The schools of Tarsus attracted students from the whole known world, and in all that pertained to philosophy and education under the Greek standard, Tarsus was even more illustrious than Alexandria and Athens. In ancient history, Tarsus is frequently mentioned, being associated with such names as Alexander, the Greek; Cicero, the Roman orator, who was the first governor of the province; Antony, the Roman triumvir; Cleopatra, of Egypt; and others.

Here Paul lived his boyhood; in the midst of this advanced Greek culture, with its attendant idolatry, immorality and superstition, he grew up to youth. In this typical heathen city he would hear Greek spoken as the common language, and become acquainted with the power of the Roman Empire through the soldiers and officials who controlled the district. He would see ships and sailors and traders and merchants of all nations, and learn something about the varieties of people who inhabited the world. In the market places and on the wharves he would observe the business methods which prevailed; and in all these experiences he would gain some knowledge of the activities of life and



the diversities of human character, and even in his childhood make some acquaintance with those various races, which in his manhood he was destined to influence.

Of the social position of Paul's family we can know very little. The apostle claimed to be a free-born Roman citizen, which indicates that his father and possibly his grandfather had enjoyed the same distinction of rank, but little can be inferred from this about the condition of the family, as this freedom was enjoyed by all classes of people. How this freedom was obtained by this family is not known. Residence in Tarsus did not confer it. It may have been obtained by purchase, or it may have been received as a reward for military or other services. Roman citizenship was, of course, hereditary and came to Paul as a birth-right. Because the Apostle learned a trade in his childhood, we cannot infer that the family was in poor circumstances for it was a custom of the Jews to have every boy taught a trade, one of the maxims of the rabbis being, "He that teacheth not his son a trade, doth the same as if he taught him to be a thief." On the other hand, we know that Paul was sent to Jerusalem to be educated for the office of the rabbi, which would seem to indicate that the family were at least in moderate circumstances, his father probably being a merchant. One of the staple industries of Cilicia was the manufacture of cloaks, rugs, tents and other articles

from the hair of mountain goats. It was one of the meanest and poorest of occupations, but circumstances made it a common industry in Tarsus, which may be the reason why Paul learned this particular trade. It is also possible that his father's business was connected with this industry.

Of the home life of the young Saul we may form a general idea from the fact that his father was a member of the Pharisees, the strictest sect of the Jews. The environment and influence of such a home would be strictly pious and orthodox according to the Jewish standard. At an early age Paul would be taught to memorize simpler passages of scripture, and when about six years old, he would commence to attend a school connected with the synagogue, where he would learn to read the Hebrew scriptures. Paul would be about thirteen years old when he was sent to Jerusalem to join the "school of the rabbis" and commence his education under Gamaliel, a famous "doctor of the law," noted for his liberal views and broad-minded humanity, for his candor and integrity, and his piety and zeal as a Pharisee. The only text-book allowed to be used in these schools was the "sacred book of the law and the prophets," prejudice prohibiting the use of any other. And when we consider that Paul was a student for fifteen or twenty years, during which time his almost constant study would be these sacred writings,

we begin to understand his profound knowledge of sacred scripture. "If we were briefly to specify three effects which the teaching and example of Gamaliel may be supposed to have produced on the mind of Paul, they would be: candour and honesty of judgment; a willingness to study and make use of Greek authors; and a keen and watchful enthusiasm for the Jewish law." These traits of character were strongly exemplified in Paul's life, and they would seem to point to the influence of the personality of his master.

Paul would be between twenty and thirty years of age when he finished his education, after which it is believed he returned to his home in Tarsus. During his absence from Jerusalem would occur the public ministry, death, resurrection and ascension of our Lord, and upon his return to Jerusalem Paul would find the early Christian Church attracting considerable attention.

You will remember that Paul became a conspicuous persecutor of the Christians, as a leading member of the Pharisees; and how he was converted and miraculously commissioned by Jesus Christ to be the "Apostle to the Gentiles." After an interval, more or less obscure, Paul took up active work at Antioch, and subsequently entered upon his renowned missionary enterprise, making three notable tours embracing Asia Minor, Macedonia, and the Grecian peninsula.

With remarkable earnestness and zeal, Paul went into the work of extending the knowledge of the Gospel and establishing the Kingdom of Christ. Commencing at Antioch, he went through the provinces of Asia Minor, and crossed over into Europe, in response to the memorable "Macedonian cry." With a rare enthusiasm and a courage that has never been surpassed, he preached the Word, "in season and out of season." He constantly pressed forward, ever widening his outlook and extending his field, and steadily advancing the Kingdom. His courage knew no fear and carried him through untold hardships and dangers. He crossed the plains, climbed the mountains, struggled through the wilderness, and braved the dangers of heathen cities, not only sacrificing personal comfort, but hazarding life itself: "In journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He seems to have allowed nothing to interfere with his purpose, and if his splendid spirit ever faltered, we know not of it. His heroic enthusiasm was equalled only, as it was inspired, by his passionate faith in Jesus Christ. By the power of his personality and the vigour of his faith he overcame the opposition, preju-

dice and indifference of vast numbers of the heathen, and by the force of his logic convinced many of his countrymen. Burdened with the care and responsibility of the constantly growing Christian organization, he never faltered, but continued to labour without restraint. Division and strife and controversy arose in the Church, threatening not only the security of his own position, but the stability of the Church and the fundamentals of Christian faith; but Paul was equal to every such emergency: when he could not be present in person to offer advice and instruction, or to reprove and rebuke disturbers, he exerted his influence through letters, which to-day are cherished among the richest treasures of literature.

Passing on to the end of the Apostle's third missionary journey, you will remember that Paul was the victim of a plot promoted by the Jewish Sanhedrin. Alarmed at the wonderful success of the Apostle's missionary labours, and the increasing strength of the Christian community, the rulers of the Jews sought Paul's life. He was rescued from a fanatical mob by Roman soldiers, and, seeing no chance for his life if delivered into the hands of his countrymen, Paul appealed his case unto Cæsar.

You will remember the remarkable incidents of the Apostle's subsequent voyage to Rome. The remainder of his life is veiled in much obscurity, but we know that he was tried and

acquitted before the imperial court at Rome. Subsequently, he resumed his missionary labours, revisiting the Churches of Macedonia and Asia Minor, and extending his field in other directions, including a journey to Spain.

Sacred scripture is silent in regard to the Apostle's last days, but from his epistles and from other reliable sources, we learn that he was again imprisoned at Rome, and involved in those afflictions and persecutions of Christians which make the reign of Nero notorius. An old man of nearly seventy years, after more than thirty years of remarkable Christian service, Paul died a martyr to Christian faith, in May or June, A.D. 68. "Thenceforth, among the glorious company of the Apostles, among the goodly fellowship of the Prophets, among the noble army of Martyrs, his name has stood pre-eminent. And wheresoever the Holy Church throughout all the world doth acknowledge God, there Paul of Tarsus is revered, as the great teacher of a universal redemption and a world-wide religion—the herald of Glad-tidings to all mankind."

In addition to those notable authors whom I have mentioned as contributing so much to our knowledge of the Apostle Paul, I wish to add the name of Robert E. Speer, who has given us a little book which is incomparable in its simple and unique analysis of the character of Paul, and I do not hesitate to quote from it freely.

In order to understand and appreciate the character and personality of Paul, it is necessary to be acquainted with the influences which surrounded and shaped his life. Perhaps the most potent of these influences was his religious training. "Paul grew up in the strictest sect of the Pharisees. His father and his father's fathers had been Pharisees, and notwithstanding their faults, the Pharisees furnished the best material available for religious leadership. They were the most upright and earnest section of the Jewish nation. They were the best men of the time. They had convictions. They believed in God. They cherished great hopes. Life was a real thing to them. Principles were possessions for which they were ready to live and die. Conscience was their law. All things had a moral significance, and men were meant to do their living unto God." This had been Paul's conscious principle of life from boyhood, and it was his training as a boy, we may believe, which gave him his deep and earnest conscience. His candor and honesty of judgment, his broad-minded spirit, and his patriotic enthusiasm may be attributed to the influence of his teacher, the famous Gamaliel; but the more vigorous forces of his nature are considered to have been due to other and earlier influences. "When the issue over Christianity came, Paul was for aggressive measures. There was no restraint to his vehemence. He 'made havoc of the Church,' 'perse-

cuted the Church and wasted it.' He was 'a blasphemer, a persecutor, and injurious.'" How can we account for such fury? It was not due to the influence of his teacher—Gamaliel refused to give his sanction to persecuting measures. What drove Paul to his vindictive enmity? He was as much at war with himself as he was with the Christians. That was his trouble. He had begun to see the hopelessness of legalism and Pharisaism, and to suspect the truth of the strange new doctrine which was forcing itself upon his mind and conscience. He had ceased to be sure of his Pharisaic principles. That was what led him to support himself in his own uncertainty by attacking the faith whose truth he had already begun to suspect. Paul was pre-eminently conscientious, but he failed to realize that to be conscientious is not always to be right. That so good a man as Saul the Pharisee was so terribly wrong, that such devoted men as the Pharisees should murder Christians, thinking that they thus served God, should make us all modest and self-distrustful. We may be dead sure we are right and turn out to be dead wrong.

Another circumstance which strongly influenced the development of Paul's character was his Roman citizenship. "His political rights had a large place in his thought. There is an unconcealed tone of pride in his manly words, 'I am free born.' Paul inherited Roman citizenship, but we can only speculate as to how his fathers



acquired this political privilege." Paul's citizenship profoundly influenced his character. It increased his sympathies and broadened his outlook. It shaped, also, "his whole thought about his mission and the character of the Church. He rose from his pride in his earthly citizenship to a nobler ideal of citizenship in a heavenly kingdom. His political education fitted him for wide views, for the vision of a kingdom of Christ greater and more glorious than the kingdom of Cæsar. It was with imperial conceptions that he embarked on his missionary career, and his Christian statesmanship was built on principles of world conquest."

But the interest of the world to-day is not in Saul, the Pharisee, or Saul, the Roman citizen, but in Paul, the Christian. "The fundamental fact of Paul's Christian life was his experience of Christ. He knew Christ, and his life was really sunk in Christ's life. Or to put it otherwise, Christ was in Paul. Make a list of his phrases, 'in Christ,' or 'Christ in,' and you will realize how Paul's Christian life was a deep mystical experience of Christ." To Paul, "the Christian religion was a supernatural power, a supernatural life. Christianity was not mere self-culture. It was not mere human pursuit of lofty ideals. It was not a battle in man's own strength against evil and for the conquest of the kingdom of Christ. It was a true fellowship with God in Christ. But though his Christian

experience and life were thus mystical and supernatural, they were not unreasonable, not incoherent, not incapable of clear and reasoned statement and explanation. As a Christian he used his mind and demanded that others should. The Gospel was in Paul's mind 'the power of God.' God came forth in it, offering Himself and His life to men. God was most familiar to Paul. He came of a race which believed in God. Its sacred Book began with the declaration, 'In the beginning God;' and the great history of his people taught the Apostle to the Gentiles of a God who is in the world with a heart towards His own, and power to guide and deliver." This was Paul's natural faith and one of the sources of his intense confidence, unquenchable, undiscourageable spirit and dominating perseverance.

