

AN EPOCH PRODUCED A MAN.

By William T. Ellis

The International Sunday School Lesson for March 30th is "God's Hand in a Nation's Life."—Joshua 24:14-28.

Opportunities and possibilities mark this lesson. Like much of the present-day discussion of the world's need, it is concerned with the theme of a man for the hour. The greatest glory of these recent epochal days in the history of the western world is the emergency of men who under old conditions have been submerged. Within two short years a galaxy of men have attained national proportions on the basis of sheer force and ability, while a whole host of machine-made "leaders" have dropped out of sight. The hope of thoughtful patriots in these latter days is that the new stress that is being laid on the stamina of our boys in France will effect an increased stability of personal character among the people of the land generally. For it is more man that we need. We have been driven sharply back upon the old, old truth that only personality is the salvation for the times; that all of the world's needs are embodied in its need for manhood. The events of the war, with all their homiletic character, and all their exhortation to return to the first principles of morality and religion, will yet have failed to produce their ultimate results if out of them have not come men of increased might, ready to take up the burdens of the public weal. Undoubtedly there is apparent throughout the length and breadth of the continent a new sense of individual sovereignty. The soldiers have taught us all. Men are realizing their responsibility as citizens as never before. They are talking less about the privileges of patriotism and more about its duties. The plain man in the commonplace sphere is lifting up his head with a new consciousness that he has a right to challenge the acts and deeds of the mightiest public servant. Surely these are good times for manhood! While the statisticians write the staggering figures of the new world's wealth, they are overlooking the greatest asset of all, namely, the sheer manhood which, in markedly increasing degree, is the sovereign characteristic of the new era.

A Man Looming Large. What has this to do with the present Sunday school lesson which is indicated as a review of the forty years' history of the life of Israel from the Exodus to the death of Moses. Simply that those forty years spell one grand word of three letters—man. Whoever peers into those dim, dull, gray years finds, looming mountain high above the blinding glare of the desert sand—above the din of the ganging voices of a many-minded people, the clear, strong figure of which the world has said, "There was a man." The greatest contribution of those forty years was just Moses. One man's greatness redeemed the epoch from littleness. As he led those supine slaves out into a new national identity, and gave to the formless mob a place forever brilliant among the nations of the world, so he has contributed to the imperishable annals of history a portrait of a great man, one of the world's very greatest. Moses died without ever reaching the land of promise. He labored and others entered into his rest. But in all Canaan there was no personality, until a Greater than Moses came, equal to that of the man learned in all the wisdom of the Egyptians and equipped with the greater wisdom that comes from communion with Jehovah, who had shaped Israel's destiny and given her her law. Among the few great figures who

adorn the rotunda of the magnificent Library of Congress at Washington, may be seen the figure of Moses, calm and majestic, seeming, even in the cold bronze, as one who walked apart from the common order of men. No better review of this quarter's Sunday school lessons can be made than a consideration of the qualities which marked the greatness of Moses.

A Man Who Dared. All the world's sages have declared that courage ranks among the first of human virtues. Moses was first to last a man of appalling audacity. He dared attempt the highest possible destiny for himself. That takes courage. Most people are content to drift along into any sort of life or character that happens to come to them with the years. Only the rare man, so rare as to be called great, resolutely achieves for himself the character which, in his moments of clearest perception, has deemed worth while. The courage that wins character must combat the inbred littleness of human nature every day of life. Its enemies are both without and within. Environment tends to compress life. Moses rose above his environment. He was a great man when in the court of Pharaoh; he was a great man when on the lonely mountain side, he played the part of a shepherd; he was a great man when, in majestic solitariness he led Israel through its forty years of wandering. One shrinks from saying—lest it seem to be merely a conventionally pious remark—that the secret of Moses' courage was his religion. But we have abundant record that naturally he was a timid man. If left to himself he would have spent his life in obscurity. His greatness cannot be credited to natural endowment. He became brave because he met face to face with God. His courage was not inborn courage, but imported courage. It took the "fear not" of Jehovah to stiffen his backbone. That is what religion does. The fear of God removes the fear of man. The sublime moral heroism of the world has mostly been on the part of spiritually-minded men. The greatest courage has been consumed in the bright furnace of faith. If Moses had not first met with God, he would not have dared to meet with Pharaoh. There is significance in the fact that the heroes of recent developments in American life have been for the most part Christian men.

The Man Who Can Wait. The twentieth century is in such a desperate hurry that its bridges are buckling, its big buildings collapsing and its men being sent to the front. A modern person almost gasps when he contemplates the forty years of retirement which Moses spent in the wilderness. Yet there is no truth more plainly taught in history than this, that preparation precedes performance; that great goals must be waited for, as well as worked for. Enduring deeds cannot be done over night. Character is not a product of a camp meeting. One deep emotional experience does not make over a life. Slow and quiet accretions of the years are necessary to bring a spirit to ripeness. So he who would work for his fellow men and who would work with God, must be willing to take time, as Moses did. A very human man and no demigod, was left Moses; his fits of impatience link him closely to the common run of us. Yet these only serve to throw into high relief his essential patience. When he found what was God's programme, he was willing to wait on it. His natural impulsiveness is shown at the slaughter of the Egyptian, became well reined in after he reached Mount Nebo and had his first and last look



CARRIED THE MESSAGE TO MONS.

The 6th Canadian Engineers Company Cycle Squad, which carried the "cease fire" message into Mons on Armistice Day. They were led by Sergt. Gordon McMillan, of Toronto, the well-known cycle-racing champion. McMillan is rider on right end.

over the Promised Land. Write it deeply that patience must be at the foundation of greatness of character.

