The YOUTH'S INSTRUCTOR

Vol. LX August 13, 1912 No. 33

"Shortly his fortune shall be lifted higher;
True industry doth kindle honor's fire."

The Coming Man

A PAIR of very chubby legs
Encased in scarlet hose,
A pair of little stubby boots
With rather doubtful toes,
A little kilt, a little coat,
Cut as a mother can,—
And lo! before us strides in state
The future's "coming man."

Ah! blessings on those little hands,
Whose work is yet undone.
And blessings on those little feet,
Whose race is yet unrun.
And blessings on the little brain,
That has not learned to plan.
Whate'er the future holds in store,
God bless the "coming man."

—*From "The Boy Puzzle."*

Good Advice

EVERYBODY knew and loved Father Graham. He was an old-fashioned man, with the simple heart of a child. Because of his goodness, his influence was very great with both old and young in the little town where he dwelt.

A young man of the village had been badly insulted, and came to Father Graham, full of angry indignation, and declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man that loves peace. An insult is like mud: it will brush off much better when it is dry. Wait a little till he and you are both cool, and the thing is easily mended. If you go now, it will be only to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done, the insulting person came to beg forgiveness.—*Selected.*

Creating Value in Stone — and in Life

AN artist takes a piece of stone worth one hundred dollars and out of it carves a statue worth a thousand dollars; that is art. Jesus Christ takes a human life that is morally worthless, and out of it makes a priceless character, of surpassing beauty in its godliness; that is salvation.—*Zion's Herald.*

The Things of Worth

WHAT if your coat be patched and old?
The worth of a coat is easily told.
A handful of gold will quickly bring
A coat that is truly fit for a king;
But an honest heart and a willing hand
Can never be bought in the whole wide land.
Remember that patches may cover a boy
Who some day will be the world's greatest joy.
If your soul be pure and your heart be true,
What can an old coat matter to you?

—*The Children's Star Magazine.*

Principal Contents

The Youth's Instructor

VOL. LX TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 13, 1912 No. 33

The Guide of Youth

How shall the young secure their hearts,
And guard their lives from sin?
Thy Word the choicest rule imparts
To keep the conscience clean.

When once it enters in the mind,
It spreads such light abroad,
The meanest souls instruction find,
And raise their thoughts to God.

'Tis like the sun, a heavenly light,
That guides us all the day;
And through the dangers of the night,
A lamp to lead our way.

Thy Word is everlasting truth;
How pure is every page!
That Holy Book shall guide our youth,
And well support our age.

—*Isaac Watts.*

The Boy and His Ambition

W. A. COLCORD

EVERY well-meaning boy desires to be something of worth in the world. Every youth, as he approaches manhood, has some impulses to be a man, to pursue some calling, to enter some field of useful endeavor.

"When I get a man," said a small boy, "I'm going to be a missionary." This boy was looking ahead. He was marking out his life-work. He had the desire expressed by the poet in "A Boy's Hymn:"—

"I want to live to be a man
Both good and useful as I can,
To speak the truth, be just and brave,
My fellow men to help and save.
I want to live that I may show
My love to Jesus here below,
In human toil to take my share,
And thus for higher work prepare."

Such impulses are right. They are from God. They may spring wholly from within, or they may be suggested by the example of others.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

The impulses that spring from within are more apt to indicate the vocation for which one is best adapted than those that come from without; for the former are very apt to be prompted by the natural gifts with which God has endowed us. But it is not always safe nor best to trust to these implicitly, for they may, after all, be only the result of imagination or fancy. However, it is well usually to give them due consideration; for, generally speaking, "our wishes are presentiments of our capabilities."

In callings, as in other things, the boy is generally father to the man. What he is best fitted for is often indicated by peculiar traits in childhood. "The very fact that he has an original bias, a fondness and predilection for a certain pursuit," says William Matthews in his "Getting On in the World," "is the best possible guaranty that he will follow it faithfully. His love for it, aside from all other motives, will insure the intensest application to it as a matter of course. No need to spur the little Handel or the boy Bach to study music, when one steals midnight interviews with a smuggled clavichord in a secret attic, and the other copies whole books of studies by moonlight, for want of a candle, churlishly denied. No need of whips to the boy-painter, West, when he begins in a garret, and plunders the family cat for bristles to make his brushes."

Not every one, however, finds or fills the place for which his natural gifts and endowments have best fitted him. We sometimes find, as Sydney Smith says, that "the triangular person has got into the square hole, the oblong into the triangular, while the square person has squeezed himself into the round hole." In other words, we find that some "miss their calling."

But whether a young man has the good fortune to find the exact notch in life for which he is best fitted, he may depend upon it that it is always best for him to do something,— that he get into some "hole." The world needs his help. It has no place nor use for drones and sluggards, but it does need the energy, life, vivacity, courage, and push of youth. "The world, in all its affairs," says Geikie, "is mainly what young men have made it. Manhood and age may often have taught, but it is youth that makes the disciples and spreads the doctrines."

PLUNDERING THE FAMILY CAT FOR BRISTLES

A false idea of life and labor should not be allowed to shape our choice of a life occupation. No honorable trade nor calling is degrading or unimportant. All have their place in the great field of human life and activity. It takes all classes of men to make a world. Those callings which at first might seem least honorable or important may be the most indispensable. Tilling the soil is thought by some to be a menial service; but the wise man showed its importance when he said, "The profit of the earth is for all: the king himself is served by the field."

There is a wide range of callings from which to choose a life occupation. Farming, market-gardening, carpentering, painting, printing, canvassing, nursing, teaching, typewriting, bookkeeping, dentistry, doctoring, editing, and preaching are some of the more common trades and callings.

While it is doubtless true that there is one thing which each one can naturally do best, no one should get the idea that he can do, or can learn to do, but one thing. Almost every one with a sound body and a well-balanced mind, can, with proper application and instruction, learn to do a number of things well.

Sooner or later, however, every one must choose his life occupation and pursue it, or remain a "jack of all trades, and master of none." Fortunate indeed is it if a boy has parents or some interested friend who can discern the vocation for which he is best fitted, and give him direction, advice, and encouragement in this important matter. Says Carlyle, "Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it, and will follow it."

In this as in other matters, it is the privilege of every one to ask the Lord for guidance. "If any of you lack wisdom," says the apostle, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Every one has some gift, some endowment, some life-work. We are told in the Scriptures to "stir up the gift of God, which is in thee." This is one of the best ways to find out what we are best fitted for,—go to doing something.

Some in their youth are led to query if there will be anything for them to do if they should fit themselves for some calling. This query is well answered by the wise man, who says, "A man's gift maketh room for him." If a young man qualifies himself for some useful work in life, and has a mind to work, he need have little fear as to whether there will be a place for him to work. The world at large, and the cause of God above all, is looking for young men and young women who have fitted themselves for useful fields of honest toil and labor.

The highest ambition any one can have is a desire to be a worker for God — a fisher of men, a soul-winner. "He that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

"Be something in this living age,
And prove your right to be
A light upon some darkened page,
A pilot on some sea.
Find out the place where you may stand
Beneath some burden low;
Take up the task with willing hand;
Be something, somewhere, now!

"Be something in this throbbing day
Of busy hands and feet,—
A spring beside some dusty way,
A shadow from the heat.
Be found upon the workman's roll;
Go, sow or reap or plow;
Bend to some task with heart and soul;
Be something, somewhere, *now!*"

THERE is no good in praying for anything unless you will also try for it. All the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day, or mercy to the soul that sinks itself in sin, or usefulness and honor to the life that wastes itself in vanity and inanity.— *Henry van Dyke.*

The Boy and Foreign Missions

IT is interesting and profitable to remember that all the heroic deeds and all the labors of love and sacrifice of the long past were done by men and women who were once boys and girls. Nor is it less true that all the splendid enterprises in every line of human activity in our day are being carried forward by men who just a few years ago were boys, mere boys like the boys of to-day. The lesson in all this is that all the great tasks of the future (and they will be greater in the future than they ever were in the past) will in a short time fall to the boys and girls of to-day. It is indeed true, boys, the affairs of this world will all be in your hands in a very few years.