Whatever may be said of Paul's acquaintance with other books, it is clear that he had a deep and intimate knowledge of the Hebrew Scriptures. His speeches recorded in the Book of Acts contain quotations from allusions to twenty-one books of the Old Testament. And his epistles teem with references to the Old Testament. There are said to be seventy-four quotations from the Old Testament in the epistle to the Romans alone.

Paul's recorded addresses, and all his epistles, reveal a constant attitude of reverent devotion to the sacred scriptures. His conversion did not involve any weakening of respect for Jewish

traditions and the sacred word, but gave a new significance and a deeper meaning to them, and made them more precious.

"Paul nowhere attempts to prove the existence of God. Those to whom he spoke and wrote believed in God. Paul's desire was to lead them into a personal knowledge and experience of God in Christ. All his teaching is directed to that end. So, likewise, he makes no attempt to explain the possibility of prayer or to defend its reasonableness. He assumes that prayer is a reality, a fundamental activity of the spiritual nature." To Paul, "prayer was simply a Christian's vital breath." He believed that God exercises some direct influence in the affairs of the world, and therefore believed in appealing to Him for help and guidance. He believed, also, in intercessory prayer, as we learn in his epistles. He was ever praying for his converts, that they might do no evil, that their love might abound in knowledge. And as he prayed for others, so he craved their prayers for himself. He regarded prayer as a great co-operative relationship.

This leads us to consider Paul as a friend.

"Paul conceived of faith not only as a bond of union and a living relationship with Christ, but also as the basis of human relations. By faith we identify ourselves with Christ, but not with Christ only. We also are one body with all who are Christ's." For Paul, life was merely the

background and framework for friendship. No man had more of this genius for loving than Paul. You will remember that Paul's first Christian friend was Barnabas, and when he and Barnabas separated, Paul chose Silas, whose friendship enriched his life for several years. Paul's dearest friend was the young Timothy, who became to him as his own beloved son. The fourth great friendship of the Apostle was with his biographer, the evangelist Luke. There was a warm, close, uninterrupted friendship between these two, and it seems to have meant a great deal to Paul. In his last epistle, the old man says simply, "Only Luke is with me." There is something very sweet in this modest, faithful friendship.

"The purpose and passion of Paul's life was to win men to Christ. He bent everything to this supreme end. The only agencies by which he sought to accomplish his end of winning men were speaking and writing. He travelled about talking to people, in large audiences where he could get them, but for the most part in small companies and especially one by one. The counsel which he gave to Timothy was the counsel by which he directed his own course. 'Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching.' His addresses and letters show us clearly his qualities as a speaker and debater, and reveal superb skill and tact,

graciousness, and yet a straightforward courage. He never flattered, or wasted effusive words, but he knew how to turn a complimentary phrase, and he was a gentleman through and through." We notice this in his conduct before Felix, and before Festus and Agrippa. "The note of authority was ever present with Paul; he spoke with positive assurance and yet simply and directly to the mind and heart of men. He was intensely personal in his method. He was no theorizer, no calm, academic philosopher. He was an apostle, a propagandist, a missionary. He had experienced what he offered. He was a witness to things he knew personally, and he had a work which God had given him personally to do. So he spoke right out about himself. He told of what he had felt and done and knew." His speeches and letters are full of the urgent and intimate personal note.

It is clear that Paul had the true orator's nervousness and fear. He never hardened to his work. He was all a-tremble with his message and burden, and, as Mr. Moody used to say of himself, "Paul sometimes forgot his subject, but he never forgot his object." You will recall the long and involved and sometimes incomplete sentences in some of his epistles.

Perhaps, in my effort to describe the Apostle Paul as an all-round man, there has been a lack of emphasis on the essential qualities of his contribution to the progress of the world, and

to the cause of Christianity in particular. We have considered Paul as a Pharisee, as a Roman, as a Christian, as a believing man and Bible student, as a man of prayer, as a friend, and as an orator and logician.

"But Paul was a worker—a worker among men. He was no recluse, no selfish æsthete, or spiritual self-culturist. To have a gospel and not to share it, not to be on the watch to communicate it to men, not to be eager at any sacrifice to spread it over all the world, were ideas entirely foreign to Paul's conception of what it was to be a Christian." So it is as a Christian missionary, that the name and fame of Paul of Tarsus goes ringing down the ages.

"Paul came to the service of Christ with the missionary spirit and with a great endowment of vigorous personal power. Christ did not need to create in him the will to win men to his own deep convictions. He had had that will. And it was not only missionary zeal, it was force of personality also which he brought to his new Master. His conversion did not kill this. It intensified it and gave new direction to it. For 'religion,' as Bishop Butler said, 'does not demand new affections but only claims the direction of those we already have.' The missionary career of Paul was a career of steady expansion—Antioch, Asia, Greece, Rome, Spain. It was not a great inflated ambition, slowly dwindling to reality. It was a steadily widening, constructive

achievement. When he was done, a great work stood accomplished as the result of his life activity.

"Some of the missionary methods of Paul we may note are the following:—

"1. He knew the secret of giving away work and responsibility. He trained others and set them to work and was constantly on the watch for promising young men.

"2. He counted on the readiness of men to respond to the heroic and unselfish. He offered no salaries.

"3. His plan was to find the men and women responsive to the truth, and then to organize them in the simplest way into a self-supporting Christian company, whom he trained in unselfish giving. He took no wages himself, though he often accepted hospitality, and he taught others to give prayerfully, proportionately and systematically.

"4. He was an itinerant evangelist covering an immense field. His aim was to reach ever new territories and to cover no fields already reached by others.

"5. His own reliance was the Gospel. It was not culture, or education, or philanthropy. He did not think that people must be prepared to be preached to. He knew men's hearts and he went straight to them.

"6. He fearlessly made the great cities his point of attack. If he could, he reached the

influential people; if he could not, he reached whom he could.

"7. He was an incessant personal worker for souls. He did not counsel others to do what he was not doing. His example preached as loudly as his word the duty and privilege which rested on each disciple of being a discipler of others.

"He was a man of tireless movement. He never settled down at his ease. He never contented himself with any past achievement. He never subsided in despair at lack of result. He was up and on again. He saw that difficulties were a necessary part of the work of a man, and greeted them with delight. 'I will tarry at Ephesus until Pentecost,' he told the Corinthians; 'for a great door and effectual is opened unto me, and there are many adversaries.' 'And' not 'but' The adversaries did not limit and qualify the opportunity at Ephesus; they constituted it. It is the difficulties that make the work of life." Paul had his share of difficulties above measure; but his marvellous courage and perseverance made him triumphant over every external thing.

Reviewing the life of Paul in a final retrospect, we notice his "sharp moral ruggedness," tempered by a "rich and affectionate nature." He was utterly free from envy; unselfish, sympathetic, open-hearted, broad-minded and tolerant. We are impressed with his intense individuality and marvellous intellectual power; with his



shrewd and comprehensive experience of life, as revealed in his dealings with men; and with his great constructive statesmanship, as indicated in his handling of difficult situations, and successful organization of the Christian Church.

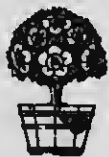
"The epistles of St. Paul are the earliest utterances of Christian literature, and contain the world's richest treasures of poetry and eloquence, moral wisdom and spiritual consolation." We look to Jesus Christ as the founder of the Christian religion; the Apostle Paul extended that work and established the Christian Church.

Finally, quoting from Dr. Farrar: "It is hardly possible to exaggerate the extent, the permanence, and the vast aim of those services which were rendered to Christianity by Paul of Tarsus."

I do not know whether you have all settled in your own minds who are the great men of history. Perhaps, like myself, you have been, or would be, surprised and amused at the suggestion that Abraham Lincoln is the third greatest man in the history of the world. Study of his life, and reflection, will help to soften such an impression; and it must be admitted that a strong case can be made in support of such a contention. But national heroes are not the world's heroes, and there is difficulty in regard to a standard, an ideal.

If, as Booker T. Washington says, "success is to be measured not so much by the position

arrived at, as by the difficulties overcome by the way; if greatness is to be estimated not by a man's accumulations but by his accomplishments and achievements, not by his gains but by his gifts; if the purpose of life is not self but service, following the example of the Greatest of all, Who 'came not to be ministered unto, but to minister,' and Who 'gave his life a ransom for many,'" if such as these are proper standards, I venture to declare that the third greatest man in this world's history is the Apostle to the Gentiles, Paul of Tarsus.



## FOUNDATION LAYING

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Our subject this evening is "Foundation Laying," a subject that is timely and appropriate to such a gathering as this, for the life of a boy is the foundation of the life of a man. The lives we live in these days are the foundations of the future and of the life of the long hereafter. The things we do to-day determine what we shall do to-morrow. The habits of thought and action which we form in these days shall inform the purposes and aims and conduct of later life. We lay the foundations of future life and character,—the foundations of the ultimate measure of our manhood in each thought that we think, in each word that we speak, in each act that we do. It is good for us, therefore, to pause for a moment to consider the nature of our building, to examine the quality of our materials, to see if we are working up to proper specifications, to find out if we are building up from the right level and working out to the right detail. No wise man undertakes to construct a building without first considering all the conditions and planning his systems and methods; nor does he neglect to watch the progress of the work, to correct mistakes and improve details. And shall we be less careful in the building of character and manhood, which mean life and determine, for us, not only the results of time but of eternity?

When we speak of laying a foundation, we think, naturally, of the stones and mortar which usually compose the foundation walls of a building. But there is another aspect, a deeper meaning to the foundation. These foundation walls are, really, the cellar or basement walls. They are, actually, part of the building. True, they support the bulk of its weight, but these walls are themselves supported by the solid rock or ground upon which they are laid. We have then these two aspects of the foundation: First, the fundamental basis or ground upon which the whole structure rests. Second, the super-structure or foundation walls, which, while co-ordinate with the building, yet support its bulk.

And, applying these thoughts and principles to the problems of life and manhood, we would say, first, that the life principles and purposes, the beliefs and ideals underlying a man's character and guiding and influencing his life, correspond to the ground upon which a building stands. And, second, the experiences and discipline of his boyhood, the training and education, and the habits and conceptions formed in youth, are the super-structure, the foundation walls of a man's life.

With these thoughts as a basis, let us first consider the super-structure, or foundation walls of our lives. Let us examine some of the material that we are building into them. Or, as there are four sides, four walls, to a building, let us con-

tinue the comparison and consider four of the foundation walls upon which life rests; foundations which every boy must lay and does lay; foundations which you are adding to each day of your lives.

