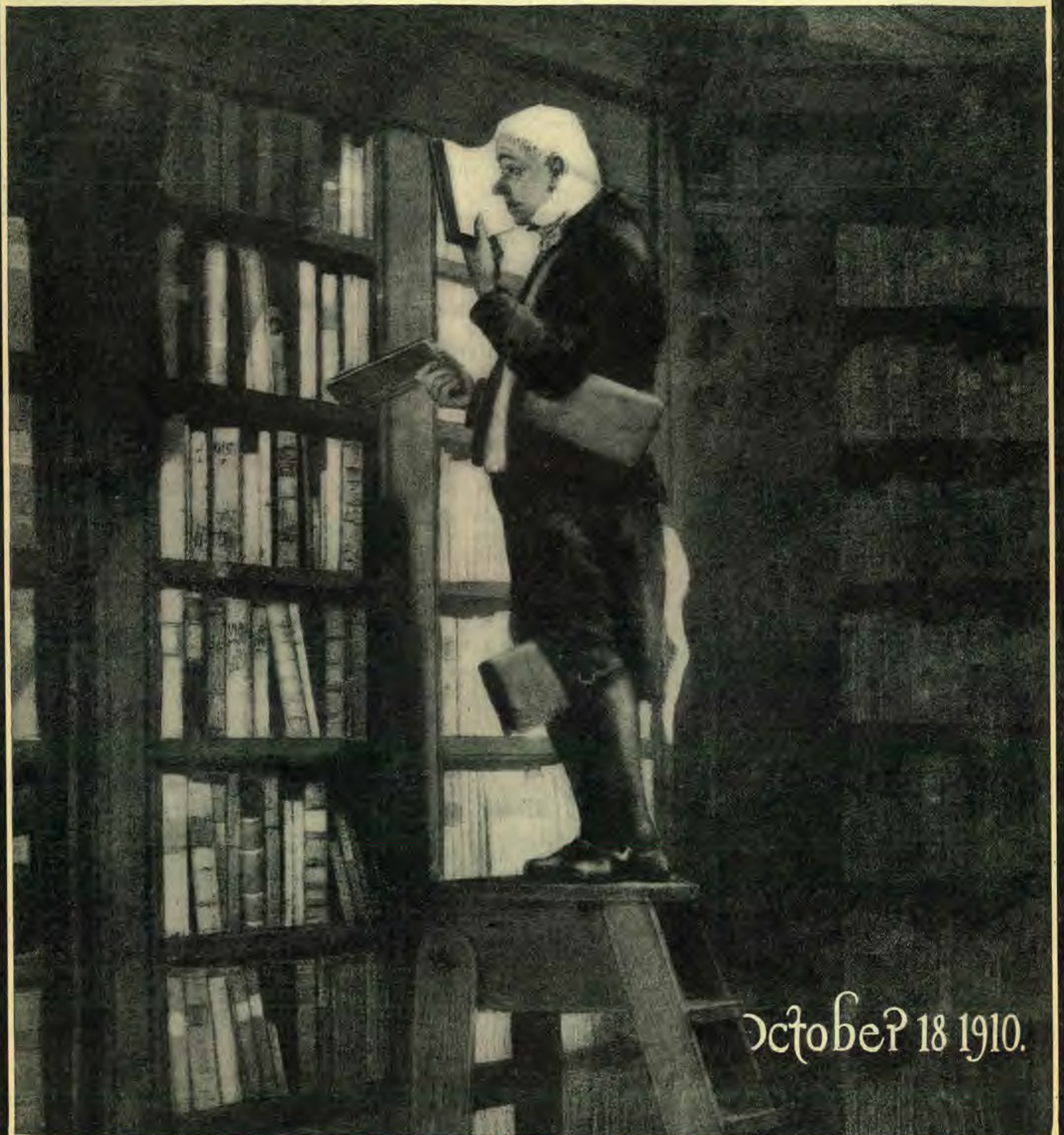


THE BOYS' NUMBER

The YOUTHS INSTRUCTOR



October 18 1910.

WASHINGTON, D. C.

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Being Pleasant

MR. THACKERAY says about that nice boy, Clive Newcome, "I don't know that Clive is especially brilliant, but he is pleasant." Occasionally we meet people to whom it seems to come natural to be pleasant; such are as welcome wherever they go as are the flowers in the spring-time, and the most charming thing about them is that they help to make other people pleasant too. Their pleasantness is contagious.

I recall an incident which occurred some time ago that will never be forgotten by me, says one writer. While stopping with a family, it rained for three or four days in succession. On the morning of the third day everything seemed to be gloomy. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, the father looked grim, and the mother tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came in with the breakfast rolls from the baker's. He took off his rubber coat and boots in the entry, and came in rosy and smiling.

"Here's the paper, father," he said in so cheerful a tone that his father's brow relaxed, and he said, quite pleasantly, "Ah, Jack, thank you!"

His mother, smiling, looked up at him, and he just touched her cheek as he passed.

"The top of the morning to you, Pollywog," he said to his little sister, and he delivered the rolls to Bridget with a, "Here you are, Bridget. Aren't you sorry that you didn't go yourself this beautiful morning?"

He gave the damper of the stove a poke which opened it. The smoke ceased, and presently the coals began to glow, and five minutes after Jack came in, we had gathered around the table, and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never thought he had done anything at all, but he had in fact changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five persons.

"He is always so," said his mother when I spoke to her afterward; "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper, I am sure of that."

And I thought, Why isn't a disposition of that kind worth cultivating? Isn't it one's duty to be pleasant, just as well as to be honest, or truthful, industrious, and generous? And yet, while there are a good many honest, truthful, industrious, and generous souls in

the world, and people who are unselfish too, after a fashion, a person who is habitually pleasant is a rarity. I suppose the reason is because it is such hard work to act pleasantly when one feels cross. Very few people have the courage of the cheeriest of men, Mr. Mark Tapley, who made it a point of honor to "keep jolly" under the most depressing circumstances.

Persons whose dispositions are naturally irritable or unhappy, think it is no use trying to be otherwise; but that is a mistake. If they will patiently and perseveringly try always to keep pleasant, after a while they will get in the habit of smiling instead of frowning, of looking bright instead of surly, and of giving a kind word instead of a cross one. And the beauty of it is, as I said before, that pleasantness is catching, and before long they will find themselves in the midst of a world full of bright and happy people, who are as good-natured and contented as themselves.

Blessed are the happiness-makers; blessed are they who know how to shine on one's gloom with their cheer.

J. E. HANSEN.

Madison, Tennessee.

Not Always Tobacco

NOT only does the user of tobacco take into his system the deadly poison of nicotine,—the active principle of tobacco,—but if we can rely upon the information that has come to us at different times, there are many things put into the tobacco by those who are engaged in its manufacture, that are not tobacco; such as mullein leaves and boneset. Old chews and cigar stubs are also gathered up by the boys on the streets, and in different forms are again placed on the market to be consumed by the users of the weed. Some things are done that are too filthy to be put in print, but here is one that came to the writer's personal knowledge, which we will try to believe was done by mistake; yet all the same it was in the tobacco.

At one time I lived about five miles west of the village of Flushing, in the State of Michigan. A German farmer lived across the road from me. One Sunday morning he came over to my house about nine o'clock, and seemed to be excited, and said:—

"I vash down to Vlushing yesderday averdernoon. I bocht me von pluck uv terpacker, und put him in mine bocked. I coomed home about nine o'clock. I hat von leedle beece vot I chaw mit de roat home. Ven I oudspant [unhitched] mine deam, I doft I vood half a chaw off dat pluck. I puts von corner in mine moud; I bide him, and I bide him, but I gits no terpacker. I no coot bide him. I takes anoder corner, und I gets mine chaw all thright. Thish mornin' I taughd I vood see vot vas de madder mit mine terpacker, I no coot bide him lasht night. I takes mine shack-knife, und I peels him, und I peels him, und vot you tinks I fine? It vash von *whole moush*. Und I vash dryin' to *bide him*! Ach! I veels so seek mit mine stoornick."

The thought that he might have bitten off a piece of the mouse and chewed it awhile, turned the poor fellow's stomach. Well, it was a sickening thought. But tobacco makes people sick, not only in thought, but in deed, and it is a deadly sickness, too, as many thousands can testify by actual experience. Many other ills result from the use of tobacco. It is well said,—

"Tobacco is an Indian weed,
The devil, he did sow the seed;
It robs the pocket, burns the clothes,
And makes a chimney of the nose."

F. I. RICHARDSON.

The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 18, 1910

No. 42

Life Principles



THE throne word of manhood is principle. Having chosen a vocation, what principles are to control a young man in the pursuit of success? At the beginning of his career it is well for him to give some attention to the road-bed.

What track is to a railway train, principles are to a human life. The young man may have passed creditably his days of preparation, and chosen wisely his vocation, but if he moves out, lacking the ballast of conviction and the steady grip of fixed principle, he is scheduled for disaster.

The imperial word whose sovereign sway should rule all aspiration and action is not expediency, but principle.

Some write precedent for principle, and become fossils. Others write prejudice for principle, and become bigots, narrow, and intolerant of the universe that refuses to conform to their angle. Still others write public opinion for principle, and become time-servers, with the collar of party or sect around their necks, and led captive at the call of popular clamor.

The only freeman is he who has convictions. Above precedent, prejudice, and public opinion, the manhood that is to build a better world sets principle as the throne word of life.