Just because it is God's special work in the earth, the work of foreign missions must be looked upon as the greatest task in all the world. It means the carrying of the gospel of Christ to all the world, so preparing the entire human race for the second coming of Christ, who will then become our king. It means that every continent, every nation, every people, and even every tribe, must be given an opportunity of knowing the gospel of Christ. Thus it can be seen that the work of foreign missions is the greatest and the most important work in all the world. It will soon be in the hands of our boys and girls.

In a special sense this world missionary work began a little more than one hundred years ago; and it is very interesting to see how God in the beginning of this missionary movement used not only good men and women, but even boys and young men. One of the most conspicuous of these was a boy (born May 26, 1700), and a most remarkable boy he was. When the boy was six months old, his father died, and, much like Timothy of the Bible, he was left to the care of a very devout and highly educated grandmother. When a mere child, he would sit by the open window and toss out letters addressed to the Saviour, in the hope that his heavenly Friend might find them. In his fourth year he began to seek God earnestly, and it was about that same time that he made a covenant with Jesus in the following words: "Be thou mine, dear Saviour, and I will be thine." As he grew older, he renewed this same covenant many times. With such intense love for Jesus, he could not fail to become an earnest missionary. From his earliest years, the power of his life was felt in many parts of Europe; and it was through his influence that the Moravian Church became the first and one of the most aggressive of missionary churches — a great inspiration and an example to other churches. I wish every reader of the INSTRUCTOR might read the life of this man (Count Zinzendorf).

Still another remarkable boy, for he was a mere boy when he first began to express an interest in missions, was William Carey, the English cobbler. He was the father of modern missions, because by his earnest Christian spirit, by his broad and clear conception of missionary work, and by his missionary labors, he laid the foundation of the great missionary movement of our times. And it is helpful to every boy to know that his wonderful success came from his supreme faith in God, his undying love for the unsaved, and his tireless diligence in the pursuit of useful knowledge. These characteristics put him years ahead of his times, and served to enable him to fire Europe and America with a missionary enthusiasm that has given birth to the world missions of these days.

One of the first and most far-reaching results of this missionary revival of the British cobbler on the

American side was the consecration of little Samuel Mills to the cause of missions by his God-fearing mother. He was a mere child when he heard his mother say to a friend, "I have consecrated this child to the service of God as a missionary." Like the Samuel of the Bible, this little Samuel Mills never forgot this word God sent him through his mother. In the midst of other boys and young men whose lives were given to the things of the world, he grew up to be a firm believer in his own call to be a missionary. Mills never went to a foreign field, as Carey did, but he did become the chief corner-stone of foreign missions on this continent.

Many other similar cases could be mentioned of how God chose mere boys or youths, and in his own way and time used them for the carrying of his gospel to the heathen. God is the same to-day, and uses the same means of carrying on his great work in the earth. While it is not the ordinary way for God to send boys to the mission fields, yet it is from among the boys that he seeks those whom he can train and in the maturer years make them his ambassadors. But as in the case of those already mentioned, those who become God's missionaries are first loyal and consecrated before they are sent forth. It may please God to keep us in the home land, yet are we truly his ambassadors if, like Samuel Mills, our lives are consecrated. And in these days of God's closing work, let us give our lives fully to Jesus, and he will surely use us in the bringing in of his kingdom. J. N. ANDERSON.

The Tag-End Boy

KEEP up with the crowd, or ahead, my boys; for this is the end you'll find;
He amounts to but little, or fails outright, the fellow who lags behind.
He thinks there is time to catch up, but no; and this he discovers instead:
While he tries to recover the ground he's lost, the rest have gone on ahead!
The place that he hoped to obtain is filled by Henry or Ned or Bob;
Always behindhand a little bit, he loses each longed-for job.
Lag never behind, let me warn you, boys; keep up with the crowd; you can.
For a tag-end boy—'tis the truth I tell—grows into a tag-end man!

—*Adelbert F. Caldwell.*

What Smoking Does for Boys

WE do not believe there is an American boy who does not wish to grow up tall and straight and athletic, with a fine, clear brain and firm, steady nerve. Yet many of the boys are doing something that will stop their growth and make them pale, weak, and dull. They are smoking the deadly cigarette.

Boys who wish to be athletes will not smoke. When an athlete is in training for some special work, such as rowing or footballing, he is not allowed to smoke, because tobacco weakens him and makes him unable to do his best. It makes his heart weak and his breath short. If tobacco does harm even to the full-grown and firmly set body of a strong man, how much more harmful must it be to the unformed, delicate body of a growing boy!

It is by exercise of all kinds that boys grow strong and hardy. The boy who smokes does not like to exercise. Tobacco makes him lazy and dreamy and idle. Boys who want to be healthy will not smoke.

The heart is the force-pump of the body that sends the blood to every part. The tobacco poison at first makes the heart beat very much faster than it ought to. It will even make it beat one hundred twelve times in a minute, when the proper number is only seventy-four. After a while it gets tired out, and can only beat slowly and feebly. The beats are not strong enough to force the blood to every part of the body. Some parts do not get their share, and all sorts of diseases come from this cause.

Boys who want to be good students or business men will not smoke. The brain needs one fifth of all the blood in the body. When the blood is poor and the heart weak, the brain does not get its full supply, and can not do its work properly. This makes the boy smoker dreamy and stupid. He can not study, for he can not hold his attention on any one subject; his mind wanders from one thing to another. The nerves are the telegraph-wires that carry messages from all parts of the body to the brain, which is the central telegraph office. Tobacco poisons and spoils the nerves, so they can not do their work quickly and well. The smoker can not think and act quickly, and he loses his memory.

The nerves of the eye get weak, the sight becomes dim, and the smoker has to wear spectacles. Sometimes even these will not help him, and he loses his sight altogether. A great doctor says that out of thirty-seven cases of paralysis of the nerves of the eye that he examined, twenty-three had been blinded by the use of tobacco.

Boys who want to grow up to be good men will not smoke. The cigarette brings a host of moral evils in its train. When the brain and nerves are poisoned by its use, the conscience gets weak. The boy smoker will sometimes lie or steal without feeling that he is doing anything very wrong.

It is hardly a step from the cigarette to the gin-shop. Tobacco smoke dries up the lining of the mouth, and makes the throat burning hot. Pure water does not taste good to the smoker. He must have something with a stronger taste. So smoking leads to the drinking of intoxicating liquors.

Did you ever hear the story of Sir Walter Raleigh, when he first began to practise in England the filthy habit of smoking, which he had learned from the American Indians? His pipe made him thirsty, of course, and he called for a tankard of beer. When his servant came in with the beer, he was horrified to find that his master was, as he supposed, on fire, for smoke was pouring from his mouth and nose. He was in such a hurry to put out the fire that he emptied the tankard of beer over his master's head.

From that day to this, people have been trying, with beer, wine, and whisky, to put out the fires caused by their tobacco smoking. But they pour it down their hot throats, inside their bodies, instead of over their heads, where it would not do any harm. Smoking and drinking are twin evils.

Boys who want to be gentlemen will not smoke. It is an unclean habit. It gives a bad odor to the breath and the clothing, and makes one unpleasant to other people. It makes one selfish. The smoker goes about poisoning the air that other people have to breathe, caring only for his own pleasure. In short, smoking is good for nothing, and bad for everything, except chimneys.