The first foundation that we lay is the foundation of physical health. A man begins to lay the foundation of his health and strength in his cradle, and the first twenty or twenty-five years of his life determine what he shall be physically. I do not need to impress upon you the advantage of good health. You need only consider your own limited experience and look about you upon your friends and companions. But there are two important facts in regard to health that I wish to speak of. The first is, that you are laying the foundations of your future health now, and the second, that it is a fundamental duty to endeavour to preserve our bodies in health and strength. It is a duty which we owe to ourselves, to our friends and to the community in which we live. We cannot consider this subject thoroughly at this time. Just let me give you two health rules that are worth remembering. One is, never forget the value of fresh air; never forget the necessity for it in the preservation of good health. If you cannot have it during the day, get it at night while you sleep, and never allow fear of the cold to keep you huddled by the fire-place. Get out and get acquainted with it. The only way to overcome over-sensitiveness to

cold is to become accustomed to it. "Familiarity breeds contempt." Constant practice makes endurance. The second rule I would give you is that of Sir James Grant, one of the prominent medical men of the city whose name, at least, must be familiar to you all. Sir James expects to live to the age of one hundred years, and claims that we could all do so if we would practice one thing. That is, beginning in childhood and all through life, thoroughly masticate our food. He suggests that each mouthful be chewed one hundred times. I mention this for your consideration, believing that it is worthy not simply of our thought, but of adoption into the practice of life. Standing as you do upon the threshold of life, you have a wonderful opportunity to put such teachings as this to a practical test. But remember that whatever you do and whatever physical habits you form, you are building the foundation of future health and strength. I cannot do better than quote the strong words of Thomas Carlyle, in an address to the students of the University of Edinburgh: "Finally, I have one advice to give you which is practically of very great importance. You are to consider throughout much more than is done at present, and what would have been a very great thing for me if I had been able to consider, that health is a thing to be attended to continually; that you are to regard it as the very highest of all temporal things. There is no kind of achievement you

could make in the world that is equal to perfect health. What to it are nuggets or millions?"

There is only one thing I would add to that, and that is a quotation from Stevenson which carries its own moral: "The man who has least fear for his own carcass has most time to consider others."

A second foundation of life is knowledge. In this is included all that is meant by education, learning, judgment or discretion, talent or ability, and power. It is particularly true that we lay only the foundations of knowledge in boyhood. Life is a continual training school and the accumulation of knowledge never ceases. I cannot impress upon you too strongly the necessity for making the best use of the opportunities which are given you in early life for getting an education. Do not go to school simply because you feel that you have to do so. Do not study simply for the purpose of passing exams. But try to realize something of the wonderful opportunity which school days afford you. Try to realize something of the higher purposes of education. Your attendance at school is not for the purpose of learning a few facts and figures. The purpose of education is to teach principles and their application to the problems of life. The purpose of education is to train the mind to think, the memory to retain, the judgment to discriminate and the hand to act.

The purpose of education is to develop talent, improve ability and increase power. Knowledge is power, but a little learning is a dangerous thing. Be not afraid of knowing too much; be fearful only of not knowing thoroughly what you think you know.

A man's success in life depends upon his qualifications, his abilities and his knowledge of the business which he undertakes. His success is measured by his education, his training and his ability to adapt himself to circumstances. You are laying the foundations of these qualities in your lives to-day. The measure of your life's success depends upon the development of your talents, the scope of your ability and the extent of your knowledge. Are you laying the foundations of these upon a broad, solid basis? Are you taking advantage of your opportunities, and making the best use of your time? In your reading and studying, are you educating yourself? Are you developing power to think and increasing your power to act? Success is not a matter of chance. It must be prepared for, planned for, and laboured for. It is not a matter of circumstance. The successful man makes his own opportunities and commands success by the strength of his own powers and personality.

You are laying the foundations of your future now. Are you preparing and planning for success, or are you only wishing for it?



To the public school boy I would say that if the choice is given you of going out to work or of continuing your education at the Collegiate Institute, do not hesitate, but choose the latter under any circumstances. And to the collegiate student, likewise, I would say, that if the opportunity is given you of attending a college; or if it is possible for you by any honest means to have a university training, be not content with anything less, and consider no personal sacrifice too great for that purpose.

I do not urge this upon you for the sake of the pleasure which will be yours in these years of study; nor, simply for the information and knowledge which such a course will give you; but for the development of your talents, the improvement of your ability and the increase of power which ought to be the result.

The days and years you spend in study and training are not worth that unless they make a bigger, better, abler man of you; unless they strengthen your mind, soften your heart and teach you reverence for the higher things of life.

"Let knowledge grow from more to more,  
But more of reverence in us dwell."

We come to a third foundation of life. You may not agree with me in the subject which I have chosen for this. And yet it was not a matter of choice. It is based on fundamental truth. It is absolutely essential in the building of manly

character. With the best of health, the best education and the finest talents, but without command of himself, a man is like a ship without a rudder, a horse without a bridle, or a railway locomotive with the throttle open at full steam without a driver. What the rudder is to the ship, the bit and bridle to the horse, and the engineer to the locomotive, that is self-control in a man's life. Without command of himself his life is doomed to wreck and ruin. Without control of the appetites and passions and impulses of his nature, his life is doomed to disaster.

Steam and electricity are powerful forces and of great benefit to man, but only when they are harnessed and under control. Released from the bondage of man's master mind they riot in destruction and disaster. And the beauty, and grandeur and greatness of a man's life are not in the strength of his body, nor in his knowledge, his ability, or his culture, but in his self-control and the command which he has over all the forces of his nature. What greatness is there in physical strength if it does not help a man to control his temper? What is the value of talent and ability if they are not used to increase a man's value to himself and to society?

The value of self-control cannot be overestimated. Its virtue is found not so much in what it helps us to do as in that which it keeps us from. Like every other moral quality, self-control grows by practice. There is no royal

road to the mastery of the forces of life. It is only by constant practice in the every-day conduct of life, by resisting impulse and controlling desire that we develop self-command and add to the powers of life.

The lessons for us, are, the need for constant care and a realization that every surrender results in a loss of strength. It is exercise which makes the muscles strong, and in the conflict with temptation,

"Each victory will help you  
Some other, to win."

But every yielding to impulse, discovers a future weakness. Every gratification of appetite sows the seeds of intemperance; and every surrender to temper and passion is a victory for the Evil One. Strength comes only by training and the prizes of life are reserved for those who prevail. "No one, who cannot master himself, is worthy to rule." The ultimate success of life is measured by self-control.

The last foundation of life and character we will consider is culture. I use the word in its sense of moral rather than intellectual refinement. In defining moral culture one is liable to lose time and waste words in saying things that are very true and very good, but not sufficiently definite for the practical purposes of this meeting. We will dispense with all that kind of thing this evening.

Perhaps I can best explain my meaning in the use of the word culture by pointing out that in these four foundations of life I have in mind the four aspects of human life, viz., the physical, mental, moral and spiritual natures of man.

Moral culture is the foundation of the spiritual nature, and the highest culture is found in the Christian religion, not so much because it discovers new qualities and new virtues, but because religion develops the highest natures of man, inspires new ideals and nobler purposes, and elevates the whole life to a higher plane of living.

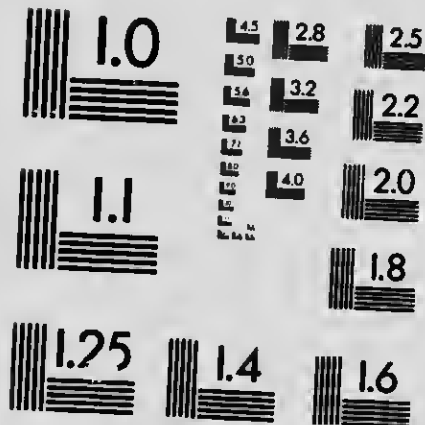
Simple morality teaches kindness, unselfishness, honesty, purity, reverence and kindred virtues. And the development of these moral qualities in a man's life is revealed in his intercourse and relations with his fellows. Cruelty, selfishness, meanness, dishonesty and impurity are not the results of inherited vice, but of the lack of moral training and self-control.

We lay the foundations of future moral culture in the daily conduct of life. A building cannot be any larger or any stronger than its foundations, and the beauty of life and its success, and the nobility of character and manhood can never be any greater or any better than the foundations upon which they are built. You cannot be selfish in boyhood without making it part of your life and character. In a single life you cannot have a nature that is cruel and kind, mean



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and generous, dishonest and honourable, vulgar and refined. Every thought, every word and every act is a seed. The fruit is personality and character, and the harvest is life and destiny. "Whatsoever a man soweth in his boyhood that shall he also reap in his manhood."

The development of moral culture determines the personality of the life. The man who is rough and rude in his manner, careless of his appearance, vulgar in his talk, selfish in his habits, or irreverent in his life exposes the coarseness of his nature and reveals the lack of moral training, restraint, and self-control in his early life. The thought for us to remember is that every word we speak and every act we do leaves its mark and stamp upon us. In the every-day acts of life we form habits of thought and action which make us what we are and reveal our moral culture. Our future personality is in our own hands to make or mar.

This concludes our consideration of the four foundations of life: health, knowledge, self-control and culture. If I am right in giving the emphasis to these that I have, I would hope that some word was spoken, or some thought suggested that will help you to build these foundations sound and sure. But all the time and thought and care devoted to the development of character and manhood can never repair the weakness of a bad foundation. Unless the principles and purposes of life are right, the conduct

and behaviour will be wrong. The natural impulses of man are not the highest and best. Left to his own devices, he makes a sorry spectacle of life. The highest culture is found in the Christian religion and the noblest purposes and principles of life in the teachings of Jesus Christ. And in his own words—(Matt. 7: 24 and 26, R. V.). Character to endure must be founded upon the rock of faith in Jesus Christ and based upon the wisdom of God revealed in His divine Word. That man is only partly educated, be he the president of a university, who has not read and studied the Bible. For the highest purposes of life, the best success, and the greatest development, a knowledge and belief in the Word of God is essential. There can be no true character where there is not reverence for God and love for Jesus Christ. "Other foundation can no man lay, than that is laid, which is Jesus Christ."

In conclusion, let me give you four texts, one for each of the foundations of life, to keep before you as an ideal and an inspiration, and by which to measure up the progress of your development.

In the preservation of health and strength, remember—1 Cor. 6: 19-20. (R. V.)

In the increasing of knowledge, remember—Psalm 111: 10.

In the development of self-control, remember—1 John 5: 4-5. (R. V.)



In the cultivation of culture, remember—  
1 Cor. 13: 1-3.

"The question has often been asked: Is life worth living? The answer is easy. No, it is not worth living, unless it is lived splendidly, by putting heart into it, unless it is lived uprightly, by putting righteousness into it, unless it is lived benevolently, by putting disinterested service into it."



## THE MEETING\*

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In the few years during which I have taken an active interest in the work of the Junior Department of this Association, it has been continually impressed upon me that the important branch of the whole Association work, local and world-wide, is the Religious Devotional work. In fact, we have been taught, and we now believe, that the sole aim and object of our Association work is to uphold and present Jesus Christ to men and boys and to bring them into closer touch with Him.

And we of the Junior Department Executive Committee have caught the spirit of this high aim. We believe that we are not fulfilling our obligation, that we are not doing our duty unless we are giving our first thought and best effort to this most important phase of our work, and to do this we must make subordinate to it all other branches of the work. By this we do not mean to neglect or slight our physical, social or other work, but only to make these efforts a "means to an end," as it were; to make them lead up to our Devotional work; to make them the means of securing and providing material upon which and with which to work. The boys we get for our work; the boys we get to work upon, and

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\*Paper read before the Junior Department, Ottawa Young Men's Christian Association.

they are those we desire, come to us chiefly through the Physical Department.

The Devotional work of our Junior Department chiefly consists of and centres around the gospel meeting held every Friday evening from a quarter past seven to eight o'clock, which has been tersely named "The Meeting." This meeting being the large thing in our plan of religious work, it should receive our best attention and effort.