The Fatality of Fog

What are to be your principles? Get a clear sight of them. It is not enough to be true in some general and mighty way. One must be specific and definite. There are people who are true to everything in general but to nothing in particular. That is just a roundabout way of saying they are false. They have no intention of becoming rascals, embezzlers, villains, criminals; but they do not propose to lay down a track, and bind themselves to any hard and fast course. It is not strange that such people have accidents, and wind up by calling for the wrecking-car. *One should make his circumstances bend to his principles, and never allow his principles to surrender to his circumstances.* To do this his principles must come out of the haze of a general good intention, and individualize into distinct and discernible convictions. No man can be at his best in a fog-bank.

The Spectrum of Principles

If a beam of sunlight should pass through a triangular piece of glass, it would throw the seven rainbow colors, ranging from red to violet, on the opposite wall. Let the beam of light be truth, and the prism be a young man's life-work. What will be the spectrum? We shall find truth dividing itself into seven primary life principles.

First comes honesty. Honesty is the red light of sincerity. It is the basal principle of character. It shows conscience on the throne, and is determined to do right, come what may. An honest man thinks, speaks, acts, seeks, lives, and is the truth. In business

life honesty makes a man reliable and trustworthy. In public life it makes him independent and courageous. In social life it is unaffected, estimating by character rather than by shallow customs and vapid conventionalisms. In religion it prevents shams, and redeems from hypocrisy. If honesty makes a man a martyr, let him know he is dying in a good cause. "A poor man is better than a liar."

Shading off from the red light of honesty is a second life principle which, while seeming very much like the first, is entirely distinct—honor. Honor is respect and reverence for a high standard in character and conduct. It refuses to be swayed by low motives, and will not stoop to base deeds. In private dealings it is the embodiment of integrity, and in public duties it is patriotic. Honor is more than honesty by as much as generosity is more than justice. Be honorable. Let the young man have a high and fine sense of the rights and proprieties, and possess something which is not for sale.

Next comes courtesy, or consideration for others. Be a gentleman as a matter of principle. It is not necessary to be a bear. Let courtesy rule your speech and control your conduct. It is not necessary to be rude in order to be honest. The people who are forever wanting to speak their minds, usually have very ugly minds to speak.

Courtesy in business life is the golden rule, and he who has it will discover that courtesy is capital. Let the young man start out with the fixed purpose of not degenerating into those animals into which the devils went when they were cast out of the demoniac who dwelt in the tombs. On the street, in the office, in the church, in the home, acquire not only the clothes and manners, but cultivate also the habits and spirit of a gentleman.

Aspiration comes after courtesy. While seeing the best in others, seek the best for yourself. Have high ideals, and refuse to be satisfied with "well enough." Well enough is bad enough. Get out of mediocrity.

"Not failure but low aim is crime."

Do not live in the dirt, but aspire in all your associations, pleasures, and pursuits to that which is clean and reputable. Some young men amount to nothing because they are too completely under the law of gravitation. A fine portrait of a true life is "high thoughts seated in a heart of courtesy."

The fifth life principle is self-control. Be master of the ship you sail. In this connection you must settle your attitude to certain indulgences which may develop into vices. Prominent among these is the use of intoxicants. Not in the same category, perhaps, but frequently found with the drink habit, is the gambling mania and the impure life. No young man who prizes his future can afford an indulgence that menaces self-control. Then there are other kinds of intemperance, not so glaring, but just as fatal; and for all of this the young man must learn to manage the brakes.

The next life principle has to do not with the brakes, but with the motors; not with the ability to stop, but

to keep going. Cultivate the grace of continuance; let it be your settled habit to stick to a thing until it is finished. Many fail because of too soon discouragement. Their pathway is marked by unfinished tasks. They never get beyond the introduction. They have brilliant schemes, but nothing is wrought out. Stick to your work.

And now we have come to the summit color in the spectrum of life principles. Honesty, honor, courtesy, aspiration, self-control, perseverance — what shall we call the royal purple at the top? It is faith; faith in the One who is King of truth. The young man's crowning life principle is the expression of his religious nature. The supreme conviction is a spiritual experience. The young man who has no God, lacks terminals. As President Wilson, of Princeton, says, "No man can seek far for knowledge without finding Christ." If life is to run true, it must be swayed by him who is the truth.

Having selected your life principles, live them. It is one thing, in a theoretical way, to select them; it is another to weave them into the warp and woof of daily struggle.

The man who so lives will be great and do good, whether or not he ever excites the world, or secures its approval.—James I. Vance, in "A Young Man's Make-up."

The Best Sport of All

Don't talk of your coasting and skating;
Don't talk of your hockey or skees.
Of course they're all right
When you've Jack Frost to fight,
But I'll tell you what's better than these.



Away fly the net and the racket;
Away go the bat and the ball.
There's a run and a dash,
A plunge and a splash!
Ah, swimming's the best sport of all!

—Julia Darrow Cowles, in *Boys' World*.

Why We Like the Boy

C. B. HUGHES



WE read of the boy Christ Jesus that he "increased . . . in favor with God and man." Why did they like the Boy? — Because the guiding principle of his life was, "I must be about my Father's business." The boy Jesus well understood that his Father's business embraces everything in life. He was willing not only to talk to the doctors in the temple,

but he also gladly returned with his parents "to Nazareth, and was subject unto them."

"As a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity. In principle firm as a rock, his life revealed the grace of unselfish courtesy."

"From his earliest years he was possessed of one purpose; he lived to bless others. . . . In his industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. . . . Jesus lived in a peasant's home, and faithfully and cheerfully acted his part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfil his word; now he was a willing servant, a loving, obedient son. He learned a trade, and with his own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer he walked the streets of the little town, going to and returning from his humble work."

In the expression, "Jesus increased . . . in favor with God and man," the word "man" refers to the wicked Nazarenes with whom Christ lived. So very wicked were they that it was asked in astonishment, "Can there any good thing come out of Nazareth?" As we read the foregoing statements concerning the boyhood of Jesus, we can well understand why even these wicked people liked the boy who was a living blessing in their midst. It would not seem possible for God to love his Son any more than he had from the very beginning of the world; but as God beheld the helpful influence of his Boy's life in wicked Nazareth, Jesus even "increased in favor with God."

What an encouragement it ought to be to the boys to know that after the wondrous story of Christ's birth, God did not see fit to inspire men to tell us anything about the first thirty years of his life except the events of his twelfth year, which the Jews considered the dividing line between childhood and youth. "On completing this year a Hebrew boy was called a son of the law, and also a son of God." God tells us that the things written in the Bible "were written for our learning, that we through patience and comfort of the Scriptures might have hope." This is a boy's lesson. Surely God likes the boys of to-day as he liked his own Boy.

We are not left to suppose that this may be so; for Jesus himself said to his Father, "As thou hast sent me into the world, even so have I also sent them into the world." This includes the boys. Just as God sent his own Boy to live in Nazareth and to live for Nazareth, so Jesus sends forth every willing boy into this wicked world to-day, to be a son of God, speaking kind words and doing good deeds.

Can't you see very clearly, boys, that each one of you has a call from God to be his son? Do you wonder that we like you, boys? Can't you understand why we like you, and why we are so willing to invest thou-

sands of dollars in schools that you may be so trained that God will not be disappointed in his boys?

There is one very important thing in the boyhood of Jesus that you must not forget. He spent but a few hours in the temple talking with the doctors. He spent years in his humble home helping father and mother, and in the carpenter shop, making things for the Nazarenes. No one can speak the truth with effect unless he lives the truth. The years that Jesus faithfully spent in helping others was the most important part of his preparation for the few hours' talk in the temple. The more faithful you are in helping father and mother, brothers and sisters, and all others whom God gives you opportunity to serve, the more nearly you become a true son of God, and the better we will like you; and the better preparation you will have if some day God calls you as he did Jesus to speak for him in his temple.

O boys, how our hopes center in you! May the Holy Spirit that guided young Jesus' feet in helpful ways, keep your feet in the paths of loving service, that as God beholds each of you, he may again say, "Thou art my beloved son; in thee I am well pleased."

Weak-Kneed Boys

ACCOMPANIED by their teacher, a number of boys started for a walk, the route taken leading them into the country, which was traversed by one of the prominent railroads. As usual with a group of normal boys, the abundant physical life was continually in evidence. Two or three of them were of a mechanical turn, and machinery of any kind held their attention. By these it was suggested that the walk should be continued for a short distance along the railroad, there being a foot-path near the track. They were walking along earnestly discussing mechanics, when suddenly a hush fell upon the entire company; for just before them on a stretcher lay the mangled form of a human being. Employees of the railway company were engaged in collecting pieces of flesh which were scattered

in all directions. A glance at his clothing left but little doubt as to the cause of his tragic death: he was a unit of the one hundred thousand who yearly stagger into drunkards' graves.

It was a sober company of boys that left the scene of the tragedy, and the teacher improved the opportunity to strengthen them in their determination to grow up into strong temperance men. The dead man had once been a boy, full of a boy's loves and hopes and ambitions. Sometime the temptation to take his first drink had come to him, and, like altogether too many weak-kneed boys, he had yielded to the temptation, little realizing the fearful result. The knees of David were unshaken by the bluster of Goliath, and each boy in these days, when challenged to surrender his temperance principles, armed with the faith and courage of David, may place the enemy's neck under his feet, rejoicing in victory.