"Tobacco is a filthy weed;
It was the devil sowed the seed.
It hurts the conscience, spoils the clothes,
And makes a chimney of the nose."

—*Selected.*

Exercise for Boys

G. H. HEALD, M. D.

IT is hardly necessary to advise the healthy boy to take exercise. The lad in vigorous health can not be kept from taking exercise. It is as natural for him to exercise as it is for him to eat or sleep. If a boy shows a tendency to avoid exercise, he is a victim either of some wasting disease, like tuberculosis, or of some wasting habit that is making him an old man before he has arrived at the age of young manhood, and he should be in the hands of a physician who can give him proper advice or treatment.

The impulse to exercise is as insistent as the impulse to eat and sleep, and naturally so, for exercise is just as important to the perfection of the body as are the other two. Ordinarily with the young the impulse to exercise finds vent in play. It is true not only with the young of mankind, but with the young of animals; and this instinct to play is founded on physiological laws.

Play as an Exercise

Exercise of any form is good, but play has some real advantages over other forms of exercise.

1. It arouses an interest such as hardly any other kind of exercise can arouse, and therefore it brings into action those cells of the body which constitute a real person, and in that way play develops a real person as perhaps nothing else can.

Those things which we do without having interest in them we do largely by means of the automatic cells of the brain, at least without full cooperation of the higher cells.

The "constitutional" walk, the ten-minute dumbbell exercise, the hoeing of weeds when the other boys are swimming, or whatever else we do *because we have to do it,* does not enter into the real life and develop the higher brain cells as do those activities in which we are especially interested.

It is for this reason that those who are the most earnest players, though they may sometimes rebel against the ordinary rules of the schoolroom, turn out better later in life than the more studious boys who would rather study than play through recess.

2. Play develops quickness, accuracy, and self-reliance, and teaches us to make adjustments with our fellows as we rub up against them. The boy who is a good player is not apt, when he comes to manhood, to slink off into a corner as a misanthrope or a hermit. Good players become good mixers, and become real parts of society.

3. Play is itself an education, physical, mental, and ethical. Play is life in miniature, and the boy who can play *hard,* but fair and square, will be the man who can conduct successful enterprises, and do it honorably; or if such a boy enters public life, he is the more likely to stand for a clean record.

One of the most pitiable things met with in the lower walks of life, in the city slums or among some of the primitive races, are the children who do not know what play is. Such children seem to lack in native intelligence, and something has gone out of their lives, and as they grow up, they seem to lack initiative. Even the kittens and the puppies have their play, and develop by it into their future spheres.

While we have said this much in favor of play, we wish to speak earnestly in favor of those forms of exercise that have to do with the spirit of helpfulness. As we have already explained, the chief value of play lies in the interest that it creates, or rather, it lies in the natural interest that young persons have in it; but when the interest can be fostered in activities involving helpfulness to others, such as those that are being carried on by the Boy Scouts and by the Camp-Fire Girls, one derives all the benefit one would from play, as regards interest, the development of the muscles, etc., and also the desirable social features; and in addition, is developed that spirit of helpfulness and self-sacrifice which is an important essential in true character formation, and which is not so fully developed by play. There is nothing better for this purpose, if the young could but realize it, than the activities connected with the household.

In addition to these activities, many of our boys need certain exercises to give them good, manly forms.

KEEP A HIGH CHEST

While the cartilages are still pliant, the body is being formed either in a good or in a bad way, and it is important to every boy to see that he develops a good form.

One can not sit or stand for hours habitually in a cramped position, and expect to overcome it by a few minutes' corrective exercises.

It is much better to form the habit of standing straight on the balls of the feet, hips back, chest up, and chin in, and avoid allowing the body to slouch down in a slovenly attitude. If one will form the habit of doing this while young, it will be done unconsciously later, and the same in sitting. Sit back in the chair and do not lounge. If the hips slide forward, the spine is so bent as to cramp the abdominal organs, and gradually the cartilages of the spine are so changed as to make this a permanent position.

If you would be manly men, play well and squarely while you play, be as helpful as you can, and sit and stand straight.

A Good Exercise for the Arms

THERE are many good exercises for the arms, of course. For instance, the usual sports a boy takes up very often give him an arm of which he need not be ashamed. Baseball and basket-ball, by way of example, often give a very good development; and rowing, as might be expected, will do better than either, besides broadening and strengthening the shoulders. But baseball, good sport as it is, is a right-handed game, and even in basket-ball the arms are not used equally; so we find that while a boy's right arm may be very strong, the left one may be markedly small and underdeveloped.

The very simple exercise described here is one of the best known to the writer, not only because of its simplicity and effectiveness, but because it can be done without any particular strain upon any other part of the body, the heart, for instance, which certainly gets the worst of it in basket-ball when boys

play beyond sensible limits. In this exercise, place the hands in front of you, as the boy is doing in the picture on the preceding page. Have the palm of the right hand facing your chest. Then place the left hand against it, palm to palm, and clasp hands firmly. Then, slowly, let the left hand push the right one away from you, using the right hand strongly against the left, but not strongly enough to stop the motion, of course. If you will do this before the mirror, you will

ANOTHER GOOD EXERCISE FOR THE ARMS

see as the right hand goes out, that the right biceps is being strongly used, as well as the left triceps. When the arms are out straight, let the right hand pull the left one back again, right to your chest. Repeat this exercise till the arms become tired, then shift hands, pushing out the left with the right. Now the left biceps does the work, along with the right triceps. So these two simple movements, you see, exercise both arms equally, and also, without heart strain, give you a much stronger exercise than you will get even with pulley weights.— *C. K. Taylor, in Boys' World.*

Clean Boys

WHAT are boys? Potential men, let us say — and more; for if "men are only boys grown tall," boys are real men, only shorter! Then clean boys are clean men; the standard for each must be the same.

The ideal boy is the manly boy. And all true men are clean. We say a man is clean when he has no bad habits. We say he has a clean record when he is honest in his dealings. So the term is broad.

What is a clean boy? The Bible speaks of clean hands, clean lips, a clean heart; and these terms cover the subject. Literally, a boy must have clean hands. His body must be clean, for there is the very closest relation between the body and the mind,— the physical and the mental and the spiritual.

"He keeps himself so clean," a friend remarked to me about a boy friend of ours, "I like to have him near me." Of another boy friend, a teacher remarked, "I could help him more if he were only clean." And I have noticed that the first boy is growing to be more and more a gentleman; the second is questionable company for boys and girls of his own age.

The World's Need

The world is calling for young men. It needs them to run its engines, to direct its traffic, to send its messages by land and sea and air, to carry its people to the ends of the earth. The boys of to-day will step into these positions to-morrow. But the world is also becoming more and more particular in regard to its men: they must be clean; they must not smoke; they must not drink. Life is worth too much to be trusted to the keeping of one whose nerves are not steady, whose eye is not true, and whose mind is not clear. So we must have clean boys to do the world's work.

It is a great responsibility; we must hold ourselves in readiness for it, physically. There is another phase that is more important. We must hold our moral standard high.

"I know a funny story. Are there any ladies present?" a young man remarked, as he looked about to make sure there were no ladies within hearing distance.

"No, but there are gentlemen present," a venerable old gentleman — I believe it was Grant — remarked, as he gave the smart young man a withering glance.

The standard of morals for men must be just as high as the standard for women. The clean boy, the one with clean lips, will scorn to repeat a story that he would not tell before his mother or his sister. No boy or man is really clean who can unblushingly tell a questionable story or do an unclean act.

"Create in me a clean heart," the psalmist prayed. So do I, and I wish every boy and man would pray the same prayer. O for men of principle! Then our actions would never be questioned. Then we should not transgress the laws of good breeding.