Where There is No Vision. "Where there is no vision the people perish," says the wise man. The salvation of any society is the men and women of imagination who dream dreams and see visions. This Moses had a seeing eye. He could see God in the bush, he could see God on the mountain top, he could see a nation in a brow-beaten, spiritless horde of captives. Countless obstacles confronted him in the great gift he undertook, but he had the gift of seeing through and over the obstacles to the victory which lay beyond. This power of vision which rises above the petty circumstances and which does not magnify the near at hand into the all important is vital to poise and power in life.

If some people had a little more vision, they would be able to take a square look at the pettiness, puerility, sordidness and ignity of their own lives. They would see the consequentialism of most of the pursuits that engage their powers. They would be spurred to live for ends worth living for. Canaan, flowing with milk and honey, are the inheritance not of the grumbling ones who are concerned, primarily, with comfort and physical comfort, but of those who pursue great ideals. This western world is a product of vision. Its greatness is assured until it loses its vision. That would be a worse calamity than the greatest financial panic that could overtake the country. Of all the advantages of war, none is greater than the opened eyes of our soldiers and of our people.

The Essence of Patriotism. The patriotism of Moses was linked vitally with the vicariousness which is the essence of patriotism. Moses lived and labored in the sake of others. His trials were not his own, but his people. He loved his fellow countrymen better than he loved his life. For their sake he was willing to be accused; for their sake he dared the wrath of Jehovah; for their sake he underwent all the rigors of the wilderness; from the first blow that felled the Egyptian to the last sublime strain of his dying song, his thought was of Israel and not of himself. The devil looks out for number one; so do a great many people. But all those who bear in their spirits the marks of the truly great, which is to say the marks of the Lord Jesus, have a concern for their fellow men. They are burdened by society's woes; the ills that afflict mankind touch their hearts. Their lives are given, not to any bread and butter existence for the mere maintenance of their physical selves, but to the great causes of human service. There is one invariable test of greatness—no man is more than commonplace and small who is looking out primarily for himself. In this sense "number one" indicates the lowest grade. It thus comes about that the world calls to its place of leadership the men whose unselfishness it has tested. In the long run mankind knows the lovers of their fellow men. Society ever demands the Moses virtue of vicariousness of the man whom it calls to its head.

BLOOMFIELD BUDGET. Cheese Factory Rented—Sap Run Likely Small. Bloomfield, March 24.—A good many farmers are not tapping their maple trees as there is no snow or frost in the ground. The ice has gone from the lakes and all signs point to a small run of sap. The six month old baby of Mr. and Mrs. Harry Slaven died on the 20th inst. A Sunday school convention was held in the Methodist church on Friday, Donald Hubbs, who has been overseas, on board ship as a medical attendant, is home. Delbert Steinburgh has received an appointment with the Dominion Canners to manage one of their factories west of Toronto. Before leaving he and his wife were presented with an address and a chair. Royal Hicks has purchased a house from Charles Norwood and moved to this village. The Bowers Co., Toronto, has closed the deal with the Bloomfield Cheese Company, whereby they get control of their factory at a rental of \$500 per annum, with an option of purchase during the year for \$5,000. George Sheriff is manager. The roads were never so bad as they have been during the last week. This is one of the results of an open winter. John Branscombe and wife are home after spending three months in California. The school was closed several days last week, the teachers being sick. The buzz saws are busy cutting people's wood.

some splendid pointers as to the ideal form of city government. He stated that the Kingston city council is too large, and that the best form of municipal government is by a commission. Many cities in the United States are now adopting that plan and are finding it a success. A commission is elected by the people by proportional representation, and a business manager is engaged to do the city's business. This manager is responsible to the commission, and if he prove inefficient he can be dismissed. He is responsible for the drawing of the city's budget, and for the administration, while the commission is responsible for the necessary legislation to carry on business. This system, Mr. Mullen says, is the most up-to-date and efficient system of governing a city, and is a great advance on the old plan. One advantage of it is that the minority have a representative in the commission, which is therefore a body elected by and having the support of the entire city. This is the plan which Mr. Mullen, from his many years of experience, recommends as the ideal form of municipal government, and it is a system which is worth looking into.

WANTS TO INTEREST CITY IN CALLING IN EXPERT TECHNICAL CHEMICAL ADVICE. When Road Paving and Oil Materials Are Being Considered—Representative of Hersey Company of Montreal Here. A representative of the Whig on Wednesday interviewed Charles A. Mullen, director of the paving department of the firm of Milton Hersey Company, Limited, engineers, chemists and inspectors, Montreal, who was in the city in connection with the paving and oiling of the Kingston streets. His firm acts as consulting engineers for the Imperial Oil Company, and as inspectors and technical advisers for many Canadian and United States cities. Mr. Mullen said that he was not in any way representing the Asphalt Oil Company, but was here merely to see if he could interest the city in the work done by the Milton Hersey Company. This company has an extensive clientele amongst the large cities of the continent, and their work takes the form of inspecting the materials used in various forms of construction done by cities, and in advising cities as to plans and specifications. Mr. Mullen stated that while the city engineer of Kingston was a man with a splendid reputation amongst engineers, he was hardly fair to expect that he would be a specialist in any one line, and therefore the city should have expert advice when preparing plans for public works. This policy is one which is adopted in many cities, and is one which, Mr. Mullen thinks, would have avoided the blunder made by the Board of Works in connection with the letting of the asphalt contract.

WAR PUZZLES. LLOYD GEORGE. LLOYD GEORGE APPEALED FOR "AMERICAN REINFORCEMENTS." In the shortest possible space of time, one year ago today, March 27, 1918. Find an American. YESTERDAY'S ANSWER. Upside down between two.

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