The Spirit of God had been winning hearts to Christ during a special consecration service. A boy of fifteen years was invited to decide for Christ, and thus make sure of eternal life. The leader walked back, and took him by the hand, urging him to go forward and obtain deliverance. A light shone in the boy's eyes, his hand trembled, his face flushed. A mighty struggle was going on. He started to rise from his seat, when a companion gave him a nudge with his elbow. It was a small act, but it weakened the boy's knees, and he settled back into his seat, refusing the invitation.

Gradually he entirely gave up attending religious services; he was up late at night; he lost his position, and in two years from the night when a boy's nudge weakened his knees, he was killed in a drunken row. He was elbowed out of eternal life by a nudge.

The world honors strong-kneed boys, boys who will never bend the knee to anything that is sinful, boys who will comprehend that success depends upon standing stiffly for the right. May their number greatly increase in these days of multitudinous temptations.

JOHN N. QUINN.

Two Kinds of Boys

M. E. OLSEN, PH. D.



BOYS may be tall or short; they may have blue eyes or brown eyes, or eyes of some other color; they may have black, curly hair, or fair hair; they may wear good clothes or very poor clothes; and they may differ in many other ways; but after all, such things do not matter much. There are really only two kinds of boys in the world,—the boys who are

polite and the boys who are not polite.

The polite boy is kind to his brothers and sisters; he is respectful to older persons, and careful to take off his hat when they greet him on the street; if he has a little sister, he is quick to protect her in time of danger, always thoughtful of her comfort, and never allows himself to tease her; if he has pets, he is good to them, and to all animals, including cats and dogs. The polite boy doesn't get angry when something happens to displease him; he is cheerful and willing to

lend a hand when help is needed, but he is not always pushing himself to the front and making his presence obnoxious. He enjoys his outdoor sports, and can run and shout with the best of the boys; but he does not make a playground of the sidewalk, and expect grown-up persons to step aside in order that he may enjoy a monopoly of conveniences intended for the general public. The polite boy, in short, remembers that there are other people in the world besides himself, and that they have rights which he should respect; and because he keeps this in mind, he is everywhere held in high esteem, and his presence desired.

The impolite boy is the reverse of all this; not usually because he is unkind at heart, but simply because he doesn't think. He has much of the "don't care" spirit about him. He enjoys teasing his sisters, and never stops to think how they feel about it; and there is so much fun for him in coasting down a long sidewalk that it never occurs to him that elderly and perhaps feeble persons using the walk for its legitimate purpose, can not easily avoid being run over. The impolite boy wears the kind of cap that doesn't come off, and if greeted on the street, the only answer he

knows how to give is a careless nod with his eyes turned away. He is noisy and boisterous about the house, and acts as if he were the only occupant of it whose needs were of any consequence. So also in other matters. The impolite boy has his mind centered on himself, and is largely oblivious of the comfort and happiness of others.

Which of the two classes of boys would be the pleasanter to have around? The answer is not difficult. But why can not all boys be polite? They have only to try in order to succeed, at least in a measure. Perhaps they would try if they once gave the matter serious thought. Sometimes boys of really kind hearts are thoughtless and impolite without meaning to be. They fail to see the importance of those little attentions to the comfort of others that go so far toward making life pleasant. They are likely to think it unmanly to trouble with such things. They like to play the part of men; but they forget that the outstanding marks of the fully developed man are gentleness, thoughtfulness, and true heart courtesy toward all, but especially toward the weak. Strength has its fulfillment in gentleness. The two belong together.

"The bravest are the tenderest,
The loving are the daring."

It was the brave Sir Philip Sidney, the hero of many a battle-field, who, lying sorely wounded, and burning with thirst, nevertheless passed the proffered cup of cold water to a soldier lying by his side; it was Sir Walter Raleigh, admiral, discoverer, and literator, who threw his cloak over a muddy crossing in order that a lady might pass over without wetting her feet; and it was a greater than these, even the Lord Jesus himself, who could hold multitudes spellbound by his marvelous eloquence, who could cure all manner of diseases, and even bring the dead to life,—it was he who looked lovingly on the mothers with little babes in their arms, and said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Then, boys, try to be kind and gentle. It will not make prigs or milksops of you; but it will make you strong, manly boys that every one will love.

The Street-Corner Habit

[The following article was written by Mr. J. H. Crooker, of Boston, for the Conference Committee on Moral Education of Copley Square, Boston, Massachusetts, to use as a leaflet for extensive circulation.—EDITOR.]

I MOST earnestly desire to be known and regarded as the friend of boys, the friend of all boys, the friend of even the bad boys. I trust that no one will think that I am simply anxious to drive the boys off the streets at night. I would not "drive" them anywhere; I would provide opportunities for them that they may have a better time, and grow to be successful men. I would not ring a curfew-bell to warn them to go home; instead, I would ring a "conscience bell" in the breasts of their parents, that they would give their children more attention and wiser care. I want boys to have a happier time, but let the happier time be more in their own homes. I want boys to have "fun and frolic," but without a sting to themselves or injury to others. I want them to enjoy a pleasure that will last: "a good time" that will lead to a great many other good times.

It is because I want boys to have a happier time that I deplore the common "street-corner habit," into which so many boys have thoughtlessly fallen. Time so spent does not mean lasting joy, and I want the

boy to have a joy that will last. This habit represents too great a loss; it is also too great a danger. The street-corner loafer is not in the way of better health, or better language, or better friends, or better salary, or better clothes, or better reputation, or better position. He is losing his time and wasting his life. A man who is looking for a boy to put into a good place, does not go to the street corner to find him.

But, as a rule, the boy is not on the street corner because he is vicious; there are, in fact, very few really bad boys. He is there because he does not know what else to do. I want something done that will help him to make a better use of his time; that will set him at work in the morning with a happier heart and a merrier laugh; that will increase his pay at the end of six months; that will give him new ability, more friends, and a better position.

A boy is a divine possibility, a diviner possibility than he or his parents are aware. However apparently thoughtless or wayward he may be, he is, nevertheless, the "biggest thing" in the community. He needs more care than anything else in our midst. Nothing that can happen in a man's business will so bless or curse his life as the unfolding career of his own son. Let him therefore watch and nurture the boy more carefully than he watches the markets, or cultivates his flowers.

Let the boys have a good time, but let us help them to use a little of their time to a better purpose. For instance: A boy who would daily use simply one of the several hours now largely wasted, in reading a good book, would, at the end of five years, from his fifteenth to his twentieth year, have mastered fifty such volumes. This knowledge, amounting to real culture if the books are wisely chosen and the work well done, would make him a better workman, a nobler citizen, and a happier man. It would give him resources for constant pleasure which he could never lose. A boy giving the same time to study of his trade or business, would so increase his efficiency that at the age of twenty-one, he would command a constant salary twice as large as he would if only a "street-corner graduate." Furthermore, his additional income on this account, from twenty-one to thirty-five, which would come from this better use of his time (while having a happier life every day), would, at the end of that period, buy a six-thousand-dollar house for his family.

We need a wise worker with boys who will help them to discover themselves; who will help them to find the ways of pleasure that they are now missing, and enter the ways of success that they are at present ignoring.

A FRIEND OF BOYS.

Wanted: A Worker

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker, he calls a worker. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy thrashing wheat by the wine-press.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were casting a net into the sea.

James and John were busy mending their nets.

William Carey was busy mending and making shoes.

—*The King's Own.*

The Faults of Boys

W. E. HOWELL



THAT boys have faults I shall make no attempt to prove; for, as many persons think, no proof is necessary. That boys have more faults than they ought to, and more than I wish they had, is hardly a debatable question. The chief reason, perhaps, why I know that boys have faults, that they have more than I wish they had, and why I know what some of those faults are, is that I am but a grown-up boy myself. It need hardly be added, therefore, that it is somewhat painful to set down in this public way an inventory of our faults; but let the boy who reads this be assured that the endeavor is not to parade our shortcomings, but mutually to stimulate the true manliness that seeks to overcome them.

Among the chief reasons why a boy has faults are the faulty examples and ideals set before him. Boys are imitators. They are intended to be until they can become originators. Unfortunately, bad examples are more numerous than good examples—bad boys, bad men, bad stories. How these do poison the sweet, innocent thoughts of blooming boyhood, and distort the ideals of unfolding manhood! We must therefore imitate, not the majority, but the select few, whom our mothers, our sisters, and our teachers commend to us. I mention mothers and sisters especially, not because there are no noble fathers and older brothers whose example we may follow, but because these are more likely to be hardened by frequent contact with evil, while our mothers and sisters are usually more sensitive to bad influences, and more guarded in word and act.

More Manhood Required

This suggests another fault of boys akin to what has just been said. Boys early get the idea that it is unmanly to follow the advice of sisters, to be "tied to mother's apron-strings,"—due largely, no doubt, to slighting remarks they have heard other boys or men make about such things. The truth is that it takes more manhood to stand up for what is right (even if mother or sister did say it) in the face of the taunting sneer of wrongly trained boys or men, than it does cowardly to "give in" and do what you are "dared" to do. Do not think of becoming your "own boss" or of "running your own affairs," so far as mother or sister is concerned, before you are twenty-one; but make them your confidantes, your bosom friends, until you are "of age," then keep it up as much longer as you live. Then, when somebody else's sister becomes your companion for life, your love and appreciation of her will be more than superficial or sentimental.