David knew the secret of a clean life; it is the gift, the creation, of God. He alone can change the life; but every one has his own responsibility in the matter. No boy is clean who feeds his mind on unclean stories and pictures. No boy's mind is clear and active if it dwells on cheap, impure themes.

And this is the most important phase of the subject "Clean Boys." A boy's body and attire may be

WATER IS THE BOY'S FRIEND

immaculate, his manners polished and refined; but if he has an impure mind, with false, low standards of morals, the boy — the man — is a failure: he is not a man at all; for it takes good morals to make a true, clean man.

MAX HILL.

Building Boyhood

EDMUND C. JAEGER

BETA! Who was Beta? Have you never heard of him? He was greater than Napoleon; greater than Sir Christopher Wren, who built St. Paul's of London; greater than all the worthies of battle, of commerce, and of art. Beta was the young man who showed George Muller the way to Jesus Christ. That was what made him great. It seemed a little thing that Saturday afternoon when Beta laid his hand on the shoulder of that reckless, profligate youth, and directed him to the prayer-meeting to be held that night at the home of J. V. Wagner, where he was to get an introduction to Jesus Christ. But what it meant for God and humanity was never known until George Müller's life-work was ended, and it was then recounted how he had been fruitful in the care and training of more than ten thousand orphan children, the dispenser of almost seven million dollars for the advancement of the kingdom of God among men, and the means used by God for the saving of thousands of men and women and children for all eternity.

Shouldn't you like to have been the instrument in God's hands for the performance of such a deed as Beta's? But who knows but that you may be? Who knows but that there may be another boy, perhaps in your neighborhood, who, with a word of encouragement, may yield his heart to Jesus Christ, and become an apostle of the glad news, even like George Müller? That teacher observed well who always removed his hat before a company of young people, not knowing, he said, what future great man might be among them. His example is for us. The twenty million or more young men and boys of America are a challenge for the Christians of our country to show the efficacy of the gospel of our Lord. These youth are now at the age when the gospel can make its most significant appeal, and may God bless us as by heart and hand and voice we reach out to help them attain to lives of usefulness and honor.

Darwin tells us that but few animals can be caught twice in the same trap. Not so with our young men and boys. It seems that with one or two old songs Satan keeps luring them aside, blasting their hopes for this life and for eternity, just as in the Homeric poems the sirens lured the sailors on the rocks and violated them. And shall we let it always be so? It need not be so if you and I will set our hand to the task of conserving the strength of these youth for Jesus Christ. There are some principles which, when well mastered, will help us get a grip on these boys before they have grown into unimpressionable manhood.

We have begun to do something for the boys of our neighborhood when we have made *them* our friends. I want you to notice that word them, which I have placed in italics. You must not only recognize that *you* love the boys, but you must get them to feeling just as kindly toward you as you do toward them. When you have accomplished that, you have mastered the boy problem. In building a home in a suburb, a lover of boys noticed the poverty of the community in provision for their social needs, and so constructed his dwelling as to make the large basement a community center for the boys. That man had learned how to deal with boys; he knew the avenue to their heart. The lads knew without being told that he loved them; and they loved him — it was mutual.

Harper's Weekly

THE "BOARD OF EDUCATION" HAS ITS PLACE IN BUILDING BOYHOOD

There are several qualifications which are indispensable if you hope to deal successfully with boys. You must be an optimist, the very antithesis of gloominess, with a magnificent enthusiasm for seeing the best side of things. You must be given to industry in learning as well as in working. Gladstone gave us an excellent definition of an educated man when he defined him as "a man who knows one thing about everything and everything about one thing." To meet this standard should be our aim; for above all things, boys and young

(*Concluded on page fourteen*)

To Boys Who Are Willing to Climb

M. E. OLSEN, PH. D.

THE Bible tells us it is good for a man that he bear the yoke in his youth, and experience confirms the truth of the statement. Having a hard time in early life has gone to the making of many a great and good man. If a boy is made of the right materials, he will invariably benefit by having to do some tough climbing before he is far along in his teens.

Usually the main struggle is over getting to school. The fight for bread and butter is common to all poor boys; but it is only the exceptional poor boy who undertakes, in addition, the fight for an education. The account of how Booker Washington gained his first start in life is an interesting part of his inspiring autobiography, which came out a few years ago under the title "Up From Slavery."

Booker was a poor boy working in the coal-mines near his home in Malden, West Virginia, when he overheard some men talking about a school down in the South where penniless colored boys could get an education. Such a place, it seemed to him, must be the next thing to heaven, so earnestly did he long for knowledge. To be sure, Hampton Normal and Agricultural Institute, as the school was called, was some five hundred miles away; and Booker had neither the money to pay his fare on the railroad nor suitable clothes to wear after he should arrive. But he had what was more important, an indomitable spirit.

He started for the school, and after much hard walking and occasional rides in farmers' wagons and by train, he found himself in the city of Richmond, still eighty odd miles from the institute. Tired, hungry, but not discouraged, he walked the streets all the afternoon and late into the night, seeking work, and food, and lodging, but in vain. At length he came upon a portion of a street where the board sidewalk was elevated over a depression in the ground, and waiting a few moments till he could do so unobserved of passers-by, he crept into the hole and lay there till morning. The next day the situation improved. He was able to get work in unloading a vessel, and after he had toiled for some hours, sat down to partake of a plain but ample breakfast, which he tells us tasted wonderfully good.

Some days later the plucky lad found himself at the entrance of the institute, with just fifty cents in his pocket. But now a new difficulty presented itself. The head teacher did not seem inclined to admit him. There had been no correspondence, and this unwashed, travel-worn, footsore boy in ragged clothing looked unpromising. However, if the answer was not yes, neither was it definitely no. So Booker stood wistfully by, watching other boys who were being admitted, and wishing he could do something to demonstrate his own worthiness. Presently the teacher turned to him and said: "The recitation-room needs cleaning. You may take that broom and sweep it." Here was his chance, and he embraced it. He knew he could sweep, for he had once worked for a woman who was very particular, and he had learned to do the work acceptably for her.

In his own words: "I swept the recitation-room three times. Then I got a dust-cloth, and I dusted it four times. All the woodwork around the walls, every bench, table, and desk I went over four times with my cloth. . . . I had the feeling that, in a large measure, my future depended upon the impression I made upon the teacher in the cleaning of that room. When I was through, I reported to the head teacher. She was a Yankee woman who knew just where to look for dirt. She went into the room and inspected the floor and the closets; then she took her handkerchief, and rubbed it on the woodwork about the walls, and over the table and benches. When she was unable to find any bit of dirt on the floor, or a particle of dust on any of the furniture, she quietly remarked, 'I guess you will do to enter this institution.'"

Then Booker was a happy boy. The sweeping of that room had been his entrance examination. Of course he had many a struggle after that. A penniless boy finds it up-hill work to get an education; but Booker succeeded because he was willing to climb, and he never became discouraged. He says to-day that his struggle to get an education was, as a preparation for life, just as valuable as the education itself.

The Boy at School

THERE is no part of my life that I should like more to live over than to be a boy and go to school again. There are several reasons why I feel this way. First, I greatly enjoyed my schoolboy days, and what we enjoy we like to repeat. Any boy can enjoy school if he looks for things to enjoy rather than to grumble about, and if he makes up his mind that his teacher, with a much wider experience and greater knowledge, knows far better than his boy pupils what is good for them to do while in school, and how to do it best. If a boy takes this attitude, he will cheerfully follow his teacher's advice and directions, and so get the most pleasure and profit from his school-days; he will have something pleasant to look back upon the rest of his life.