#### THE MEETING ROOM

The first essential for the holding of this meeting is a room in which to meet. I said a room. Now, a room may be a space enclosed within four walls. But such a room will not suit our purpose.

Now we have a room, a good room, and it is our duty to make it as comfortable and pleasant as possible. We must keep it neat and attractive in appearance, and not only that, but more attractive to the boys than any other room in the building, on Friday evenings. Decoration and ornamentation carried to excess are unpleasant, but we should avoid the danger of allowing our room to become merely a space provided with a quantity of necessary furniture.

The room should be well heated in cool weather and well ventilated at all times. On the gymnasium floor exercise is provided chiefly for the limbs of the boys. In our meeting we exercise

the lungs and throat of a boy and we require fresh air.

#### THE INVITATION WORK

The most difficult problem in connection with this meeting is the securing of the attendance at it of the boys of the Department and others.

We have an Invitation Committee and upon it will fall greatly the responsibility for the success or failure of this season's meetings, as they, as individual members of the Committee, are responsible for the attendance at it. If they are faithful and energetic and the attendance is large and steady we will experience one of the most successful seasons yet enjoyed in this branch of our work.

It is the duty of this Committee not only to advertise the meeting and to invite boys to it, but also to see that they do come; to register the name and address of every boy who does attend, and to keep in touch with irregular attendants by persistently notifying them that their absence from the meeting is noted and felt. If we succeed in impressing the boys with the thought that we consider them individually important, we will have greater influence over them and they will more readily respond to our efforts in their behalf.

We should not allow a member once an attendant to separate or absent himself from the meeting without good cause. It is our duty to follow him up and to hold him if possible.

Each individual member of this Invitation Committee should live up to and feel the full meaning of the name of the Committee. They should be an "Inviting" Committee in the fullest sense of the term. We are not a solid body working as one only. We are individuals and we must show and we must exert our individuality. It is only by quietly, personally, urging individual boys to attend the meeting that we will succeed in increasing and steadying the attendance.

#### THE RECEPTION WORK

Having invited and urged boys to attend the meeting we should see that they are properly welcomed and received at the rooms. We should make the boys feel at their ease and we should cultivate their personal acquaintance and make them acquainted with each other. The better acquainted we are with a boy the greater personal influence we have with him.

It has been noted that it is not sufficient to get the boys within this building on Friday evening. It is a rather contradictory coincidence that there are influences within the Association building to attract some boys from the meeting. There is a necessity for, and great good will be done by having stationed in the front entrance hall, down stairs, one or two members of the Reception Committee to see that the boys proceed directly to the meeting room. This will

assist in the prompt commencement of the meeting, which is a most desirable thing.

As already stated, an accurate register should be kept of the names and addresses of every boy attending the meeting, and also a record of their attendance. By means of this record the absence of a boy once attending will be noted. It is then the duty of the Committee to discover the reason for his absence and to try to secure his regular attendance.

This record of attendance should be made up within a few days after a meeting so that these absentees may be dealt with previous to the next succeeding meeting.

This record will be found an absolute necessity if our meeting is to be of any practical value and to show practical results. We must keep in touch with the boys who attend the meeting. If we obtain an influence over a boy we must follow it up and develop it. We must allow no boy once an attendant to wander beyond our sphere of influence.

#### THE CONDUCT OF THE MEETING

This meeting is for boys,—bright, healthy, happy boys, and it should be conducted, as far as is expedient, in harmony with the spirit of those who attend it.

Our services should be bright and cheerful, and alive with interesting and attractive features. The attention and interest in any one meeting,

or in a whole season's meetings, should not be allowed to drag. The boys seek variety and change, and if we are to hold them and secure their regular attendance, we must provide special inducements for their attendance.

The orchestra should be as large as possible and every member of it should be prompt and punctual in attendance. Those who have been regular attendants at the meeting in the past have secured for it a reputation as producers of hearty singing. Let us sustain and strengthen this reputation. We should strive to develop the boy's enthusiasm in connection with the meeting and in fact in all our work. If we succeed in gaining their confidence and in educating them to a feeling of responsibility and ownership in our work, we will be able to arouse an interest in them that will show itself in whole-heartedness in all that we give or ask them to do.

We must believe that the boys we are dealing with are appreciative of our efforts in their behalf. Perhaps we do not always find the evidences of appreciation that we look for, but this may only show that we do not look deep enough. Remembering this, let us be industrious, yes, even self-sacrificing on their behalf. We should leave nothing undone that will improve the character and spirit of our meeting, even if it does require the individual effort or even sacrifice of some one member of the Committee.

The boys like to see new faces and to meet with new ideas. It is customary for us to have different speakers each week at our meetings, and one of the most popular customs at our meeting is that of introducing some of the older boys, as speakers and leaders. But why should we not go farther and make our meeting still more a boys' meeting by training some of the boys to take charge of and conduct a meeting? Perhaps none of us are now able to take charge of a meeting, but can we not learn to do it? Aside from the benefit which would result to the meeting there would be the training and experience acquired by the boys themselves. And this should not be underestimated.

#### THE CHARACTER OF THE MEETING

Our meeting is a gospel meeting. Our aim in it is to teach and preach the gospel story. By our meeting we hope to brighten and strengthen the lives and characters of the members of the department. Our text-book is the Word of God, and our subjects are chiefly such as are found therein. And this is well, but there is an element in our membership which cannot be attracted by and will not readily respond to an invitation to a straight gospel meeting. And it is a matter of question whether we cannot do a boy more good in some cases by a talk on some other subject.

In place of our customary gospel subject, some Friday we can arrange for an address on



some one of the phases of our world-wide Association Work. We have our Railroad Y.M.C.A. Work, our College Work, our own Foreign Mission Work and the other mission work of other organizations, our social and our physical work, all of which and any one of which will provide a field for a very profitable evening's study. We desire to fit boys spiritually for the life which lies before them that their lives may be successful and pleasing in the sight of God, but is there not a danger of our becoming narrow in our view of their lives and their needs? Our Department plan of work does not provide for the training and developing of the minds of the boys. We have not the equipment nor the necessary facilities for conducting a class in literature and reading, but is it not our duty, our privilege and our opportunity, to, in a measure, regulate and influence the boys in their selection of reading matter?

Why not introduce at an occasional meeting an address on good reading matter and books that are good for boys to read? We ought to take an interest in what occupies the thoughts of our individual members, and their reading influences their thoughts. This subject, if properly handled, should prove a means of great influence in the lives of our members.

In our plans and work we should guard against the danger of settling into an easily satisfied state of mind. We should avoid running

in narrow grooves. We should expand and develop with each effort. To sustain vigorous life in our meeting we must keep it moving forward in usefulness and progressing in attractiveness. We, as a Committee, should be ever on the alert for new ideas to introduce into the character of the meeting. Our meeting should be abreast of the times and down-to-date, to secure and retain the interest of our department members. The boys whom we wish to attract and influence are wide-awake and it will need alertness on our part to catch and hold their interest.

#### SOME POINTS TO NOTE

1. The boys of this age are on all sides being taught punctuality. We should help on the good work by being prompt in our meetings; prompt in commencing and equally prompt in closing. We will find this latter a necessity to insure the popularity of our meetings—unless they are particularly interesting. Therefore, be punctual.

2. It has been noted occasionally that the good impression made by an earnest address has been in a measure off-set by the introduction, at the close of a meeting, of some diversive line of thought. All notices and announcements should be read immediately before the address for the evening. Nothing should enter into the meeting to weaken its influence and good effect. Have the notices read before the lesson and message is delivered to the boys.

3. The boys should not be hurried away from the room at the close of the meeting. They should be invited and encouraged to remain to enjoy the privileges of the reading-room. We should help the boys to become acquainted with one another and we, as members of the Committee, deeply interested in the success of this work, should also cultivate the acquaintance of the boys. Those with whom we have the most influence are those with whom we are best acquainted.

4. We should avoid monotony in our meeting or anything that might tend towards it: anything that might give cause or excuse for restlessness. It might prove a beneficial change to occasionally alter the arrangement of the seats and other furniture in the meeting room. Let us keep the meeting moving by moving it around!

#### IN CONCLUSION

These are a few thoughts regarding our Friday evening boys' meeting, which is the main effort in our plan of Devotional work.

Some suggestions have been made in regard to the improvement of the nature and character of the meeting, that its value as an influence in the lives of the boys of the Department may be increased. Our meeting may be open to improvement, but there is much in its present character for which we ought to be very thankful to those who have made it as good as it is.

In the short time at our disposal it is not possible to explain the details of these suggested improvements. None of them are impossible of accomplishment but they all will require united, earnest effort of the members of the Committee. What the Committee decides should be done, the individual Committee men should see done thoroughly.

"Whatsoever thy hand findeth to do, do it with thy might."

"Do all things to the glory of God."

Ottawa, Tuesday, September 27, 1904.



## EARLY INDIAN MISSIONS IN CANADA

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Although discovered in 1534, Canada, or New France as it was called, was left unmolested and neglected for over half a century, and in all that time no attempt was made to form a colony. Finally, after a number of unsuccessful attempts, a colony was formed in Acadia in 1610. The settlers were few and formed a single village named Port Royal. Unique as the first French settlement in New France, Port Royal should be remembered also as the scene of the first mission work among North American Indians; for it was here, in 1610, that the first Indian was converted and baptized by a member of that remarkable order of priests, the Society of Jesus, or Jesuits.

Colonization progressed slowly in New France and little advance was made for some time. In 1615, the renowned Champlain brought out four priests of the Recollet order. Little is known of the extent or effect of their work, although one of them laboured for some time among the Hurons on the shores of Georgian Bay. In twenty years they had abandoned their task and left the country.

Once again do the Jesuits appear and this time they remained until France, for all time, lost control of its American colony. As early as 1625 the Jesuits were in the country but there

is no record of this early mission and nothing is known about it.

In 1632, the first organized mission work was commenced at Quebec, and two years later, or in 1634, the first permanent mission was established among the Hurons on the shores of the lake bearing their name.

Natural conditions had much to do in determining the plan of work organized by the Jesuits. The Iroquois were enemies of the French and would not receive the "black-robles;" the Algonquins were a shiftless, thriftless, roving band of hunters and for many reasons were unpromising material. They were the lowest class of Indian savage. The Hurons only remained, and to them the Jesuits turned, and among them they had their best success. The mission to the Hurons on Thunder Bay was gradually enlarged and extended to other towns in that district, although some of the tribes repulsed the missionaries. Reinforcements arrived frequently and some success was had, as many as 1,000 persons being baptized in one year, although in this connection it is well to consider the methods of the Jesuits.

This Huron mission was very promising and encouraging but it all amounted to nothing in a few years when the Hurons were almost completely annihilated by the Iroquois in 1649 and the labour of many years was destroyed in a few months. This was the end of the Jesuit mission in Canada, for although the order had repre-

sentatives in the country and efforts were made to re-establish the Hurons, nothing ever came of it as the spirit of the nation was broken. The Iroquois kept up a continual warfare with the French and nothing was ever accomplished among them.

Besides this mission to the Hurons and the headquarters at Quebec, schools and missions were established at Sillery and Three Rivers on the lower St. Lawrence. A small mission was started on the island of Miscou in the gulf of St. Lawrence, but it was fruitless. In 1641, Father Jogues preached to 2,000 Ojibwas and other Algonquins at Sault Ste. Marie, which was the most westerly point visited.