Boys like to do "big" things. You were intended to do big things, and I, at least, want you to do big things of the right kind. But always remember that "big" talk and "spread-eagle" airs are not essential to big deeds. A balloon is big, but it is more gas than anything else; you can let all that out with the prick of a needle or a stop-cock. It is a bigger thing to keep mother's wood box and water pail filled, than it is to beat a poor dog because he doesn't un-

derstand you, or to speak rudely to a stranger or to your senior in years. It is at least as big a thing to help your mother in and out of the carriage, or gallantly to escort your sister to and from a public gathering, as it is to do the same manly deeds for another's sister or mother.

Fun and Work

Boys like "fun." Like it, boys, like it as hard as you can, and like it after your hair grows gray. But just allow me a caution or two. Fun should not be had at the expense of others. Better go without it than to resort to anything coarse, vulgar, or unkind to obtain it. Do not go into questionable society or into places of "amusement," to get it. The best place to "have fun" is at home, where your pleasure can be natural and untainted. Or if it be away from home, take sister or mother or father with you, and let your associates be other well-trained boys or girls. Fun does not always mix well with work. Play hard when you play, enter heartily into recreation of the proper kind and at the proper time; but work just as hard when you work, study just as hard when you study. Let your daily motto be, Do one thing at a time and do it cheerily, but do it well.

Boys are often conceited. It is an excellent thing to have a proper amount of self-confidence, but let it take the direction of self-reliance rather than boasting, or esteeming oneself better than his fellow. It is weakness to assume an habitual attitude of "I can't," except when tempted to evil. Courageously say, "I can," even if it looks hard; then rely on yourself, as far as possible, to see that it is done, and done in the best possible way.

One of the worst possible faults a boy can have, is to be deceitful. It is much worse than to be conceited, for deceitfulness is sin. Perhaps the worst form of this worst fault is deceiving oneself to believe that acting a lie is not so bad as telling a lie, or that giving a wrong impression by keeping back part of the truth is not equivalent to direct misrepresentation. Doing a dishonest or forbidden thing when parent or teacher or employer or overseer is out or not looking, cultivates a habit that will seriously impair a boy's future usefulness, his business, the confidence of his friends, and his hope of everlasting life. The character is just as much affected by a wrong act done in secret as if witnessed by the entire world. By all means avoid deceiving yourself, and you will be more strongly fortified against temptation to deceive others.

A common complaint against boys is that they can not be depended upon. Carelessness, forgetfulness, neglect, thoughtlessness, are all charged against them in the verdict of unreliability. Without a doubt the verdict is just in many cases. Since boys are naturally jealous of their reputation, here is a chance for pride to work itself into that form which is gratified at nothing short of a task well and promptly done, this especially when that task is one whose doing is entrusted by another. No boy nor young man can win his way to the respect of his seniors and to success in life, more rapidly than by demonstrating that he can be wholly depended upon to do his work exactly how, when, and where it is assigned.

I am not half through this talk to boys and about boys, but lest the reader think we are nothing but so many bundles of faults, I pause here.

True Heroism

C. S. LONGACRE



WHEN I was a boy it was the ambition of my life to be a hero. My idea of a hero then was to be able to whip my enemies, and glory over it, or to rescue some one that was drowning or in peril. Many a young man thinks he is an accomplished hero when he shoulders a musket and buckles on a sword and marches exultingly up a hill toward the mouth of a thundering cannon with a whole nation cheering him on, and crowning him with laurels and plaudits after the din and smoke of battle have rolled away. He may be considered a hero, but he may lack the essential elements of true heroism. He is not a hero who does bold things when a multitude act in concert, and a whole nation is looking on; but he is a true hero who dares to stand for right, truth, and duty when all the world sneers at him.

The motives of true heroism make us heroes when none stand ready to applaud—make us true and loyal to principle when no human eyes behold our actions. He is not a hero who volunteers to lay down his life on the martial battle-field to defend the honor of his country, but has not enough courage to stand loyally by principle unnoticed at home. Peter could easily prove, he thought, that he was a hero when his Master told him he was a coward and would deny him. Peter thought his opportunity had come to prove his heroism when he stood before the Roman army to defend his Master in the presence of the other apostles. But that was not Peter's opportunity. It came when he stood unnoticed in the presence of a little Jewish maid who pointed the finger of scorn at him when an unpopular tide was turning against his Master.

"To be a hero must you do some deed
With which your name shall ring the world around?
With blade uplifted must you dare to lead
Where armies reel on slopes with lightning crowned?"

"Or must you set for polar seas your sails,
And chart the arctic's silent realm of snow?
Or drag your barge through virgin streams in pales
Of undiscovered lands? I tell you *No!*"

"Who is earth's greatest hero? He that bears
Deep buried in his kingly heart his lot
Of suffering; and, if need be, he that dares
Lay down his life for right, and falters not!"

True heroism is to have the moral stamina when tempted by evil associates to depart from the path of

purity and virtue, to answer with a resolute, emphatic, unwavering and determined, "No!" For any young man to be able to say No, always at the right time and place, when it is manly to say No, and to stand by his decision under the most alluring temptations, is not only the highest achievement of the sublimest ideal in life, but it is the greatest victory, and the noblest act of heroism that can be displayed on earth.

It is heroic not only to say No, under severe trial, but also to say Yes, whenever duty demands it. The boy who instantly responds to the call of duty, is the hero of the hour. It is not enough to put on a defensive front; the call of the hour is for volunteers who are willing to go to the front of the firing line, and wage an aggressive warfare for the cross of Christ. It is not enough to *be* good; we must *do* good.

One of the greatest heroes of the nineteenth century was David Livingstone. The story of his life and labors as a missionary hero in Africa, is a household tale in more than half the families of the civilized world to-day. He was once a poor and unknown weaver's lad in Scotland. He "never received a farthing of aid from any one." What made Livingstone famous? What made him the world's great hero?—It was hard, persistent work, and a loyal response to duty all along the way from the first week's work at the spinning-jenny, when but ten years of age, until he died sixty years later on his knees in the heart of Africa, the world's

The Sense of the Heroic

WHO is the hero?—It is that young man for whom it would be so easy to drift in the current of doubtful pleasures, to bend to custom, to be turned by ridicule, but who in the strength of an upright manhood puts beneath his feet impurity, dishonesty, gambling, and drunkenness, and will not be shackled by sin. It is the man, the woman, everywhere, who has found a purifying purpose and passion, whose life is given to the Kingdom, who stands for the things which are honorable and lovely and of good report—for justice, truth, knowledge, purity, and brotherly kindness—apostles, martyrs, saints, all who march beneath the blood-red banner with which "the Son of God goes forth to war." These are the heroes who give savor and light to our earth; these the men and the women who make the world worthy of the respect of angels and of God.

—Herbert Welch, in the *Epworth Herald*.

greatest missionary hero of modern times.

A boy does not go to bed at night a coward and awaken a true hero in the morning. No one ever becomes a hero by waiting to do great things. It is faithfulness in all the little duties of life that makes true heroes. The ladder of fame must be steadily climbed round by round, beginning at the bottom round. Many a young man is making the mistake of his life by trying to leap to the top round at a single bound. There is no "cutting 'cross lots to success." Be true, be brave, in all the little tests through life, and time will unlock the precious casket that contains the hero's prize.

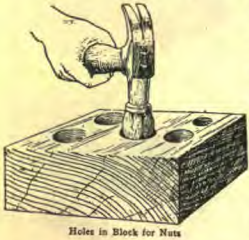
MRS. WILLIAM K. VANDERBILT, of New York, has built, in that city, four large apartment-houses especially for consumptives. These contain accommodations for nearly four hundred families, and are so constructed that the consumptive patients may live out-of-doors. The beneficiaries will be families that have one or more consumptive members in the early stages of the malady, but have heretofore been unable to find a home where proper treatment could be given.



Suggestions from "Popular Mechanics"

A Nut-Cracking Block

IN the accompanying sketch is shown an appliance for cracking nuts which will prevent many a bruised thumb. To any one who has ever tried to crack butternuts it needs no further recommendation. The device is nothing more than a good block of hard wood with a few holes bored in it to fit the different-sized nuts. There is no need of holding the nut with the fingers, and as hard a blow may be struck as desired. Make the depth of the hole two thirds the height of the nut, and the broken pieces will not scatter.



Holes in Block for Nuts

A Novel Rat Trap

A boy, while playing in the yard close to a grain house, dug a hole, and buried an old-fashioned fruit-jug, or fruit-jar, that his mother had thrown away, says the *Iowa Homestead*. The top part of the jug was left uncovered, as shown in the sketch, and a hole was broken in it just above the ground. The boy then placed some shelled corn in the bottom, put a board on top, and weighted it with a heavy stone.



The jug had been forgotten for several days, when a farmer found it, and, wondering what it was, he raised the board and found nine full-grown rats and four mice in the bottom. The trap has been in use for some time, and when opened every day or two, never fails to have from one to six rats or mice in it.

To Keep Varnish From Crawling

Painters often have trouble in keeping the second coat of varnish from crawling away from the first, especially in cold weather. A simple remedy for this is to go over the first coat with benzine, and allow it to dry before applying the second coat of varnish. The benzine leaves a gray film upon the varnish, which does not injure it in the least, and causes the second coat to stick. To do a first-class job of varnishing, the temperature in the room should be about sixty-five degrees Fahrenheit.