Another reason why I should like to live over my school-days is that after bearing the responsibilities of life for more than twenty years since leaving my "teens," I sense keenly that I did not apply myself in school as it was my privilege to do, and as I now wish earnestly I had done. The schoolboy age is just the time when a boy's faculties are widest awake, and he can therefore take in and retain better than at any other period of life. I can now repeat with much greater ease poems and select passages of prose that I learned at eight or ten years of age, than what I made three times the effort to memorize within the past year. As I recall it now, learning was easy and a pleasure, but I did not *pursue* it with the vigor I used to chase rabbits when the first snow fell.

Another reason I should like to live my school-days over is that my sense of the value of time is keener now. Then I used to invent ways of filling in the time; now I am compelled to leave as much undone at the end of every twenty-four hours that I wanted to accomplish, as I actually did do during a busy day. Every hour of time in youth is pure gold. Most boys are prodigal spenders of time. I do not think I was

below the average in this respect, but rather above; yet I feel ten years behind where I might have been if I had made better use of time in boyhood.

One more reason why I envy boys of to-day is their matchless opportunities to get a good education at a very small cost. Schools have so greatly improved in excellence and number in the last fifteen or twenty years that every boy is left without excuse if he grows up to manhood ignorant or uncultured. Best of all,

CONTENT WITH SMALL FAVORS

most boys who read this have the privilege of going to a Christian school, where they can learn not only the best things for this life, but how they can enter the great school of the hereafter and learn through ages without end.

Determine this day, dear budding boys, that you will not let one school-day go by without making the most of it, so that when you blossom into manhood and ripen into good old age, there may appear not the fruits of regret, but of joy and satisfaction forevermore.

W. E. HOWELL.

"The Boys That Run the Furrow"

You can write it down as gospel,
With the flag of peace unfurled,
The boys that run the furrow
Are the boys that rule the world!

It is written on the hilltops,
In the fields where blossoms blend:
Prosperity is ending
Where the furrow has an end.

— *Selected.*

Boy and Superboy

BEING a boy, I have a word to say to fathers. I know I'm a boy because a snow fort arouses in me an eager spirit of combat; because, while I care not a snap for league ball, a game of scrub in a vacant lot draws me like a magnet; and because, though I long ago eschewed the art of killing, a bamboo rod or the irresistible grace of the curve in a gun-stock sets my pulses throbbing. Not that every boy has to love those things, nor that I am teaching my boys to love them; but through my juvenile experiences they give some subtle suggestion of the things a boy does have to love.

And this is the word, fuller of meaning, that I have to give to fathers, the word that mothers usually give to their boys when the youngsters start out for the swimming-hole, or the picnic, or some other good place: "Be a good boy." Because, fathers, you can, you know. You have the choice either of being that or of being a sedate statue of unapproachable propriety, or — worse still — a grumpy old chump.

It is a good thing to keep young; and youth, the doctors tell us, is not so much a matter of years as of arteries; rather (here I beg leave to agree with the chiropractor or the Christian Scientist), it is a matter of the clear flowing of the life current that comes from the brain. Be a boy with the boys; limber up in a game of pull-away or in the standing jump. To your boy be the superboy who will teach him the right way to shin up a tree, to part his hair in a dive, to whittle out and rig a boat, to make a collection of curios, from stones to land-tortoises, or to do any of the hundred and one things you knew how to do when a boy. It won't hurt your dignity nor lessen your authority. In fact, I believe it is only the father who is a real companion to his children who can afford to be stern on demand. The sternness of a companionable father commands respect and compels obedience, without the dread and aversion that greet the despot. More than that, the father who lives with his children as a leader and a teacher of the things they like to do, gets love as the motive of obedience, and finds them much more ready to follow him in the things he likes to have them do. Most important of all, he retains the confidence of his boys, which every father of youth knows he most sorely wants as his boy approaches and progresses in manhood. It is chiefly for the maintenance of that confidence that I believe in remaining a boy. So, despite its inconveniences, I take it as a compliment when I hear one of my boys saying, "Aw, we can't play if papa doesn't play!" And tired though I may be at the end of a day's toil, there is no entertainment so entrancing, no book so fascinating, no music so restful, as to hear my sons and my daughter tell over to me, as we lie on the grass in the dusk, the record of the day's doings; because I know that this is the earnest of a future confidence I shall need and prize more highly than all other graces except the mercy of God.

A BOY LIKES A WARM CORNER AND A GOOD BOOK

I know some of the things a boy likes in his home. I like them myself. He likes order. This may not be evident when he throws his hat on the first chair, and forgets where he left his mittens. But you notice that when he wants to find them, he wants them in some certain place. It isn't that he loves disorder, but his time is limited, and he needs to be patiently trained into knowing that a minute given in making order saves many minutes when it comes to doing things.

Likewise, if you think about it, you will remember that a boy likes cleanliness, and beauty, and work. He doesn't like to be nagged or preached to about them; but if he lives in a home where cleanliness, and beauty, and industry reign, he will respond right along to the influence. Now the superboy, being both with

and above the boy, through knowing how a boy feels, realizes how a boy must be trained, and he takes the boy along with him. That is what the superboy is for.

One thing the boy likes is noise. I don't— unless I am making it myself. But since I have at least one boy who likes noise, I have discovered that the wisest plan is to join the crowd for a while, and be a partner in the noise-making. Then I can get cooperation in the making of quiet for a time, studying the birds, or hoeing in the garden, or reading. Few evenings in the week are there when hide-and-seek or blind man's buff is not played. On the other hand, there is almost no hour of the Sabbath when Babe does not voice the sentiments of the other children, "Papa, let's go for a li'l walk;" and my oldest boy, who has progressed to the period of the long hike, holds to-day my promise of a tramp to Kanuga Lake. These walks are study hours.

Up over my little-used desk the children have tacked on the wall an unusual motto, inspired, doubtless, by my frequent and long absences: "What is home without a father!" And I am glad to know that the love of which that act is a faint expression, is largely prompted by the fact that father is still a boy. Fathers, I want to tell you, the last thing, "It pays to be a good boy."

ARTHUR W. SPAULDING.

A Song of Hope

NEVER you worry,
Never you fret;
Flowers shall blossom
Everywhere yet;
Blue must the sky be
Under the gray;
Clouds will blow over,
Another sweet day.
Never you worry,
Never you fret;
Spring hasn't flouted
The old world yet.

Never you worry,
Never you fret;
Sorrow endureth,
Joy shall come yet;
Lo, the day faileth,
Night mounts the skies;
Walk in the starlight
Till the sun rise.
Never you worry,
Never you fret;
God isn't done
With the old world yet.

Never you worry,
Never you fret;
Green will the grass be
On the graves yet;
Those your heart longs for
Draw near to you;
Keep yourself ready,
Keep yourself true.
Those you remember,
Can God forget?
The best hasn't happened
To any one yet.

— Christian Endeavor World.

The Boy With the Wishbone

IT was the year before Harry Scott and Tom Lowell left school that the town of Onatonka was roused to unusual interest by the return of one of the "old boys," who had been away for nearly twenty-five years. He was an uncle of Penn Murray, who was in the class next above Harry and Tom, and he was the owner of a big sheep ranch in Montana. His stories of ranch life in the West were wonderfully fascinating to Penn and his chums, and his evident prosperity also made its appeal to them. There was not a little outspoken envy of Penn when it was learned that he was to go out to his uncle's ranch as soon as school closed, with the understanding that he was to stay permanently if he liked the life and the work.

"Lucky fellow!" Harry grumbled when he heard the news. "That means that Penn's fortune is as good as made. Of course his uncle will give him a start and boost him along, and one of these days he'll come back to Onatonka to tell us about the thousands of acres and the tens of thousands of sheep that he owns. I wish I had an uncle that owned a big sheep ranch and wanted to take me in with him!"