Just a few words about the Jesuit Order. Properly to appreciate the work of the Society of Jesus, one should understand the origin, constitution, rules, aims and objects of the order. It is impossible to deal with this, now, to any extent. Sufficient to say that the order was represented in New France by some of its bravest and most zealous members. "For the greater glory of God" was the motto of the order and no hardship, danger or suffering had any terror for Father Brebeuf and his associates. To quote from their most authentic historian: "Nothing could divert the Jesuits from their ceaseless quest of dying subjects for baptism and above all of dying children. They penetrated every house in turn. When, through the thin walls of bark, they

heard the wail of a sick infant, no menace and no insult could repel them from the threshold. They pushed boldly in, asked to buy some trifle, spoke of late news of Iroquois forays,—of anything, in short, except the pestilence and the sick; conversed for a while till suspicion was partially lulled to sleep, and then, pretending to observe the sufferer for the first time, approached it, felt its pulse, and asked of its health. Now, while apparently fanning the heated brow, the dexterous visitor touched it with a corner of his handkerchief, which he had previously dipped in water, murmured the baptismal words with motionless lips, and snatched another soul from the fangs of the 'Infernal Wolf'."

Again, "The preparation of the convert for baptism was often very slight. A dying Algonquin, who, though meagre as a skeleton, had thrown himself, with a last effort of expiring ferocity on an Iroquois prisoner, and torn off his ear with his teeth, was baptized almost immediately.

"The various objects of instruction may all be included in one comprehensive word, submission—an abdication of will and judgment in favour of the spiritual director, who was the interpreter and viceregent of God." The Jesuits' converts were converts to the Roman Catholic Church, not to simple Christianity.

"The principal appeal was to fear: 'You do good to your friends,' said Le Jeune to an Algon-



quin chief, 'and you burn your enemies. God does the same.'"

The Jesuits denounced and zealously tried to stop cannibalism, but the same cannot be said of their attitude towards the burning of prisoners. So long as the victim was baptized he was safe; it mattered not what he suffered nor what his mental attitude.

As Protestants, we find much to deprecate both in the spirit which animated the Jesuits and in their methods, but no one can fail to appreciate the zeal and courage displayed by these missionaries in face of the greatest dangers.

In the words of Parkman, "Their virtues shine amidst the rubbish of error, like the diamonds and gold in the gravel of the torrent." And if they had few converts, their lives and teachings left an impression upon the minds of the Indians that strongly influenced future generations of these savage people.

## NATIONAL THANKSGIVING\*

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"As far back as history will carry us, we discover that mankind has been led by a common and natural impulse to recognize the beneficent rule of an Almighty power presiding over the destiny of the race, and in one form or another the different nations of the earth have given expression to this belief.

"So in our harvest Thanksgiving we are following an ancient custom when we bring the first fruits of our fields into our church as a symbol of our feeling of dependence upon God, and in hymns and psalms and prayer pour out our hearts in gratitude to the Giver of all good.

"Why should not our Thanksgiving embrace the wonderful gift which God has committed to our keeping in a really great country? Great indeed it is in expanse of territory, in possibilities that are illimitable, and resources of wealth inexhaustible, together with beauty and variety of scenery."

In response to this sentiment the Dominion Government, encouraged and supported by the Christian churches of our land, annually appoints a National Thanksgiving Day. This anniversary for the current year has now passed into history, but your Devotional Committee thought good to devote this evening to a Thanksgiving service, this meeting coming as it does at that season of the year when the harvests of the fields have been gathered into the storehouses and human hearts are touched by the munificence of God's providence. No apology is needed for introducing this service a few days later than the national

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\*Paper read before the Young People's Association of Bank Street Presbyterian Church.

festival, for thanksgiving and gratitude should not be the sentiments of a day, but the inspiration and characteristic of a life.

It falls upon me this evening to offer a few words upon the subject of National Thanksgiving. Let me explain that these notes which I shall use are made up of clippings from newspaper reports of various Thanksgiving sermons and extracts from editorials, including part of a thoughtful editorial published in the *Montreal Star*.

I shall have to read these notes, introducing comments here and there to carry out the thought; but should you observe lack of continuity, and sometimes a repetition, of thought, and other illogical weaknesses, you will readily understand that they are due to the varied sources of my matter, and, in some cases, are for the purpose of emphasis.

Canadians always have great reason to regard their past progress and present condition with gratitude. We are a favoured people. We are the heirs of one of the richest lands on earth, and we have just newly come intelligently and consciously into our inheritance. We are a few people possessed of an immense territory; and shrewd old Thomas Carlyle said that that alone was enough to produce prosperity.

Canada is at the threshold of her greatest opportunity. After years of doubt and waiting, we have just begun to grow. The tide of population has turned in this direction; and we have no longer to beckon—we must rather select.

As citizens of Ottawa and of Canada, and of the British Empire, we have reason to be thankful for the bounties of

the past year. The Empire has been at peace, Canada has had splendid harvests and a great revival of business, and Ottawa has increased much in wealth and population. There has been an absence of notable disasters and of epidemics and disease, and, while there have been rumours of war and much anxiety is still felt, it is hoped that the forebodings may turn out to be unfounded.

Ours is an easy land in which to make a living. The golden avenues to wealth are wider open here than perhaps anywhere else on the planet. No Canadian lad but dreams that he may be a millionaire; and every one of them has a basis for his dream if he have the stuff in himself. Outside conditions do not forbid him to hope when inward consciousness tells of the power to achieve. We inherit health and brains and pluck, but not social barriers or political disabilities.

Here society is not rent asunder by artificial gaps which are seldom bridged. Here we have all the benefits of a monarchy, the best in the world, without its caste and without its cost. We occupy the happy medium between an absolute monarchy on the one hand, and absolute democracy on the other. Here the franchise is not placed in the hands of a tyrannical few, or of an ignorant and irresponsible many. A juster conception of the rights of manhood and the responsibilities of citizenship is not anywhere else to be found.

Politically, Canada is a favoured child. It can toy at will with the query whether it will have a navy or not; while most peoples answer the question with a bared sword at their throats. It has absolute liberty, and has no need to defend it. It has a neighbour ten times its size, but is not afraid; for it is a member of a world empire toward which all nations show ready respect. It possesses a people who are past-masters in the working of responsible and representative government; and it has a system of justice and machinery for the maintenance of law and order

second to none in the world. We enjoy the very flower of modern civilization; and we have not paid the price. Older people have bought with blood and untold suffering what in our lightheartedness we hardly appreciate.

I have by no means exhausted my subject, but I fear I exhaust your patience.

Reviewing these paragraphs, surely there can be no question of Canadian National Thanksgiving. As one editor wrote:—

If Canadians were not thankful on Thanksgiving Day, they would be miracles of ingratitude. Into their laps all the advantages of life have been poured. What nature and fortune could do for them has been done. Life is easy. Success is easy. Thought and speech and action are free. Justice is sure. Property is secure. The land is fertile. The climate is bracing. To be unthankful amidst such surroundings would be to deserve the harder fate of the vast majority of our fellow human beings.

Surely there can be no question of God's marvellous goodness to our Dominion, and our hearts should throb with pride and joy in contemplation of our incomparable heritage.

But I would rouse you, not to any spasmodic and sentimental impulse of patriotism, but to an abiding and increasing realization and appreciation of the generous providence of God which we enjoy as citizens of the Dominion of Canada. I do not lack for patriotism; I do not undervalue patriotic enthusiasm, but I would rouse you to-night, not to the singing of the British

National Anthem; nor the "Maple Leaf Forever;" nor that beautiful hymn which, I believe, will become Canada's national anthem, but our hymn of praise, to-night, should be:—

Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above, ye heavenly host,  
Praise Father, Son and Holy Ghost.



## OLD TESTAMENT CHARACTERS\*

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1. Joshua, the son of Nun, was appointed the representative of the tribe of Ephraim, at the time of the sending forward of the twelve spies. On the return of the spies, Joshua, together with Caleb, were the only two who made a favourable report to Moses and the people. The other ten men, although acknowledging the richness and beauty of the land of Canaan, yet were not true to their trust. They were overcome with fear and their faithlessness, and gave an evil report of what they had seen of the inhabitants of this great land. They greatly exaggerated the physical strength of the people and of their defences to protect themselves, which report very much discouraged and frightened the Israelites. But Joshua and Caleb, not fearing the violence of the people, boldly told their true story. God upheld them in it and soon the people believed them and honoured them for it, even to the saving of their lives while the others were destroyed. Joshua was a leader, a general, a fighter, a soldier and a man of God. Moses was a leader and a teacher. His work had been to teach the people about God and His will concerning them, to prepare them for becoming God's chosen people, and the inheritors of the promised land. In the journey through the wilderness, Joshua had been the leader of the army, and under God's guidance he had always been victorious. With a few he had been enabled to defeat a great host of the enemy. Joshua's first important victory was over the Amalekites, and numbers of times afterwards he led the Lord's chosen army to victory. This was a good training school. Here he learned to fear God, to honour and obey Him, and to trust and love Him. Moses led the people to the land. Joshua led them into it. He needed all the experience and knowledge of both God and man, that he possessed, for

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\*This and the paper following were submitted in answer to questions given in class work, Third-year Intermediate grade, Bank Street Sunday School.

this great task. The previous experience and knowledge he had of God would confirm and strengthen his faith and trust in Him now, and the training he had undergone as a soldier and a general would stand him in good stead now. "Whatsoever thy hand findeth to do, do it with thy might," might well have been Joshua's life motto, for whatever he did he did well and thoroughly. In defending God and His plans and choice at the time of the return of the spies he "boldly" acknowledged and honoured Him. In all his work he was thorough, earnest, faithful, confident and just.

2. The Israelites crossed the Jordan while it was in flood. (1) To surprise their enemies. To give them no time to prepare a defence. It was a double surprise, for the enemy did not think it possible for the Israelites to cross under such adverse conditions. (2) It was harvest time. Their supply of food was cut off from their midst and from their rear. They must press forward to obtain food. The storehouses of the enemy would be full. (3) God desired to show the greater miracle on His part, to teach both Jew and Gentile a solemn lesson. He taught or rather reminded the Israelites that He was with them. He warned the heathen that he was mighty—God.

3. The Israelites, after praising and thanking God for His goodness in bringing them safely across, raised two memorials to His glory, in remembrance of His goodness to them. Then they newly consecrated themselves to God according to the Hebrew custom. They were truly God's people now. They were ready for His bidding.

4. Caleb, the son of Jephunneh, was one of the twelve spies sent forward by Moses to investigate the promised land. On the return of the twelve, Caleb and Joshua gave a true and faithful report of all they had seen. Caleb was especially courageous in his endeavours to still the people and to convince them that they were able to take the land with God's help. Not heeding the anger of the people, nor even that of the ten faithless spies, he bravely defended



God and His plans and desires for their welfare. For his faithful performance of duty God praised him and promised him entrance into the land, with Joshua, while the ten traitors were destroyed. God did more than this for Caleb. He promised him as an inheritance the land which they had described as the most fruitful, but, at the same time possessed by the strongest people, the giants of Anak. Caleb was forty years old at this time. Forty-five years later, after the fall of Jericho, and the siege and capture of Ai, when Joshua was about to distribute the land among the people, Caleb came to Joshua, seeking his promised reward. He referred to the sending forth of the spies and of their reports. He reminded Joshua of the promise made by Moses at that time, concerning himself:—"Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord, my God." God, having kept Caleb alive and in health all these years, Caleb now seeks his reward. Joshua listened to him and blessed him, and right willingly granted his request that the land of Hebron should be given unto him. Forty-five years he had waited for his reward. And then, when he did receive it, he had to conquer it from those who possessed it before it was his. Caleb was eighty-five years old. His enemy was the strongest and fiercest in the land, yet he (Caleb) was strong in the strength of God, and quite willing to conquer the land himself, which he did.