Breaking Large Bottles With Boiling Oil

The method of breaking small bottles or vessels at the place wanted with a burning kerosene-soaked string is well known, but this method does not work so well with the larger vessels. The following gives a method by which any sized glass vessel can be broken,—as, for example, a glass tub to be made out of a carboy:—

Fill the vessel with cold water up to the point at which it is to be broken. Pour enough boiling oil, as linseed or cottonseed oil, over the water to make a good coat on the surface, and before the oil has time to cool, dash cold water on the outside of the vessel. A clean break at the contact point of oil and water will be the result.

Automobiles Blamed for Spreading Tetanus

It is suggested by the *British Medical Journal* that the extraordinary increase of tetanus in that country is due to the automobile, although the first thought is that the development of the horseless vehicle would have had just the opposite effect. But it is believed now that the distribution of the germs has been greatly increased by the dust-raising powers of the automobile.

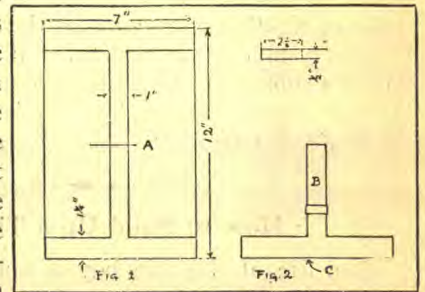
In 1901 the number of deaths in England and Wales from tetanus was 57. In 1902 an extraordinary increase occurred, the deaths being 201. In 1903 the deaths were 257, and the rate remained above the 200 figure until 1908, when it receded to 180.—*Popular Mechanics*.

Some Things to Make

Hanger for Trousers

A SIMPLE device for hanging the trousers so as to keep them in shape is described as follows in *Popular Mechanics*:—

"Secure from your tinsmith a piece of sheet metal seven inches wide and twelve inches long. Cut the metal as shown in Fig. 1, and make a close bend at the point A, but not so close as to cause it to break. The piece will then appear as shown in Fig. 2. Cut a

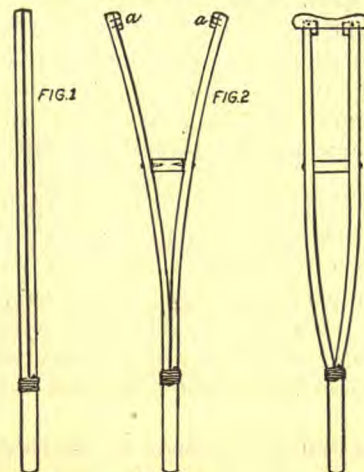


Cut from Sheet Metal.

piece from the waste material one-half inch wide and two and one-fourth inches long, and bend it around the two pieces B, Fig. 2, so that it will slide freely on their length. Bend the edges C in for one eighth of an inch to hold the trousers firmly. Drill a hole through the top end of B, and attach a wire formed into a hook for use in hanging on a nail. The bottom end of the trousers is inserted between the jaws C, and the small ferrule pushed down to clamp them on the cloth."

An Emergency Crutch

There is hardly a boy who grows to manhood who does not at some time find himself in need of a crutch. If the disability be not so serious as a broken leg, the



chances are that the average boy will be laid up at times with a sprained ankle, a cut or bruised foot, or some other affection of the member which will not allow him to use it with comfort. And if he is not thus disabled himself, it is very probable he will have a brother or sister who will be. Then it is that a

good temporary crutch is needed, and in the accompanying illustration I show one that any boy can make without the outlay of a penny. It not only will

give splendid service, but it looks well; and the most simple of home tools will construct it where there is a willing boy.

Saw off the brush end of a broom, leaving the handle just long enough to reach from the ground to the armpit when you are standing straight. Ten inches from one end wind some of the broom wire tightly around the stick. Then, with a saw, rip straight through the middle of the stick, from the other end to your wiring, as in Fig. 1. Cut off from what is left of the handle that is not needed, or from another handle, a piece five inches long. Nail or screw this short section in between the sprung prongs of the crutch, as in Fig. 2, having it far enough down from the top so that your fingers can easily close about it when the top is under your armpit.

Next, rip down the middle of another piece of broom handle about an inch, and saw both pieces off, nailing them, flat side against flat side, to the upper ends of the prongs, as in *a, a*, Fig. 2.

From another piece of hard or soft wood, shape out an arm rest to go across the top of the prongs. Have this rest at least two inches thick, and bore into it from the under side a hole of a size to let the prong ends in tightly. Glue or nail them when in place.

This completes the crutch for all necessary purposes; but if a rubber or metal tip, or a spike point, is desired, it may readily be applied.—*Chelsea Curtis Fraser, in Boy's World.*

How to Build Up a Thin Body

THE life of the thin boy is not a happy one. He is always more or less an object of ridicule — and no fellow likes that. "Skinny," the boys call him, so much so that many fellows know him only by that title, and have never heard him called by his right name.

The thin boy is, in reality, never perfectly well. He is apt to be nervous, irritable, and quarrelsome. He may be good for a short run, or to pitch for the first three or four innings; but in a long, hard run, or in pitching a ten-inning game, the thin fellow is pretty sure to go to pieces just at the time when he needs to be at his best — just at the time when, if he had a thoroughly well-nourished and well-muscled body, he would be at his best.

But there is hope for the thin, little fellow, for if he will follow the directions I give, he will, in practically every case, develop his body to correct proportions, and normal weight.

What is the cause of thinness? Well, now I shall surprise you, because the most common cause of thinness in boys is overeating. "Why," says some one, "I thought the more one ate the bigger and fatter he got."

Not at all, not at all, my dear boy. The nourishment of the body depends not upon how much you eat, but upon how much you digest. One may eat enormously, and digest very little; such a person is very likely to be thin. One may eat but little food, eat slowly, and at long intervals, and because he digests all his food, he will be well built, healthy, and powerful.

But to the boy who is thin and scrawny the question is what to do to build up a fine, handsome, well-proportioned body. First of all, learn to eat slowly; then you will eat less. Learn to chew your food, and chew and chew until it is reduced to a tasteless pulp.

At first you will have to think about this, but soon it will become a habit, and then you will do it without thinking about it — just as you walk or breathe.

Then don't worry about anything. The thin boy is usually nervous — nervous because he doesn't digest his food properly. And he does not digest his food properly because he is nervous. So the nervousness and the indigestion make each other worse; and the body is starved and thin. The boy who would have a



FIG. 1



FIG. 2

good, round, muscular body should be careful to eat lightly of plain, simple food; to drink much water on rising, on retiring, and between meals; to get plenty of free, outdoor exercise; and to avoid overwork and anxiety.

The following simple movements will greatly increase the power of the body to absorb food and to nourish itself: —

Stand with heels together, placing the hands upon the chest. See Fig. 1. Now take a full, deep breath, and note that as you do so the hands are driven upward and apart. With each breath try to expand the chest more and more, so that the hands shall move farther and farther apart.

Stand with heels together, weight on the balls of the feet. Now drop down into a crouching position, exhaling the breath. See Fig. 2. From this position make a quick spring up to full height, at the same time taking a full, deep breath. Then, without holding breath or position, at once drop down into the crouching position, shown in Fig. 2. These two exercises are excellent not only for the lungs, but for all the vital organs. They may be practised from ten to fifteen minutes two or three times a day.—*Dr. W. R. C. Latson, in American Boy.*

The Boy With a Bump

THE medal in the high-school contest was won by Charley Fulton. He can turn handsprings like a clown, can skate and ride, and is the fastest runner in the village. And the other evening, down at the restaurant, he beat the crowd eating boiled eggs. Yes, and Charley can sing, and is beginning to play the piano. He intends to join the band next fall.

Charley is bright, he learns easily, and has a quick, active body. He is enthusiastic and open-hearted, and almost every one likes him. Most of his friends expect to be proud of him some day, but some are uneasy.

There is a bump on Charley's head. The phrenologist says a bump just there indicates conceit. Perhaps he is right, but if that bump were high enough to indicate all of Charley's conceit, his hat would never

get so near his ears. But it is not the bump that makes Charley's friends uneasy.

Charley craves attention — he is fairly thirsty for it. He wants people to watch him and listen to him all the time, and above all, to marvel at him. In fact, he constantly tries to attract attention. He would much rather display his ability than use it.

Even this does not alarm his friends very much. They remember that once they, too, loved to be seen and heard and admired — probably do yet. It is natural for a boy to want to show people what he can do.

But here is the thing that makes Charley's friends uneasy about his future. It does not seem to matter to him what sort of attention he gets, or how he gets it. Apparently he is just as pleased when people laugh at him for making a monkey of himself as he is when they cheer him for winning the high-school medal. He seems just as delighted with his record as an egg eater as with his record as a runner. If Charley can not get a company of people to watch him in any other way, he turns himself into a clown, or "cut up," and wins their attention, even if unfavorable. And he seems just as glad to be admired by loafers and semi-toughs as to be esteemed by people of worth and judgment.

Therein is his danger. He has not learned to discriminate between that interest and attention which mean genuine honor and esteem, and the sort which may be given to a calf with two heads. He has not learned that the praise of one man may mean honor, and the praise of another dishonor — all depending on the sort of man and the reason for his praise. As yet he does not choose between the real and the seeming, the true and the false, the good and the bad.

Charley's great danger, unless he learns to discriminate, is in the natural human proneness to choose the easier. The only sort of attention and praise and honor worth while is that won by real ability developed and trained until it can do something well, and a genuine kindness of heart which makes one sympathetically helpful. This sort of attention is hard to win. It takes real worth and patient effort.