"It's the kind of life I'd like, I know," Tom answered. "I've been thinking I'd like to try something of the kind when I leave school. I can't bear to think of being shut up in a shop or an office."

"I wish I had money enough to buy a small place of my own somewhere," Harry said. "It's hard to get a start when you haven't money."

Tom had never been much of a letter-writer, but when fall came, and Penn Murray had not returned to Onatonka, he surprised both himself and Penn by writing the latter to ask how he was enjoying his experiences in Montana. Penn's answer was a sensible, straightforward letter that strengthened Tom's desire to try ranch life for himself. It told of glorious days on horseback, exploring the distant lines of the great ranch; of hard, lonely, monotonous days with the sheep; of tempting opportunities for those who were willing to work and to wait.

Other letters went back and forth during the year, and one which came from Montana a month before school closed brought Tom his chance.

"If you want to come out and try ranching, uncle will take you as a herder. The pay is good, and you get your living, but the work is lonely and monotonous. At the same time, it will give you a start, and if you're in earnest and willing to stick, I'm sure you'll come out all right."

The offer was extended to Harry as well, or to some other boy who cared to take advantage of it. Tom was jubilant when he carried the news to his chum.

"Here's your chance, Harry! Read that letter from Penn Murray. The first step toward being a ranchman!"

Harry read the letter through without showing any particular enthusiasm. "Do you really mean to go out there as a herder, Tom?"

"Do I? Well, I certainly do, and mighty glad of the chance, too! Father and mother know how I feel about it, and they think it's a good chance for me. You won't see me around Onatonka long after school closes!"

"It doesn't sound very good to me," Harry commented, as he read Penn's letter over a second time,—"hard work, lonely days and nights, weeks without seeing another person. I wish a fellow could have his sheep ranch near a good, lively town where there was something going on!"

They both laughed at the idea; then Tom asked, in a disappointed tone, "Won't you consider it at all, Harry? I thought it was just the chance that you'd like."

Harry shook his head. "It doesn't sound good to me," he repeated. "I've about decided that I'll go into Oliver Kendall's store. I wish I had the money to take an engineering course, but I haven't, so I suppose I shall have to take what I can get in the way of a position. I wish I had somebody to give me a little boost now. It would help me a lot in getting started."

So Tom turned his face toward the West, while Harry took a place as clerk in the best dry-goods store of Onatonka. An occasional letter passed between them, and a year after their parting, Harry wrote to his former chum: "I wish I had decided to read law in Mr. Dixon's office. Thad Kennedy went in there, and Mr. Dixon is pushing him right along. I wouldn't be surprised if he took Thad into partnership in the course of a few years."

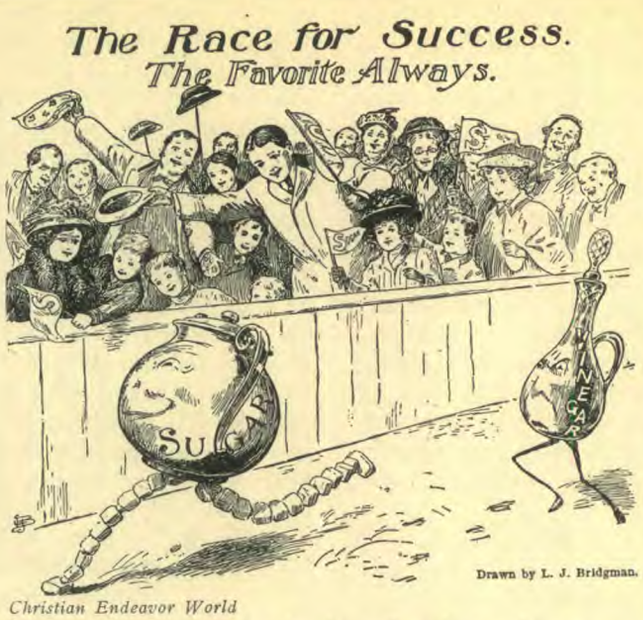
It was eight years before Tom came back to Onatonka for a visit, a big, broad-shouldered fellow with

bronzed cheeks, and a breezy, hearty way of talking that won him friends at once. He and Penn were partners now in a ranch of their own, and while there was still a mortgage on it, they had youth and health, strength and ambition, to meet it.

"Have you seen Harry Scott yet?" asked one of Tom's former school friends the day after his return.

Tom's face clouded. "Yes, I've seen Harry, and I'm very sorry for him, too. Perched up on a bookkeeper's stool all day! His face looks to me as white as his ledger, and there's a stoop to his shoulders already. I think he feels that he made a mistake. He told me that he wished he had gone to Montana with me when he had a chance."

The other man laughed. "Wished! Of course he wished! If you had lived in Onatonka right along, Tom, you'd have found out by this time that Harry carries a wishbone where his backbone ought to be!" —*John Gordon Wright, in Young People's Weekly.*



Christian Endeavor World

**"As you go forth to battle, toiling late and soon,
Laugh! The world has need of laughter!"**

"If It's Doubtful, Discard It"

A GENTLEMAN in the process of dressing took up his collar and looked at it a little dubiously. It was not entirely fresh; it had been worn, and showed the signs of wear. "My dear," he said to his wife, in that helpless way common with some men, "I wish you'd tell me whether this collar is clean enough to wear to-day. I've worn it once, and it isn't quite clean, but ——" Without looking at the article in question, she answered his query with an epigram: "If it's doubtful, discard it." That settled it. Into the hamper went the collar; and when the man started for his office, it was with the consciousness of linen whose whiteness was so unmistakable that no doubt concerning it was possible.

It's a good rule for life as well as for linen. Whatever in act or conduct is doubtful, it is usually safe to discard. There may be exceptions to the rule. Some things that at first may arouse question may on close and careful scrutiny approve themselves to conscience and to reason as unobjectionable. But we are persuaded that nine times in ten the rule will stand. Probably, in the long run, few of us will have occasion to regret turning away from a course that has aroused even the slightest suspicion as to its integrity and propriety.

The average man makes his mistakes, not in the deliberate choosing of the thing known to be dishonorable and wrong, but in consenting too easily to that concerning which he is somewhat in doubt.

The young man, in his choice of associates and amusements, finds his difficulty and his peril at the same point. The absolutely vicious doesn't attract him; he turns from it in disgust. The temptation is very mild in its first suggestion. The deviation from the straight path is at the beginning scarcely noticeable; it can't lead far astray; probably it will come back into the old road a little farther on. What's the harm in a little fun now and then, even if it isn't exactly according to the principles in which one was brought up? What's the use in being quite so strict, in these days of changing customs and standards of life? Other people do thus and so, and apparently without thought of wrong. Isn't it a little presuming in a young man to set up his judgment against that of others, as if he knew more or were better than they? The temptation is very subtle; the argument is very specious, and it catches and overthrows many who honestly mean to keep straight and clean and honorable.

It is just here that the rule, "If it's doubtful, discard it," may work in to advantage. If it arouses question in the mind, if it creates suspicion in the conscience, if it causes even the slightest uneasiness in the moral nature, it is a safe thing to keep clear of it. Whether or not other men are similarly affected by it is not the question. No man is a law unto others, but he's bound to be a law unto himself. It's up to him to throw suspicious cleanliness from him, and to cast the thing of doubtful moral quality, or tendency, into the limbo of things which are to him impossible.—*Joseph Kennard Wilson, D. D., in the Youth's World.*

"ON June 23, Edward Albert, Prince of Wales, was eighteen years old. That means that he is old enough to assume the full royal rights were his father to die. But he is not of age, nor will he be of age until, like any other boy, he is twenty-one; and when twenty-one, it will not be lawful for him to marry without paternal consent. To be his own master in marriage he must be twenty-five. Thus at eighteen he can rule as king of Great Britain and Ireland and emperor of India, but can not choose a wife. Indeed, it is thought, under British law, that it requires less experience and training to rule the British empire than it does to rule a wife."