5. The cities of refuge were appointed by Joshua, by command of God. Any man having slain another had the right to flee to the nearest refuge city. On entering the city you were safe from the pursuer, but you had to report to the elders of the city, that your case might be investigated. All that was necessary to escape the avenger was to enter the city. After your case had been investigated, the elders decided your fate. If they deemed that your act had been unintentional and an accident, you were permitted to remain. If, on the other hand, you were deemed guilty,

the elders passed you over to the avenger, who had the power and liberty to destroy you. The innocent were accepted permanently, till the term had been served, the guilty were rejected to the will of the avenger. The guilty were punished with immediate death. The innocent were confined and restricted. They must remain within the precincts of the city to be safe from the avenger. If caught by him from the refuge he was liable to death.

6. Joshua, having come to old age, and believing that his end was near, gathered the children of Israel together at Shechem, to hear his farewell address and exhortation. Having reviewed the history of the captivity in Egypt, its cause and effect, and the release from captivity by the hand of God; and having rehearsed their journey through the wilderness, their trials and difficulties, and, above all, their care and protection at all times by God, Joshua commands them, entreats them, advises them to serve the Lord. He reminds them of how good God was to them or rather to their fathers. He brings again to their remembrance how God led them to victory against their enemies, and how, too, God had defeated their enemies by His own hand, at the Red Sea, the Egyptians, and in Canaan, how He had used hornets to drive their enemies, the Amorites, before them. Joshua reminded them that this land God had given them practically without labour on their part. Having touched their hearts, with his graphic account of their past history and God's dealings with them, he appeals to them. If God had been so good to them in the past, would he not be so now and in the future? They had not served God very faithfully in the past, in their wanderings through the wilderness, but God had been merciful to them. If they served him better in the future, would not God be more gracious to them? Joshua entreated the people to serve God, but he told them that if they would not serve Him, to choose whom they would serve. They must make a decision. They must choose their lord and master. They could choose whom they would, but Joshua

and his household would serve God. The people answered that their choice was as his; they, too, would serve God. They acknowledged God's sovereignty over them and His goodness to them and said "God forbid that we should forsake the Lord." But Joshua was not satisfied with their choice alone. He warned them of the seriousness and importance of their action. He called upon them to cleanse themselves of all sin and idolatry. Perhaps he had a foreknowledge of what they afterwards did towards God. And to prevent their wandering from God, if possible, Joshua raised a great stone as a memorial of this day and as a witness to their decision and choice. And they acknowledged and accepted this monument as a true witness to their own statements. For a number of years afterwards, they were faithful and served God earnestly and truly, remembering, with fear perhaps, what Joshua had said. That they could not serve God and commit sin. That God after blessing them would destroy them. (Joshua 24:19-24).

7. So long as the children of Israel remembered the Lord and served God, they prospered "and it was well with them." But when they forsook God for the gods of the people which were round about them, God forsook them. The efforts of the husbandmen were fruitless, famine and pestilence troubled the land. The strong nations 'round about them harassed the Israelites and peace and comfort was unknown. Sin in our lives has the same result. The nearer we are to the Maker the happier and better off are we. Alienation from God is like an army advancing into an unknown, barren country, while its base of supply is cut off in the rear. "Be sure your sin will find you out." "Whatsoever a man soweth that shall he also reap."

8. Isaiah warned the people of Judah that the result of drunkenness to them would be the same result that was falling upon Samaria. Isaiah pictured to them Samaria in all its glory and beauty, "the pride of the people" and the finest city in the land, but the most sinful. And then

he pictured the result upon this great city and country of their sin. They were (the people of Samaria) to be "trodden under feet," carried captives into a far country, made slaves, and destroyed. The object lesson for us is that although peace and prosperity may abound with us for a time, while we are sinful, yet in the end we will suffer worse condemnation than otherwise. Especially is this so if our sin is drunkenness. The effects on the body are severe, and lasting, and our eternal hope of salvation is in danger. An unclean man cannot become a little child, for a little child is pure, and to enter the Kingdom of Heaven we must become as little children. The best protection against intemperance is to be temperate in all things and not to take a first glass of intoxicating liquor. Total abstinence is the only safeguard. They who handle fire are liable to be burned.

9. God called Gideon to save himself and to lead his own people to victory over their enemies. To free his people from their enemies and from the punishment of their sins. God did more than allow the Midianites to oppress Israel. It was His will that they should do so, and He caused them to harass Israel because of Israel's sins. They had forsaken God for the gods of this people. God used this people (the Midianites) to punish the Israelites, to make a greater object lesson. It was like a child playing with fire. The fire amused and pleased it but it also punished it. The remembrance would cause it to abstain from handling it again. God desired to show the Israelites their dependence upon Him. If with a great number they had defeated their enemy, they would have taken to themselves the glory and victory, even although God had been the cause of their victory. But by overcoming with a mere handful the host of the enemy, God showed a miracle. It was an accomplishment which even the Israelites could not deny.

10. Ruth clave unto Naomi and returned with her to Bethlehem-Judah. Orpah returned to her home. Ruth

may have been of a more affectionate nature than Orpah. Her love for her husband may have been truer than that of Orpah for hers, or Ruth's character and nature may have been more after that of Naomi's. This is most likely the cause of Ruth's choice. Ruth may not have had many near relatives or friends in Moab. Orpah may have been more worldly and had more acquaintances, or perhaps in sheltering and comforting Naomi she would be deserting some dear one at home. Ruth's choice, to all appearances, was the most honourable and Christlike, but we do not know what reasons Orpah may have had for her choice. Ruth gained a home, a husband, the love and respect of Naomi and the people of Bethlehem-Judah, the rewards of a useful Christian life, and the honour of having as her descendants, King David, Solomon and many other noble persons, running in the line of Jesus, who also was a descendant of Ruth.

11. Samuel at an early age was devoted to the service of God's house. His duties were light but at the same time important, his chief duty being to wait upon Eli. One night after retiring, Samuel heard his name spoken. Thinking it was Eli calling him, he arose and went to him; but Eli had not called him, and bade Samuel to lie down again. But again Samuel heard the voice, and again he ran to do Eli's bidding. Again, a third time, Samuel heard the call, and again he went to Eli. Eli understood the meaning of the voice now. Samuel, at Eli's bidding, lay down again, to await God's call, as Eli told him. Lying down again, Samuel awaited the call. "Samuel, Samuel," were the words, to which Samuel answered "Speak, for thy servant heareth." Then Samuel listened to God's message. God told Samuel that the sins of Eli's sons would not now be forgiven. Eli's house would not be purged with sacrifice nor gifts. The punishment would be sure and complete. Eli himself would suffer in that he was cognizant of the evil actions of his sons. The next day Samuel, at Eli's request, told all that God had said to him, to Eli, although

he at first was almost afraid to meet Eli; fearing his anger. But Eli knew and acknowledged the justice of God's action.

At home Samuel had been trained and reared under his mother. She taught him his first lessons in religion and everything else. In the house of God, under Eli's care, Samuel received his training. All through his life, but especially in later time, he was under God's discipline. All those who are especially successful in life or in some particular calling must have had some special training although it may not always be manifest. This is especially so in God's service. When God chooses a messenger, a servant, for some great work, he prepares that one for that work. Samuel was a special child. He was an answer to prayer. His mother gave him a special training. He was early trained in a loving knowledge of God. While but a child, he was consecrated to the service of God for life. His parents were godly people. All these things combined to fit him for his great work. God calls us to His service:— (1) By His holy word. (2) By our own consciences. (3) By the example and influence of others. (4) By an indwelling hatred for evil and a love of goodness and virtue. (5) By the hope within us of an hereafter, and the desire that we may spend it in Paradise. (6) By a desire that we may be of service, that we may be a blessing to others and to God. By an admiration for the example and life of Jesus Christ.

12. Shortly after God's message to Eli and His talk with Samuel had taken place, the Philistines besieged the Israelites and defeated them. The Israelites were being persecuted and harassed by the Philistines at God's desire and practically at His command, for, or in punishment of their sins. The Philistines greatly defeated the Israelites, slaying a great many of their army. Israel in a last effort to defend themselves and drive out their enemies, brought up the ark of the Lord from Shiloh to Eben-Ezer, where they were encamped. Although the Philistines were much

surprised and even frightened at this action, yet they defeated the Israelites, captured the ark, slew the two sons of Eli (which was the punishment of God proclaimed to Samuel). When the word came to Eli, who was sitting on a high wall, he fell backwards, breaking his neck. This, then, was his punishment, at the age of ninety-eight. The people of Israel were in a sorry plight. Their ark in the hands of the enemy. God's anger turned against them. Their army defeated. Their priest and judge dead. All these things were impressed upon Israel and they troubled the people much. The Philistines were having trouble with the ark too. Every place it abode in, it brought desolation and destruction, sickness and death, and fear and trembling. This so impressed the Philistines that they sent it back to Israel (which is another story). The ark came to the field of an Israelite at Beth-Shemesh. And the people there offered sacrifices on the ark or beside the ark and did other things, proper only for the Levites, which much angered God, so that He destroyed many of the people at that place for desecrating God's holy vessels. These things caused the people to think and to lament over their sins. Samuel heard them and told them that if they were truly repentant they must give up the heathen gods which they worshipped. And the people did this and were pardoned and blessed.

The people were gathered together by Samuel at Mizpeh. And there they confessed their sins, before Samuel, to God. And while they were there gathered the Philistines came up to destroy them. But Samuel offered sacrifice to God and prayed for the people, asking God to pardon their sins and to deliver them from the enemy. God heard the prayer and answered it and delivered the people. As the Philistines came forward to battle against the Israelites, God caused a great storm to arise. It thundered and lightened, and the earth shook and trembled, so that the Philistines fled from before Israel. But Israel pursued and destroyed the enemy at Beth-Car. Israel was pardoned

for their sins! This was the result. Samuel raised a memorial at Mizpeh, near Shen, and called it Eben-Ezer, a remembrance of God's goodness to them. Victory alone came through the confession of sin, which was pardoned by God.

EBERT M. MURPHY.

Teacher—MR. A. H. BROWN.

Ottawa, January 4th, 1903.





## STUDIES IN THE NEW TESTAMENT

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1. Paul and Silas, shortly after arriving at Philippi, visited a small congregation of women, who met together, on the banks of the river, for prayer, on the Sabbath. One of the women, Lydia, a leader among the members, and who seems to have supported herself by her own labour as a dyer of cloths, after hearing Paul explain the Gospel and the new "faith," believed on the Lord Jesus Christ and was saved. Lydia, together with the members of her household, were baptized, and, out of earnestness and zeal, she placed her house at Paul's disposal and constrained him to dwell with her so long as they sojourned in Philippi.