But the road to leadership among the careless, the worthless, the toughs, is much easier and shorter for a bright fellow like Charley. He can win their praise, and get their following without much work or effort. And if he does not learn the danger of this sort of popularity, his friends fear his egotism will lead him to seek leadership among those on the wrong side of the danger line. Such a thing would be his ruin.

It is barely possible that some of our readers have Charley Fulton bumps on their heads. It might be well to take a good look and see if your bump is of that sort, or if it is one that desires only praise won in a worthy way.—*W. H. Hamby, in Youth's Companion.*

Hopefulness as a Help to a Boy

MANY years ago a boy was chopping trees in the Canadian forests. He had all the advantages of life that go with good health, ability to work, and courage. Otherwise, he was poor and uneducated.

One day a boss of the work said to him, half jesting and half in earnest:—

"Air ye goin' ter chop trees all yer life?"

The boy quickly looked up, and replied:—

"I'm hoping not."

The boy was James J. Hill, now chief of the Great

Northern Railway system, and upon whom Yale College recently conferred the honorary degree of LL. D.

"Hoping!" How much that word means to the beginner if he has it with him. How abject life is if the word is left out of it!

Whenever I meet a young person who uses the word "hope" as part of his regular conversation, and who shows that hope is being made regular use of in everything done, then, sooner or later, I expect much from him.

While Thomas A. Edison was still a newsboy on railway trains, he met a conductor who encouraged him in some electrical experiments he was making. This conductor kept saying to young Edison:—

"Whatever you do, don't lose hope that some day you'll succeed. When you feel the bluest, get hopeful, then you're sure to win out."

Edison told this story of his youth long after he had won fame and wealth, and he added:—

"That conductor kept hope alive in me, and to much of his advice along this line do I owe my early successes."

When the Denver and Rio Grande Railroad Company was told that it would probably be impossible for it to get over the Rocky Mountains from the east to the west slope, an engineer by the name of Marshall was given the task of finding a way to circumvent the mountains. Days, weeks, and months he gave to the task, and finally he discovered the pass that now bears his name, and where a most wonderful piece of railway building has been done.

Asked about the difficulties which confronted him during the effort to gain the pass, the young engineer replied:—

"They were many, but I never lost hope as to succeeding. Sometimes those mountain walls looked pretty big, and obstinate, but I banked hope against the odds, and so we won out."

Now, in my long life in Washington and in connection with the government, I have never heard genuinely successful men, young or old, talk of hopelessness, despair, giving up, gloominess, nor sitting down and complaining.

I know there are many boys in city schools and stores, and an equal number on country farms, who think it "big and smart" to act as if they were hopeless. From their point of view, no one cares for them, no task is worth doing, life is just a huge joke in which everybody gets the worst of it.

Haven't you seen young people who acted just that way? Run over your list of friends, and see if you can not pick out one or two, or more, who walk about with the depressed air of a neglected dog.

Make it a daily duty to find a silver lining to every cloud; study the homeliest person you know until you find a mark of beauty in him; regard other people with trust until they have proved themselves absolutely false—and then don't abuse everybody because one has failed; regard work as an act of love and not of labor; treat every good act as a step upward, and every bad act as a halt or retreat that must be remedied; see sunshine in the ugliest things that happen; cultivate the spirit of good cheer.

That is all hopefulness amounts to. But what a jewel it is when so understood! The weather is hot, but corn wouldn't grow if it was not. The winter is cold, but vegetation would not secure needed rest if cold did not come. The rain has spoiled a holiday, but it has refreshed a thousand acres of young crops.

Mr. Carnegie, with his millions, says:—

"The accumulation of great wealth is not the chief end of man. Unlimited power over other men never satisfied any man. The most contented man is he who is trusted by all men, who does his duty faithfully, and who lives with the hope of immortality in his soul."

That Mr. Carnegie said this does not make it so. It is so anyway.

The martyred James A. Garfield said:—

"When hope leaves the human heart, then all else is ashes. Those who win the crown set by God Almighty for all to seek, never lose hope. The blackest skies, the most thunderous storms, the foulest attacks of enemies, can not turn them from their course. Hope is their guiding star."

Let me add this, too: Every kind of labor becomes easier when hope is pressing one forward. Under the inspiration of hope the sum in mathematics seems simple. Elevated by hope, mountains look like hills, and raging rivers become creeks. It is despair that loads down and crushes our hearts, not hope.

Engineer after engineer went down to our Panama Canal and reported that nothing could be done with it. It was simply impossible, they said, to make a success. Then came along another kind of man, and in his official report he used this sentence: "After carefully investigating the situation, I have every hope that the work can be satisfactorily done if proper authority is granted."

Few people know it, but that hopeful statement of affairs was the turning-point on which final decision was made that the canal should be put through. We will have it completed and in use in 1915, and largely because a hopeful man would not look at the dark side of the early situation.

If Washington, Jefferson, Henry, Lincoln had not had the strongest kind of hope, no such republic as we possess to-day would ever have existed. Hope has been the steady companion of all good men in the world's history, and it ought to be the intimate friend of every boy who is starting out to do things.

"Why," said Gladstone, "hope has carried the Bible into every clime; hope has opened deserts and torn down mountains; hope has taught men to love one another, and to believe in universal brotherhood. Hope is the flag under which all good and true men fight from birth to the end of their earthly labors."—*James Wilson, Secretary of Agriculture, in the Boys' World.*

Missions, or "World Views for Boys"

MISSIONS are likely to interest boys if presented rightly, because they mean a wide view of places and things. For several years a class of Philadelphia boys has been circumnavigating the globe through missions. As one of the fathers said, "Why, they are learning geography, history, and everything!" They began with one country a month, and sent their offerings to a definite work for a people under our own flag, or in a particular country,—the Indians, the people of the Philippines, of China, of Africa, and so on.

A live missionary from a foreign country can tell a group of boys stories of adventure that will be as soul-thrilling as the best hunting-a-lion story you can find. This class gave a reception to one of these missionaries, and long will they remember him, for he was thoughtful enough to bring a curio for each

(Concluded on page fifteen)



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Study for Missionary Volunteer Societies

NOTE.—The program this week is based on the Harvest Ingathering number of the *Review*. Not all of the paper can be considered in one meeting, but a study of portions of it will be well worth while. The program offers an excellent opportunity for inspiring the members of your society with a greater zeal for missionary work. Pray earnestly for God's special blessing on the meeting, and then work as if the results depended on your own efforts. The responsive reading may be given by two persons, or if all have copies of the paper, it might be given by the leader and the audience. The paper, "A Call of the Far East," should be based on pages six and seven of the *Review*. Let the person who gives the five-minute talk on "Gospel Literature" place some of the statistics found on pages twenty and twenty-one on a large piece of paper or on a blackboard, so all in the room can read them. The speaker should merely read the figures and tell what they signify. The questions should be distributed several days before the meeting, and the persons be provided with copies of the *Review*. The question box should not consume more than fifteen minutes. Let all answers be brief. The one who conducts the box should be prepared to answer all questions in case any one appointed fails.

Program

SONG—"From Greenland's Icy Mountains,"
"Christ in Song," No. 624.

Prayer.

Responsive Reading—"Century of Foreign Missionary Achievement," page 3.

Paper—"Call of the Far East" (three minutes).

Reading—"Two Scenes in a Nyasaland Village," page 11.

Song—"The Call for Reapers," "Christ in Song," No. 547.

Talk—"Gospel Literature" (five minutes).

Reading—"Giving the Message to People of Other Tongues in the United States," page 25.

Song—"I'll Go Where You Want Me to Go," "Christ in Song," No. 566.

Question Box.

Reading—"On the Altar," page 11.

Song—"Here Am I, Send Me," "Christ in Song," No. 641.

Question Box

1. How much money have the Harvest Ingathering campaigns brought into the mission treasury?
2. How many Christians did the missionaries find in Madagascar in 1862? Why?
3. In how many languages are at least portions of the Bible printed?
4. Which of the incidents on pages eight and nine appeal most to you? Why?
5. Compare a Kirghizen home with an Indian home in Bolivia.
6. What in the history of Abyssinia is especially interesting to you?
7. What lesson may we learn from Manual Camacho? Nemoto? The dying child in Rarotonga?
8. In what countries aside from the United States do we have sanitariums?
9. What evidence have we that the children in Africa are hungering to learn?
10. How was the door opened for canvassing among Moslems?
11. What is the "Magna Charta of missions"?

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 3: "Successful Careers,"

Chapters 11-14

NOTE.—"I would like to enter my name on your lists for the Missionary Volunteer Reading Course No. 4, and also for the Junior Reading Course No. 3, if a person may read both during the same year. I have signed the pledge." So writes a young woman in California. All who can read the six books will be welcome to take both courses, and we hope many will do so.

Test Questions

1. How did Nathaniel Bowditch acquire his skill in mathematics? (We suggest that the Reading Course members try to solve the problem given to test his ability.)
2. What valuable trait did U. S. Grant early manifest?
3. How did he prove that "the difference in boys is not so much in talent as in energy"?
4. How did West Point change his career?
5. Why do you think the public differed so widely in their opinions of Oliver Cromwell? What early influence did much to shape his career?
6. What shows his humility? What his devotion to his mother? What his faith in God?
7. How do "The Ironsides" compare with your conception of a modern army?
8. How were the prayers of Garfield's mother for him answered?
9. How do his experiences prove the influence of reading? Of friends?
10. Why was Garfield made president? Compare his experiences with Lincoln's.