BOYS are like steam-boilers with steam always up: the steam has to have a safe outlet, or it will find an unsafe one. Boilers have safety-valves, with which it is not best to meddle. The boy's safety-valve is his play. Let the landlord hang up his sign in the yard that he will have no ball playing there, and let the policeman refuse the lad a chance to play in the street, — which is a bad place to play at best,— let these two sit on the boy's safety-valve, and you need not marvel at the explosion you hear.—*Jacob A. Riis, in "The Peril and the Preservation of the Home," pages 168, 169.*

GRAND old men are those who have been grand young men, and carry still a young heart beneath old shoulders.—*David Starr Jordan.*

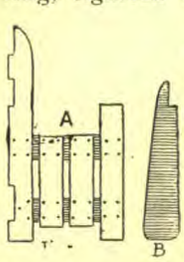
Transparent Glass of Great Strength

A FRENCH manufacturer has succeeded in producing a perfectly transparent glass of extraordinary strength, designed especially for use in automobile wind-shields, for windows in railroad cars, and other purposes where glass may be subjected to sudden shocks. Tests are claimed to show that even wire-reenforced glass has far less resistance than this new glass, the former having been completely shattered by shocks which only succeeded in cracking the latter.

The new glass consists of two layers of glass having a transparent sheet of celluloid between them. The process of manufacture is a rather delicate one, as the two layers of glass have to be attached to either side of the celluloid sheet by means of a special adhesive substance, the whole being then passed through a hydraulic press.— *Popular Mechanics.*

A Settle

A COMFORTABLE settle for the piazza or yard can be made from pine, whitewood, cypress, or other wood that is at hand and easy to work. It is fifty-four inches long, eighteen inches wide, and the seat is eighteen inches above the ground. The sides are made from strips three inches wide and seven eighths of an inch thick, as shown in A of the picture. The arms are twenty inches long, six inches broad at the front, and cut the shape of B. The notches or laps cut in the rear posts are to let in the strips forming the back and lower brace to the settle. The joints should be made with screws rather than nails, as they hold better and do not work loose. Small brackets support the arms at the front corner posts, and an upright batten at the middle strengthens the back of the settle. A close inspection of the drawing will show the joints clearly, and also show how the frame is put together. A few coats of paint will finish the wood nicely, or it may be stained and varnished if the wood has a pretty grain. Cushions and a sofa pillow or two will add to the comfort of this commodious seat, which is a useful piece of furniture at any time.— *St. Nicholas.*



A SETTLE WORTH MAKING

A Noiseless Motor Cycle

A NEW electric motor cycle is said to do away not only with nearly all the other undesirable features of this child of the auto, but with noise as well. There is no spattering of grease, no disagreeable odor, and no excessive heat, such as come from the engine of the gasoline machine.

An electric motor, mounted in the frame of the cycle just under the seat of the driver, drives the machine by means of a chain and sprockets, the power being applied to the rear wheel.

The battery is carried in the frame in the usual position of the engine of the gasoline motor cycle.

The new machine, fully equipped, weighs two hundred twenty-five pounds, and is arranged to run at three speeds, four, fifteen, and thirty-five miles an hour. The motor is wound for a twelve-volt current.

The machine can be equipped with a high-power electric headlight when desired, and it is claimed that one charge of the battery is sufficient to operate the cycle for one hundred miles, over good roads.— *Technical World Magazine.*

Education of a Japanese Dentist

JAPANESE native dentistry, which is the science of extraction only, may be not inaptly termed a handicraft rather than a profession. A writer in the New York *Tribune* says that the dental chair is unknown. The patient is seated on the ground, the dentist bends over him, and forces his left hand between the patient's jaws in such a way that the mouth can not possibly be closed. Then he grasps the doomed tooth between the thumb and forefinger of the right hand, and with one deft wrench removes it.

So great is the skill of these native dentists that many of them are able to remove six or seven teeth a minute. However, their skill is hardly to be wondered at when the course of preparatory training that they are obliged to undergo is considered.

A number of holes are bored in a stout plank, which is firmly fixed to the ground, and in the holes are driven wooden pegs. These pegs the would-be dentist has to extract with his fingers without dislodging the board. This process is repeated with pegs in a pine board, and then with pegs in one of oak, and it is only when the candidate has succeeded in extracting the pegs from the oak plank that he may consider himself qualified to practise on his fellow men.— *Youth's Companion.*

"Make Yourself Wanted"

"WHEN I was a little fellow, I was a trifle inclined to hold back and wait to be coaxed," says a writer in an exchange. "I remember sitting beside the brook one day while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paid any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition when Aunt Sally came down the road.

"'What's the matter, sonny? Why aren't you playing with the rest?'

"'They don't want me,' I said digging my fists into my eyes. 'They never asked me to come.'

"I expected sympathy, but she gave me an impatient shake and push.

"'Is that all, you little ninny? Nobody wants folks that'll sit around on a bank and wait to be asked,' she cried. 'Run along with the rest, and make yourself wanted.'

"That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream, and soon was as busy and as happy as the others."— *Selected.*

BE superior to censure or praise.

Building Boyhood

(*Concluded from page eight*)

men respect learning. The nearer you become a "walking encyclopedia," the nearer you come to the place where you can gain the confidence and good will of the young. I would especially urge the importance of being thoroughly conversant with some branch of natural history. I have greatly interested the lads of my community in insects and reptiles, and now many of the mothers are quite perplexed to know how to keep the wash-tubs from being turned into aquariums. I am surprised to see how eager the boys are to help me collect insects. Sometimes they come to my home, three or four in a group, each eager to tell me what he has discovered. Then they expect me to be ready to tell them all about their bugs. I am glad to be able to do this for them; for in describing the delicate mechanisms, I find wonderful opportunities to dwell upon the infinite wisdom of the Creator, and thus to instil lessons of confidence and trust.

Over eighty of the high-school boys have taken trips with me to various places of interest this last year. They have been especially eager to visit the medical school at Loma Linda, California. We have had a whole day each time for the trip, and this has given an excellent opportunity for us to get well acquainted. I have always tried to follow up this interest aroused, keeping in touch with the boys by further visits, and by correspondence when I am away from home.

I have here touched upon a vital help — letter-writing. We are all happy when we get a letter, and especially the letter of one whom we love. It shows that some one has been thoughtful of us. Set aside a dollar a month for stationery and stamps, and you will realize an immeasurable satisfaction from that dollar, which will never pass away. You will get some good letters in return some day, too. The importance of correspondence can never be too strongly set forth as a factor in making lasting friends.

In mingling with young men there is always an opportunity to help shape their life ideals and assist them in choosing their life vocation. If they see us seeking to be men of superior and unchallengeable scholarship, possessed of reverence and stalwart faith in God's Word, and having the strength that comes from higher living and loftier thinking, they are quite likely to imbibe the same spirit, and to seek higher planes of thought and living. It is atmosphere that educates, not dogma.

These little hints which have been given are for all, the busy business man as well as those who are so situated as to have more time. We may all make our homes our "house by the side of the road," in which we "can be a friend to man." If you value a calling which will give you many unique points of personal contact with young men who need help, and which will bring accumulative dividends of satisfaction and joy to your heart, enter the work of helping young men as a profession. God's work is calling with vociferous voice for those who are ready to give themselves in labor for the young men and boys of America.