On a number of occasions, while on their way to the meeting place, Paul and Silas were beset by a demented slave-girl, who cried after them, "These men are the servants of the most high God, which shew unto us the way of salvation." Paul sympathized with the unfortunate girl and being grieved at her continued annoying of them, turned to her one day and commanded the evil spirit to come out of her. As it was spoken so was it done. The girl was cured and made free, and, it is believed, sought and found refuge in and through Jesus Christ.

But her owners, seeing that the evil power, that she had possessed, of foretelling the future and doing other superstitious acts, had departed from her and that therefore she was of no further value to them, were enraged, and arrested Paul and Silas and brought them before the magistrates, in the market-place, and charged them with troubling and annoying the people of the city and of introducing customs and beliefs which were unlawful for them, as Romans, even to listen to, let alone practice. The people and magistrates being also angered, tore the clothes of Paul and Silas and, after inflicting many severe stripes upon them, threw them into prison. But Paul and Silas, keeping steadfast their faith in God, sang praises

unto their great Keeper, in the darkness of the night. And there was an earthquake which loosened every prisoner's bonds and threw open the door of the prison. The keeper, awakening out of his sleep, was about to end his life, believing under the circumstances, that his prisoners had escaped. But Paul assured him that all were still there. The jailer tremblingly knelt down and enquired of Paul, "What must I do to be saved?" Paul's ready answer, "Believe on the Lord, Jesus Christ, and thou shalt be saved," convinced him and he believed and all his household, and were saved. He too, showed his gratitude and earnestness by caring for Paul's bodily wants.

2. A Christian's thoughts should dwell on subjects that are true and right, honourable and venerable, just and honest, pure and good, lovely and adorable. On things that are of good report or are well spoken of by reliable persons. But, notwithstanding all our learning and knowledge, and our adoration of good deeds and good people, our salvation is not assured. We must practice what we preach and what we know. We must act. We must do.

3. Leaving Philippi and passing through Amphipolis and Apollonia, Paul and Silas and Timothy came to Thessalonica. As was his custom and practice, Paul entered into the synagogue of the Jews and on three successive Sabbaths preached unto the people Jesus Christ and Him sacrificed. His reasoning and doctrine appealed unto them and many of them believed and were baptized. Also numbers of the devout and earnest Greeks and many of the leading women.

But numbers of the Jews, who believed not, through envy and malice, joined themselves together with some of the lower and baser characters of the city, and caused a riot and uproar and tried to assault Paul and Silas. But not finding them, they caught Jason, a friend and convert of Paul's, with whom Paul also dwelt, and carried him, together with other brethren, unto the rulers of the city, and charged them with harbouring and consorting with

"these that have turned the world upside down." These they charged with disloyalty to the Cæsar, as they preached that there was a new King, "one Jesus." These things troubled the people and the rulers, so that they bound over Jason, for the good behaviour of Paul and Silas and the other brethren.

The friends of the two preachers, or rather three, for Timothy also accompanied them, fearing for their safety, immediately sent them on to Berea. Here Paul also preached in the Jewish synagogue, and found the people more noble and sober minded than those of Thessalonica, and many of them and of the best men and women of the city also believed. But when those of Thessalonica who had stirred up the riot, heard of the work being done by Paul and Silas, they endeavoured to excite the enmity of the unbelieving Jews of Berea against them, and so far succeeded as to cause Paul to hasten on to Athens, leaving Silas and Timotheus at Berea.

4. The six duties to others, which Paul commanded the Thessalonians to practice, were to warn them that are unruly or disobedient, to comfort and strengthen together the faint-hearted, to support the weak, to be patient and forbearing to all men, to banish revenge and malice, and to do good, what is right and just, at all times.

The duties (personal) were:—To be joyful under all circumstances, to be in a constant spirit of prayer, to be thankful and gracious, not to grieve or quench the Holy Spirit by continued transgressions, not to neglect or despise God's truth or His words as revealed through inspired men, to prove and test all knowledge, to be firm and steadfast in following truth and goodness, to abstain from the very appearance of evil.

5. Paul, by his preaching to the Jews of Athens in their synagogue, excited the curiosity and interest of some of the chief men of the city, for his work among the people, in the market-place, was talked of in all parts of the city. Being curious to know of what Paul spake and taught, and

having nothing better to do, certain philosophers of the Epicureans and Stoics called him before them, as they gathered on the Areopagus. Paul, being enquired of as to what his new doctrine was and as to what he was teaching, answered them courageously. He said that as he passed through the city he had noticed many, many signs of their idolatry and superstition, in the great number of temples and idols and altars erected to the worship and reverence of gods whom they believed in through superstition. And particularly had he noticed that they had provided against the misfortune, under their belief, of neglecting any god, by raising an altar to the unknown god, that is, to any god of whose existence they might not be aware. "Whom, therefore, ye ignorantly worship, Him declare I unto you," continued Paul, and he further tells them of the true God of Heaven and earth, who made and keeps all things, who is not worshipped by the mechanical and physical efforts of any man, who does not need help from any creature, for it is He who endows them with the very life and breath that they enjoy, who has made all men and all nations, who defines and controls their habitations and dominions, showing thereby His care of them and their need of serving and obeying Him. Continuing very strongly, Paul entreated and urged them to repent of their idolatry and sinfulness and to turn to the true God of whom some of their own poets and writers had said, we are His offspring, and in Him we move and live and have our being, Who is not worshipped in precious metals nor gems, nor by man's handiwork. Concluding, Paul warned them of the day of resurrection and of judgment. Judgment of the peoples of the earth by "that man whom he hath ordained" and who is assuredly the first fruits of them that slept.

When these men heard of the resurrection of the dead, some of them laughed and mocked him, others promised to hear him again on this subject. Paul, rather discouraged but not defeated, for he had at least two converts, Dionysius, an Areopagite, and Damaris, a devout woman, and also others, quitted Athens, never to return.

6. Leaving Athens, Paul travels to Corinth, the richest and finest city of that time, also the most wicked and sinful. Becoming acquainted with a Jew named Aquila, together with his wife, Priscilla, born in Pontus and lately arrived from Italy, in accordance with the decree of Claudius, who had banished all Jews from Rome, Paul takes up his abode with him, both being of the same occupation, tent-making. On the week days Paul laboured faithfully at his calling, thereby supporting himself and also having time for quiet thought and reflection and also opportunities for speaking to those, with whom he came in contact, of spiritual things, which was always his theme under all circumstances. Labouring on week days, preaching in the synagogue on the Sabbath, Paul occupied the time till the arrival of Silas and Timotheus from Macedonia. When they arrived, he vigorously preached unto the Jews of the synagogue Jesus Christ and His death and resurrection. But when these Jews blasphemed and rejected his preaching, Paul freed himself from them, charging them with their guilt and leaving them to their own fate. Taking up a new friend and convert, Justus, whose house was near to the synagogue, Paul lived with him and used his house as a meeting-place, thereby establishing the first Christian church of his journey. He had many converts here, including Crispus, the chief ruler of the synagogue, and all his household. Paul was greatly encouraged in his work, at this time, by the encouragement he received from God in a vision at night. "Be not afraid . . . . for I am with thee . . . . ." from God greatly assured Paul, and he continued there about two years or perhaps longer. But the Jews who opposed Paul and did not believe his teaching, rose up against him and carried him to the judgment hall, to the ruler, Gallio, and charged him with blasphemy and other false acts which, when Gallio had heard, he would have nothing to do with and dismissed the concourse. But the Greeks for the sake of revenge or some other reason chastised Sosthenes, the chief ruler of the synagogue, before the

judgment seat. Shortly after this, Paul parted with his friends here and sailed for Ephesus, having remained longer in Corinth than in Athens because of greater opportunity and greater facilities for work and also because of God's charge to him to remain and labour there.

7. Paul's reason for abstinence was love. If anything he might do had an evil effect upon, led to an evil effect upon, anyone, he denied himself that indulgence. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Our duty to the weak is to lend them of our strength, to not only do those things which will cause them not to fail and fall but to grow strong, but also not to do those things which will lead them astray. We must set a good example for others and we must help them to follow it. We must not indulge in the use of intoxicating liquors if we see that our doing so causes another to come to grief, by practising what we do, even if the so indulging has no evil effect on ourselves.

8. Love is contrasted with oratory, fluency of speech, the gift of prophecy, knowledge and wisdom, faith, brotherly kindness (what is now called charity), martyrdom or the spirit of martyrdom, and it is greater than all these because these things amount to nothing in the summing up at the great judgment day and because charity, love, includes all these.

The nine attributes of Christian love are patience, kindness, generosity, humility and humbleness; good tempered, courteous, honesty, in not being suspicious of others' motives; righteousness, truthfulness, in long-suffering endurance, steadfastness of hope.

9. Apollos, a Jew born at Alexandria, well educated and eloquent, a disciple of John the Baptist, well learned in the Scriptures and a devout Christian, according to his knowledge, was a faithful teacher of what he knew concerning God and Jesus Christ. Coming to Ephesus, he joined the synagogue and preached earnestly the faith and

gospel he knew. But Aquila and Priscilla, Paul's friends of Corinth, hearing him and having a greater and later knowledge of this subject than he, humbly explained unto him what they knew and taught him in the way of God more perfectly. Receiving very graciously what they taught him, Apollos journeyed into and through Achaia, preaching fervently that Jesus was the Christ, with great success and with much profit to the converts of that district. On his second missionary journey, Paul travelled from Antioch through Cilicia and the other provinces, calling at Derbe, Lystra, (where Timothy joined him and Silas), Iconium and Antioch, in Pisidia, and came out to Troas, where Luke joined him and his co-workers. Crossing into Macedonia, they entered Philippi, where the gospel was first preached in Europe and where the first European converts were made, under Paul's teaching. The converts were Lydia, the woman of Thyatira, the demented slave-girl, whom Paul cured, and the jailer of the prison into which Paul and the others were cast. The owners of the demented girl made their living out of her powers as a foreteller of the future and of dreams, etc., and finding her cured and their means of gain gone, they had Paul and Silas thrown into prison and beaten with stripes. But God caused their release and they passed on to Thessalonica, where Paul had much success but was also harassed by the unbelieving Jews, and had to pass on, on his journey. At this place, Paul received comfort and encouragement from the Philippian church in the form of supplies. Jason was held security here for the good conduct of Paul and Silas, the mob not being able to find them. Passing on to Berea, the gospel was again preached and to a better congregation and with greater success, for many believed. But the unbelieving Jews of Thessalonica came to Berea and stirred up the unbelievers there, but Paul (Silas and Timothy remaining at Berea) escaped to Athens, where he addressed the learned concourse on Mar's Hill, but with not much result, as his closing statement on the resurrection

was laughed at, and only two converts are spoken of. Passing on to Corinth, the largest and finest city of the time. Here he worked by day at his trade as a tent-maker, with Aquila and Priscilla, and on the Sabbath preached in the synagogue to the Jews, but they did not accept his doctrine nor appreciate his efforts, so Paul left them to their fate and took up his abode with Justus. Paul, in a vision, was strengthened and encouraged here by God and charged to stay at this place and preach fervently and boldly. The unbelieving Jews again molested him here and brought him before the ruler, Gallio, but he would not hear their case and so Paul was saved by the Roman law. Paul here wrote his epistles to the Thessalonians. After a prolonged stay he left there and came to Ephesus, but passing on, entered Jerusalem. Then going up to Antioch, he completed his second missionary journey.