Notes

THE SPIRIT OF PROPHECY AND THE CIVIL WAR.—Since the Civil War enters so prominently into Grant's life, it will be interesting just here to notice what the spirit of prophecy says regarding the war. At a meeting held in Parkville, Michigan, Jan. 12, 1861, just three months before the first gun was fired on Fort Sumter, Mrs. E. G. White was shown events soon to take place in the nation, which affected, in common with all others, God's people. After the view was presented, she arose, and stated to a large congregation the following:—

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of cannons, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting. Then I saw the field after the battle, all covered with dead and dying. Then I was carried to prisons, and saw the sufferings of those in want who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, and brothers in the war. I saw their distress and anguish. But it was because of the terrible curse of slavery, its guilt resting to some extent on both South and North alike, that the affliction was permitted to come upon the whole nation."

Aug. 3, 1861, still at the beginning of the war, this was written: "It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. I was shown that many do not realize the extent of the evil that has come upon us. They have flattered themselves that the national difficulties would soon be settled, and confusion and war end; but all will be convinced that there is more reality in the matter than was anticipated."

DEATH OF GRANT.—General Grant died from the effects of a cancer caused by smoking. His body lies in the mausoleum erected to his memory on the banks of the Hudson, near one of New York's most beautiful promenades.

JAMES A. GARFIELD.—One day while Garfield was teaching school, he took a knife away from a small boy, who persisted in playing with it. It was late in the evening when he recalled his failure to return the knife as he had promised; but although the rain was pouring down, he walked two miles in order to keep his promise to the lad. Again notice Garfield as he enters upon his duties as chief executive in the land:—

"But President Garfield had another duty to perform before he could receive these public congratulations. Turning hastily round, he reverently kissed first his mother, and then his wife. Thus he publicly acknowledged the debt of gratitude which he owed to one whose life had been devoted to her son's welfare, and to whose motherly affections and Christian training he owed the grand position he now filled."

In a beautiful cemetery in Cleveland, Ohio, is a large mausoleum which stands as a reminder of his noble life. Those who wish to read more about Garfield can secure "The Canal Boy Who Became President," for sixty cents, from the Review and Herald, Takoma Park, Washington, D. C.

Junior No. 3 — Lesson 3: "How the World Is Clothed," Pages 59-79

NOTE.—Notice again the places you are to visit in your reading. Try to locate them. Where should you need winter and where summer clothing? What is the difference between Australia and Australasia?

Test Questions

1. What is the *Musa textilis*? Where does it grow? For what is it used?
2. Name the principal hemp fields of the world. How many things around your home are made from hemp? For what is hemp seed used?
3. What is ramie? Jute? Ban? Where do these plants grow? Did you ever wear any clothes made from these plants?
4. How do they make clothes in Uganda? Describe the dress of a Uganda native.
5. How do Java, Ceylon, and New Zealand help to clothe the world?
6. Mention several things that can be made from the Brazilian linen plant.
7. Tell how rope is made from the husk of the cocoanut. Compare coir with other fibers.
8. Give a few instances where sheep are mentioned in the Bible.
9. When, how, and by whom were the first sheep brought to America? Tell also when, how, and by whom the first wool-mill was built in America.
10. What part of the yearly wool crop does Europe produce? South America? North America? Australasia?
11. Tell all you can about the merino sheep.
12. What does Mr. Carpenter say about the sheep in Central Africa? In the Rocky Mountains? In Kamchatka? In Iceland? In Northern Russia? In Egypt?
13. Where would you go to find sheep dairies?

Notes

MAORIS.—For centuries the Maoris, in the far-away island home, were strangers to the world, and the world unknown to them. Tradition teaches that they came to New Zealand from the Society and Sandwich islands. They knew nothing about a personal Creator and Redeemer, but they worshipped nature. Before Europeans arrived on the island, the Maoris had tribal wars very often, and the victories were celebrated by cannibalism.

The arrival of Europeans has brought many changes. They now have native schools, and some of the young Maoris have obtained distinction in the universities of New Zealand. Samuel Marsden was the first missionary among them. With the blessing of Christianity came also the vice of civilization. The liquor traffic laid its hands upon the poor Maoris, and the chief justice of New Zealand says that if drinking continues, they will soon be exterminated.

"THE world gives its admiration, not to those who do what nobody else attempts, but to those who do best what multitudes do well."

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Addison.



V — Jesus Before Herod; Pilate Seeks to Release Him

(October 29)

LESSON SCRIPTURES: Luke 23:5-25; Matt. 27:15-26; Mark 15:6-15; John 18:39 to 19:1.

MEMORY VERSE: "Who did no sin, neither was guile found in his mouth." 1 Peter 2:22.

The Lesson Story

1. Jesus was weary and suffering, yet he was taken from Pilate's judgment-hall to Herod's palace. The people jeered at him as he was hurried along. "And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing." This was the Herod who had killed John the Baptist, and when he first heard of Jesus, he feared him, for he thought John had been raised from the dead.

2. Jesus knew that Herod had not repented of his crimes, and he had nothing to say to one who felt no need of a Saviour. Herod was provoked by the silence of Jesus. "And the chief priests and scribes stood and vehemently accused him." Herod and his men of war mockingly dressed Jesus in a gorgeous robe, such as royal persons wore. But the patience and silence of Jesus made Herod afraid, so that he did not dare condemn him, but sent him back to Pilate.

3. God did not leave Pilate to act blindly in condemning Jesus. He sent an angel to his wife, and in a dream she saw the trial and death of Jesus. "When he [Pilate] was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

4. Pilate did not wish to condemn Jesus. "And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him."

5. Pilate showed his weakness of character by consenting to punish Jesus at all, for he knew he had done nothing wrong, but he wished to please the Jews. It was customary at the passover feast to release a prisoner, whoever the people desired, and Pilate said to the priests: "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him." But the priests and rulers "cried out all at once, saying, Away with this man, and release unto us Barabbas." "Now Barabbas was a robber," who "for a certain sedition made in the city, and for murder, was cast into prison."

6. "Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time,

Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go." "And they cried out the more exceedingly, Crucify him."

7. Pilate saw the priests would not be satisfied unless Jesus was crucified. "Then Pilate therefore took Jesus, and scourged him." Criminals condemned to death were scourged by the Romans. The one to be scourged was tied, and then whipped upon his naked back, with leather thongs, in which were fastened jagged pieces of bone or lead, which tore and bruised the flesh. This punishment was so dreadful that the victims sometimes died before the scourging was finished.

8. But in all his sufferings Jesus was gentle and patient, and he uttered no word of complaint. He had never done wrong, "but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He bore the cruel blows of scourging which left long stripes upon his flesh, that we might be healed from every scar that sin has made upon our hearts.

Questions

1. Where was Jesus taken from Pilate's judgment-hall? How was he treated as he was hurried along? How did Herod feel when he saw Jesus? What had he desired? What did he hope to see? What did he do? How did Jesus treat his questions? What wicked deed had Herod committed? What did he think about Jesus when he first heard of him?

2. What did the Saviour know about Herod? Why did he have nothing to say to him? How did it make Herod feel to be treated thus? What were the priests and scribes doing at this time? After this what did the king and his soldiers do? What made Herod afraid? What did he finally do with Jesus?

3. How did the Lord show mercy to Pilate? What message did his wife send? Where was Pilate when the message came?

4. What did Pilate not wish to do? Whom did he call together? What did he say to them? Having examined Jesus, what did he say he found? What did he say concerning Herod? What did he propose to do with the One in whom he "found no fault"?

5. How did Pilate show his weakness? Whom did he wish to please? What custom was observed at the passover feast? What questions did Pilate ask the Jews? When he proposed to release Jesus, what did all cry out? Who was Barabbas?

6. What was Pilate still willing to do? What cry was raised when he tried again to release Jesus? What question did he ask the Jews? What did he say he had not found? What did he propose? What cry was again raised?

7. What did Pilate then see? What did he do with Jesus? What class of criminals was scourged? What often resulted from this punishment?

8. How did Jesus bear all this suffering? For what was he wounded? Why was his sacred body bruised? What was laid upon him? With what are we healed? For whom did he suffer? Repeat the memory verse.

"Do not say, 'I am going to school to prepare for life.' School is life. A student should, while in school, meet all the conditions of life, and he should there be taught to meet these conditions in the right way."

THE YOUTH'S LESSON

V—Jesus Before Herod; Pilate Seeks to Release Jesus

(October 29)

LESSON SCRIPTURES: Luke 23:5-25; Matt. 27:15-26; Mark 15:6-15; John 18:39 to 19:1.

LESSON HELPS: "Desire of Ages," chapter 77; "Spirit of Prophecy," Vol. III, chapter 9; *Sabbath School Worker*.

PLACES: Pilate's judgment-hall; before Herod.

PERSONS: The same as in last lesson, and Herod's court.

MEMORY VERSE: I Peter 2:22.

Questions

SHIFTING RESPONSIBILITY

1. When the Jews, in accusing Jesus, mentioned Galilee, what question did Pilate ask? Luke 23:5, 6.
2. To whom did Pilate then send Jesus? Verse 7; note 1.
3. How did this act affect Herod? For what had Herod been desirous? Verse 8.
4. What did the chief priests and scribes do? How did Herod question Jesus? How did Jesus respond? To what abuse was he subjected? Where was Jesus next sent? Verses 9-11.
5. What resulted from the sending of Jesus from Pilate to Herod? Verse 12; note 2.

AGAIN BEFORE THE ROMAN COURT

6. What did Pilate do on the return of Jesus? What did he say to the chief priests and rulers? Verses 13-15; note 3.
7. As a compromise, what did he then agree to do? Verse 16.
8. What had become a custom at the passover feast? Verse 17; Matt. 27:15.
9. What further effort to release Jesus did Pilate make? John 18:39. What notable prisoner of the Jews was held in Jerusalem at this time? Matt. 27:16.
10. What choice did Pilate now give the accusers of Jesus? Verse 17; note 4.
11. What choice did they make? What is said of the character of Barabbas? Luke 23:18, 19.
12. What merciful warning came to Pilate? Matt. 27:19.

13. What further effort did the Jewish leaders put forth to secure the condemnation of Jesus? Verse 20.
14. What further plea did Pilate make? What was the response of the mob? Verse 21; John 18:40.
15. What question did Pilate ask? What did the people say? Matt. 27:22; Luke 23:21.
16. What third plea did Pilate make in Jesus' behalf? What did the people continuously demand? Verses 22, 23.
17. How did Pilate then endeavor to escape the responsibility of his act? Matt. 27:24; note 5.
18. What awful responsibility did the people take upon themselves? Verse 25; note 6.
19. What was Pilate's final decision regarding Jesus? Luke 23:24, 25; Matt. 27:26.

Notes

1. The Herod here mentioned was Herod Antipas, son of Herod the Great, by Malthace, a Samaritan woman. He was own brother to Archelaus. His tetrarchy extended over Galilee and Peræa. He was wholly unprincipled, and became worse after he slew John the Baptist. He had come down to Jerusalem to attend the passover. Grotius declares that

it was the custom of the Romans to send a criminal to the ruler, or judge of the district where his crime had been committed, and Pilate seized upon this practise as an easy way out of a troublesome duty.

2. The enmity between Pilate and Herod may be explained by reference to Luke 13:1. It is generally supposed that Pilate had incurred the enmity of Herod by his jurisdiction in the slaying of the Galileans. This he acknowledged by sending Jesus to Herod, and Herod shows his reconciliation by sending Jesus back to Pilate. This is neither the first nor the last time that the agencies of evil have united to suppress or destroy the truth.

3. This is the third time, twice by Pilate and once by Herod, that Jesus has been pronounced guiltless. This position the Roman governor should have steadfastly maintained. But Pilate was an unprincipled time-server, willing to sacrifice principle to be popular. His next step was a compromise.

4. Though one reads the story a hundred times, one longs each time that Pilate would prove true to his convictions, and release Jesus. But each time he fails, each time yields a little more of truth and right, and entangles himself more securely in Satan's web. What a lesson this ought to be to each one of us!

5. "The Jews were accustomed to wash their hands when they wished to show that they were innocent of a crime committed by others. See Deut. 21:6; Ps. 26:6. Pilate, in doing this, meant to denote that they were guilty of his death, but that he was innocent."—*Barnes's Notes*.

6. "Some thirty years later, and on that very spot, was judgment pronounced against some of the best in Jerusalem; and among the thirty-six hundred victims of the governor's fury, of whom not a few were scourged and crucified right over against the Prætorium, were many of the noblest of the citizens of Jerusalem. A few years more, and hundreds of crosses bore Jewish mangled bodies within sight of Jerusalem."—*Edersheim, "Life and Times of Jesus," Vol. II, page 578*.

Advice to Boys

WHATEVER you are, be brave, boys;
The liar's a coward and slave, boys;
Though clever at ruses,
And sharp at excuses,
He's a sneak and a pitiful knave, boys.

Whatever you are, be frank, boys;
'Tis better than money and rank, boys;
Still cleave to the right,
Be lovers of light,
Be open, aboveboard, and frank, boys.

Whatever you are, be kind, boys;
Be gentle in manner and mind, boys;
The man gentle in mien,
Words, and temper, I ween,
Is the gentleman truly refined, boys.

But whatever you are, be true, boys;
Be visible through and through, boys;
Leave to others the shamming,
The "greening" and "cramming";
In fun and in earnest be true, boys.

—Selected.

Missions, or "World Views for Boys"

(Concluded from page twelve)

boy. They had invited their mothers, and they were all thrilled as he told of tours by motorcycle, bicycle, or on foot, by any way he could, to tell the good news to a people eager to hear. He told of his experience as a guest of regular banditti, with as many boloës as men stuck in the ground outside the place where he spent the night, and how in the morning they all followed him single file, each with his bolo. The boys will never forget how he told them that "to be a missionary you need a strong pair of legs, and a great love for the Lord Jesus Christ." These boys worked out their business-meeting problem in an original way. All, of course, wanted to hear the story part, so they put the business last, for they said, "Whoever is late desires to miss the best part."

The boy who is in the church needs to be kept there. He needs a boy's religion, if only we know how to give it to him; the form may be not meditation, but service.—*Ladies' Home Journal*.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION - - - \$1.00

SIX MONTHS - - - .50

CLUB RATES

5 or more copies to one address, one year, each - - \$.75

5 or more copies to one address, six months, each - - .40

5 or more copies to one address, three months, each - - .20

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

Elements of Heroism

Love, strength, and courage. Courage, strength, and love. The heroes of all time are built thereof.

—Charlotte P. Stetson.

The "True Blues"

"TRUE BLUES" is the name under which a class of boys recently organized themselves, and, "On the Square Deal," was chosen for their motto. If every Seventh-day Adventist boy in our land in reality belonged to the "True Blues," and he always acted squarely, honestly, and uprightly, what a power for good this army of boys would be in our dark, sin-cursed world!

Disobedience and Disaster

DISASTER follows close upon disobedience. A train crew less than a month ago disobeyed orders, and in the wreck that resulted therefrom six persons were killed, six more seriously injured, and many others severely wounded. Among the killed were two brothers; one a physician on the way to his own wedding, at which the brother accompanying him was to have been best man.

The same day in another State there was a head-on collision between two electric cars in which seventeen persons lost their lives, or were severely injured, because a motor-man failed to obey orders and hold his car until the other had passed.

On that same fatal day in still another State a railway wreck took place in which sixteen persons without warning were hurled into eternity, because some one blundered.

Only three days before these accidents another occurred in the same State that was the scene of the first one mentioned. "I guess we overran our orders," said the motor-man of the freight-car as he saw the limited bearing down upon them. Forty-one persons were killed, and others seriously, and perhaps fatally, injured.

In every part of the civilized world, and in every part of the day, serious results are following upon the failure of some one to obey orders. It may be that a clerk smokes in a forbidden place, and a falling spark starts a terrible conflagration which destroys millions of dollars' worth of property, and ruins homes and business for hundreds of persons. It may be that a boy disobeys the expressed wishes of his parents, and

makes friends with the cigarette. In time he becomes a wreck physically, mentally, and spiritually. His parents grieve so sorely over the wrecked manhood that they with him fill untimely graves.

It may be that a young man hears the Father above saying to him, "My son, give me thine heart." The wooing is so strong that it seems a command. But he disobeys the heavenly vision, and chooses the ways of the world instead. In an hour after, as it were, he lies cold in death.

It may be that the conscience of a boy or young man bids him keep away from certain forms of pleasure. He disobeys the commands of his conscience, and finally yields himself entirely to pleasure-seeking. Eternal loss of infinite worth is the result.

Wise is he who learns in youth to obey. Obedience to parents, teachers, employers, and rulers prepares one to be obedient to the commands of Him who rules over all,—an obedience without which no man can acceptably serve himself, his fellow men, or his Lord.

The Honest Man

Who is the Honest Man?

He that doth still and strongly good pursue,
To God, his neighbor, and himself most true;
Whom neither force nor fawning can
Unpin, or wrench from giving all their due;

Whose honesty is not
So loose and easy that a ruffling wind
Can blow away, or glittering look it blind;
Who rides his sure and even trot
While the world now rides by, now lags behind;

Who, when great trials come,
Nor seeks nor shuns them; but doth calmly stay
Till he the thing and the example weigh;
All being brought into a sum,
What place or person calls for, he doth pay;

Whom none can work or woo
To use in anything a trick or sleight;
For above all things he abhors deceit;
His words and works and fashion, too,
All of a piece; and all are clear and straight.

—George Herbert.

What Money Will Do

ONE of the men whose business it was to bribe the sugar weighers of the United States customs to give fraudulent weights, said that he had never found an employee who would not weigh dishonestly if he were paid for doing so. This, if true, is a sad comment on the integrity of the men employed as sugar weighers. Surely they are not of the type of manhood displayed by an editor of the New York Times who was offered five million dollars for the suppression in his paper of some incriminating documents that he intended to publish. "I don't think the devil will ever make a higher bid for me," said the editor, "but I should feel that I had sold myself to him, and know that I was a rascal. I can not consider your offer."

Everywhere dishonesty in business, society, and politics is being revealed. If a greater loyalty to right does not quickly possess the citizens of this country, national dissolution seems inevitable.

Honest boys usually make honest men; but rarely does an habitually dishonest, unscrupulous boy make an honest, upright man. So let the boys look well to themselves. Let them scorn every dishonest suggestion, however small, and be true to right principles.

The world needs honest, upright boys. God needs such boys, and you need to be such a boy in order to serve yourself, your fellow man, and your Lord acceptably. Therefore be honest, whatever the cost.