10. On his returning from Greece, his second missionary journey, Paul touched at Ephesus but did not remain with them. But after reaching Jerusalem and seeing the brethren there, he made a trip through Galatia, visiting all the churches. At Ephesus Paul enquired of them as to whether they had received the Holy Ghost since they believed. But they answered they knew not whether there was any Holy Ghost. And Paul baptized them unto Jesus Christ, and having placed his hands upon them, they were blessed by the Holy Spirit and spake in other languages and prophesied. There were about twelve men so blessed. And Paul preached daily in the synagogue and throughout the land, so that all who dwelt in that part of the country heard the word of God. Paul worked many miracles among the people and cured many of their diseases and sicknesses. And impostors, exorcists, performed miracles likewise, in the name of Jesus. But one of the evil spirits that some of these were working upon, turned on them and did them bodily harm, so that Paul was no more troubled by such as these. And many believed and were saved, as was testified to by their destroying a great quantity of valuable



books which they used in the practice of their evil arts, Through this they showed their earnestness and zeal.

11. The cause of the riot at Ephesus was Paul's successful preaching of the word of God. So many believed on his truth and his doctrine that the silversmiths noticed a dangerous falling off in the demand for their images and shrines of the goddess Diana, which they had formerly sold in great numbers, as Diana was the favourite goddess of their city. This state of affairs alarmed them and they complained to the magistrates of the city and tried to prevent Paul from preaching. The people gathered together, but Paul was guarded from the mob. The manufacturers of the shrines did not appreciate the good work being done by Paul. They had not tasted of the benefits of the new religion and did not know its sweetness. They were too selfish to stop to consider others' benefits. They thought only of themselves and their gains. The same is true of present day reforms as evidenced in the recent Referendum Vote. The Anti-Prohibitionists, the liquor advocates, contended that the passing of this Act would take away the means of livelihood of those employed in that business. Forgetting the result of their business, forgetting what benefit this law would have resulted in to many now in misery, they thought only of their own selfish ambitions and desires.

12. Before conversion, the Christian, then a sinner, without Christ, is given over to sin, "walks according to the course of this world." Is disobedient to God and His law. Follows after his own desires and ambitions, which are "of the flesh." Without Christ we are, by nature, by birth, perhaps not by choice but by our own actions, under the wrath and condemnation of God. He is without joy or hope. The Christian in direct contrast to this is in Christ and Christ in him, is devoted to righteousness and good, obeys God and enjoys thereby His love and favour. He receives strength and help from God and is bountifully blessed in all that he does. He enjoys this life to its full

and looks forward with hope and confidence to the future of this life and of that which is to come.

"By grace are ye saved through faith." The love of Jesus Christ for the sinner caused him to purchase the redemption we otherwise would have lacked. Through the favour of God and our own faith, by believing in Him, we, by accepting the salvation offered to us, are saved from sin unto life. But no part of this salvation is of our own efforts. We owe all to the love and mercy of God.

EBERT M. MURPHY.

Teacher—MR. A. BROWN.



## MISCELLANEOUS QUOTATIONS

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### "WHAT SHALL WE DO WITH LIFE?"\*

"What was there before there was anything, and how did it happen?"

It is not necessary for us to understand the origin of life in order to live good lives as reverent children of our Father in heaven.

Whatever is the origin of matter and of life, it is certain that man has not originated them. But man can direct them; and morality consists in giving a right direction to them.

Character depends, not on the origin of life, but on the use made of it.

The question as to the origin of life is not a moral question, nor is it a religious question. Moral philosophy affirms that man can direct life into wise channels—that is, he has intelligence; and into beneficial channels—that is, he can be moral. Religion affirms that the life of the universe is directed into wise channels by an intelligence more far-seeing than man's, and into beneficial channels by a benevolence greater than man's.

Belief in morality is not belief that man can originate life, but that he can direct life.

Belief in religion is not belief that God originated life; it is the belief that He directs life.

Creation is not making something out of nothing by a divine fiat. It is making order out of chaos by an intelligent direction and control.

"In the beginning God created the heaven and the earth," does not mean that He made something out of nothing. It is a summary of the creative process described

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\**Outlook*, Nov. 23, 1912.—Excerpts from an article with reference to Prof. Schaeffer's address on "The Nature, Origin and Maintenance of Life." As copied in note book by Ebert M. Murphy.

in the rest of the chapter. (*Hasting's Dictionary of the Bible and International Critical Commentary.*)

Life of the body, aggregate of the lives of many millions of cells of which body is composed. Life of society, aggregate of the lives of many individuals of which society is composed.

Faith in power of man to direct life, basis of all individual morality and social reform.

Morality is founded on faith in ourselves; faith that we have an intelligence and a will which enable us to direct our lives according to our predetermined purpose.

Religion is founded on faith in God; faith in an Intelligence higher than our own and a Benevolence greater than our own, directing life to the fulfilment of a predetermined purpose.

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Best be yourself,—imperial, plain and true.—*Browning.*

The first wealth is health.—*Emerson.*

God fades out of the lives of those who do not pray.  
*Mrs. Besant.*

The tender care of a good wife is the finest thing in the world.—*Russell Sage.*

We become like things on which our hearts are fixed.

Character is the prize of life.—*Dr. Babcock.*

The secret of success is constancy to purpose.—*Disraeli.*

So long as we love we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—*Stevenson.*

It is better to lose health like a spendthrift than to waste it like a miser.—*Stevenson.*

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.—*Emerson.*

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and the deeds he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows he was meant and made to do because he is a child of God.

—*Phillips Brooks.*

Four things a man must learn to do  
If he would make his record true;  
To think without confusion clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.

—*Henry Van Dyke.*

All the beautiful sentiments in the world weigh less than a single lovely action.—*Lowell.*

See life steadily and see it whole.

The scheme of things entire.—*Matthew Arnold.*

I will be lord of myself. No one who cannot master himself is worthy to rule, and only he can rule.—*Goethe.*

Greatly begin; though thou hast time  
But for a line, be that sublime;

Not failure, but low aim, is crime.—*Lowell.*

Tendency is habit in the making. Habit is crystallized feeling, emotion embalmed.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—*Edward H. Griggs.*

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.—*Abraham Lincoln.*

"For often fineness compensated size."

Better not be at all than not be noble.—*The Princess.*

EVENING.

Translated from Sappho (B.C. 600).—*William Grenvil.*

The quiet streams their lullabys are calling,  
All through the apple boughs their voices creep,  
While from each petal in the orchard falling  
Down droppeth sleep.

OPPORTUNITY.

I shall pass this way but once; any good thing therefore  
that I can do or any kindness that I can show to any  
human being, let me do it now. Let me not defer it nor  
neglect it, for I shall not pass this way again.

—*A. B. Higeman.*

A PRAYER.

The day returns and brings us the petty round of  
irritating concerns and duties. Help us to play the man,  
help us to perform them with laughter and kind faces.  
Let cheerfulness abound with industry.

Give us to go blithely on our business all this day;  
bring us to our resting beds weary and content and undis-  
honoured, and grant us in the end the gift of sleep.—Amen.

—*Stevenson.*

Better sweetness in the heart than greatness in the  
mind.

As you grow ready for it, somewhere or other you will  
find what is needful for you, in a book, or a friend, or, best  
of all, in your own thoughts—the Eternal Thought speak-  
ing in your thought.—*George MacDonald.*

Thank God every morning when you get up that you  
have something to do that day which must be done whether  
you like it or not. Being forced to work and forced to do  
your best will breed in you temperance, self-control,  
diligence, strength of will, content, and a hundred virtues  
which the idle will never know.—*Charles Kingsley.*

Let every occasion be a great occasion, for you can not tell when fate may be taking your measure for a larger place. Make every occasion great.—*Success*.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing tenderer; nothing better either in heaven or in earth, because life is born of God, and rising above all created things, can find its rest in Him alone.—*Thomas-a-Kempis*.

Don't join the crowds that walk under dark clouds,  
But keep on the sunny side.

Whoever learns to love what is beautiful is made incapable of the low and mean and bad.—*Lowell*.

The supreme human achievement is self-mastery.

Touch Thou mine eyes to find of life the best.

Men show their character in nothing more clearly than by what they consider laughable.—*Goethe*.

The boy without a playground is father to the man without a job.

When we study the Bible for its history, it becomes a text-book; for its ethics, a law book; for its literature, a picture book. But when we study it to make Christian character it becomes the Book of Life.—*Wells*.

A man has only as much religion as he can command in time of trouble.—*Andrew Fuller*.

Unless above himself he can  
Erect himself, how poor a thing is man!—*Sam Daniel*.

Prayers are not for the purpose of giving the Lord advice.

Sacrifice is the price of any success.

Cherishing a grudge is nourishing a grief.

Leave room in your life for something besides money.

The inner side of every cloud  
Is bright and shining,  
And so I turn my clouds about  
To see the lining.— *Riley*.

It is not said *after* keeping God's commandments, but *in* keeping them, there is great reward.

Have thy tools ready. God will find thee work.  
—*Kingsley*.

No man gets ready for an emergency in a moment. What he is in an emergency is determined by what he has regularly been doing for a long time.—*Edward J. Bosworth*.

I find the great thing in this world is not so much where we stand as in what direction we are going.—*Holmes*.

When God calls, He qualifies; when He qualifies, He calls.—*Matthew Henry*.

Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power.  
—*Tennyson*.

A taste for good books is an anchor that will hold the spirit safe in many of life's storms.

I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—*Henry Ward Beecher*.

If I have faltered more or less  
In my great task of happiness;  
If I have moved among my race  
And shown no glorious morning face;  
If beams from happy human eyes  
Have moved me not; if morning skies,  
Books, and my food, and summer rain,  
Knocked on my sullen heart in vain—  
Lord, Thy most pointed pleasure take,  
And stab my spirit broad awake.—*Stevenson*.



Thou art lowly here, Thou Highest,  
 'Mid the stable's taint and shame,  
 Where in mirk and cold Thou liest,  
 Who didst touch the stars to flame;  
 Thou art weak, Who all upholdest;  
 Thou art bound, Who settest free;  
 Thou art small, Who all enfoldest;  
 Thou art born, Eternity!

## TOASTS TO WOMEN.

Woman—Let us not forget that wherever man is most enlightened, she is most respected and beloved.

Woman—Gentle, patient, self-denying, without her man would be a savage and the earth a desert.

Woman—A Mistress of Arts who robs a bachelor of his degree, and forces him to study philosophy by means of curtain lectures.

The Ladies—We admire them for their beauty, respect them for their intelligence, adore them for their virtue, and love them because we can't help it.

All that I am or hope to be I owe to my angel mother.  
 —*Lincoln (after election to Presidency).*

My mother was the making of me. She was so true, so sure of me, and I felt that I had some one to live for; some one I must not disappoint.—*Edison.*

All that I ever accomplished in life I owe to my mother.  
 —*D. L. Moody.*

A line from my mother made me a painter.—*Benjamin West.*

THE END

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