USE thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as the springtime which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.— *Sir Walter Raleigh.*

M. E. KERN . . . . . *Secretary*
MATILDA ERICKSON . . *Corresponding Secretary*

Society Study for Sabbath, August 31

No program has been provided. Every society plans its own. We shall be glad to have you send this department a copy of the program used in your society for Sabbath, August 31.

VIII — The Holy Spirit

(*August 24*)

MEMORY VERSE: "Ask ye of the Lord rain in the time of the latter rain." Zech. 10: 1.

Questions

1. With what promise did Jesus comfort his disciples just before he left them? John 14: 1-3.
2. What did he promise to pray the Father for them? Verse 16.
3. How does he describe this Comforter? Verse 17; note 1.
4. What other name does Jesus give him? What would he do for them? Verse 26.
5. What would the Holy Spirit do for them? What would he show them? John 16: 13; note 2.
6. In what way would the Holy Spirit glorify Christ? Verse 14.
7. How would the working of the Holy Spirit affect the world? Verses 7-11; note 3.
8. After Christ's resurrection how did he remind his disciples of the fulfilment of his promise of the Holy Spirit? John 20: 21, 22.
9. What did he tell them just before his ascension? Where were they to wait for it? Luke 24: 49.
10. On the very day of his ascension, how did Jesus again assure them that the promise would be fulfilled? Acts 1: 4, 5.
11. How many days passed before the promise was fulfilled? Note 4.
12. Where were the disciples on the day of Pentecost? Acts 2: 1.
13. What does it mean to be "of one accord"? Note 5.
14. Describe how the Holy Spirit came upon the disciples. Acts 2: 2-4.
15. What caused the people to wonder greatly? Verses 5-8, 12.
16. What did some say? Verse 13.
17. How did Peter answer the charge? Verses 14, 15.
18. What prophecy did he say was being fulfilled? Verses 16-20.
19. What is said of the wonderful growth of the church in just a short time? Verse 41; 4: 4; 5: 14.
20. What was the spiritual condition of the church at that time? Acts 4: 32, 33.

Notes

1. "Before this the Spirit had been in the world; from the very beginning of the work of redemption he had been moving upon men's hearts. But while Christ was on earth,

the disciples had desired no other helper. Not until they were deprived of his presence would they feel their need of the Spirit, and then he would come."—*"Desire of Ages," page 669.*

2. "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense he would be nearer to them than if he had not ascended on high."—*Ib.*

3. The Holy Spirit as a reprover of sin is something that we should ever be thankful for. What a blessing to have our sins brought to our minds so that we may have a chance to put them away from us forever before it shall be too late. "The first work of the Spirit is to convict of sin."

4. Christ was on the earth forty days after his resurrection, and as there were fifty days between the feasts of Passover and Pentecost, there would be left ten days for the disciples to wait.

5. To be of one accord means that all differences have been put away, and there is harmony of thought and purpose. The disciples had spent the ten days in earnest prayer and confession of sin, and there had come in that oneness of mind for which their beloved Master had prayed. John 17:21. The same thought is expressed of the multitude who believed through their word,—they "were of one heart and of one soul." Before we see the Saviour coming the second time, the church will again be in this blessed condition. It must be so.

THE YOUTH'S LESSON

VIII — The Holy Spirit

(*August 24*)

LESSON HELPS: "Desire of Ages," chapter 73; the *Sabbath School Worker.*

MEMORY VERSE: "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1.

Questions

1. While in the upper room, what statement concerning himself did Jesus make to his disciples which caused them sorrow? John 13:33-36.

2. What promise did he give to comfort their troubled hearts? John 14:1-3.

3. What further promise did Jesus make to them? Verses 16-18; note 1.

4. What did Jesus say the Holy Spirit will do when he is come? Verse 26. Compare Isa. 59:19. Note 2.

5. Of whom will the Spirit testify? John 15:26.

6. How will the working of the Holy Spirit affect the world? John 16:7-11.

7. What will he do for the believer? Of whom will the Spirit not speak? Verse 13.

8. After his resurrection, in what words did Jesus renew to the disciples the promise of the Holy Spirit? John 20:21, 22.

9. Just before his ascension, what did he bid them do? Luke 24:49; note 3.

10. Of what did he assure them on the day of his ascension? Acts 1:4, 5.

11. Where were the disciples on the day of Pentecost? What was their spiritual condition? Acts 2:1.

12. With what outward manifestations was the Holy Spirit bestowed upon them? Verses 2-4.

13. What did every man hear? How were the people affected? Verses 5-8.

14. Of what did Peter say this was a fulfilment? Verses 14-20.

15. How many were added to the church that day? Verse 41.

16. What record is given of further accessions to the church? Acts 4:4; 5:14; 6:7.

17. What is said of the spiritual condition of the church? Acts 2:42-47; 4:32-35.

Notes

1. The word from which comforter is translated is the Greek word *paraclete.* Five times this word is used in the New Testament, four times by Jesus in the upper-room discourse to the disciples (John 14:16, 26; 15:26; 16:7), where it refers to the person of the Holy Spirit; and once in 1 John 2:1, where it refers to Christ. In 1 John 2:1, we read, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The word *paraclete,* translated comforter in the other texts, is here translated advocate, which is perhaps a little nearer the original text, and refers to a personal Saviour. The Holy Spirit is Christ's personal representative in the earth.

2. The Word of God is the sword of the Spirit. Eph. 6:17. When we are in trial, the Spirit of God will bring to our minds the precious promises of God, to strengthen us, and defeat the enemy. But in order that the Spirit may do this, we must fill our minds with the Word by diligent study. It was with the Word that Jesus met the enemy in the temptation in the wilderness. The Spirit and the Word go together. This has been well stated as follows:—

"The means of the Holy Ghost to accomplish his work in us is the Word of God. The church, looked at from one point of view, is a school. In this school, as in all others, there are two things,—the lesson book (the Bible) and the teacher (the Holy Ghost, who makes us understand and learn the lessons). Or, to make use of another comparison, the Holy Ghost is the heavenly workman, who wishes to perform a good work in us,—that of our salvation,—and the Bible is the instrument he has prepared to that end; the ministers whom he has established in the church are the monitors charged with explaining the lessons. Ephesians 4; 1 Corinthians 12. He wishes us to listen to them inasmuch as they are themselves faithful learners of the Word he has given us. The Holy Ghost, whether he wishes to explain, console, or sanctify, does nothing without the Word; by it we have been born again (1 Peter 2:2, 3); by it we are nourished (1 Peter 2:2. Compare John 17:17). The Word is called 'the sword of the Spirit.' Eph. 6:17."

"To take the one without the other is to take the teacher without the book, or the workman without his tool. Unhappily, only too many do this, with evil consequences, some doctrinal and others simply practical."

"The Spirit and the Word, the Word and the Spirit, are two things indissolubly united by God. A theology which separates them is not worthy of the name. 'The Spirit without the Word' is, with some, personal inspiration with all its illusions, or mysticism in its bad sense, if not fanaticism with all its errors.

"On the other hand, 'the Word without the Spirit' is, for some, orthodox intellectualism with its desolating dryness, or, what is still worse, rationalism and its errors; for others it is a prolongation of their childish comprehension of the Word, the want of peace and confidence in the promise of God, of assurance and rejoicing over our reconciliation with him through faith in Jesus Christ. And it is also a delay in sanctification. Let us avoid these two extremes with equal care; while we hold the Book, let us lift our hearts to him who makes us able to read it with profit; in the union of the Word and the Spirit, and there alone, is there entire safety for our souls."—*"Through the Eternal Spirit," pages 301, 302, 306.*

3. If an enduement of the Holy Spirit was necessary in order that the disciples might do the work committed to their hands of carrying the gospel to the world, it is equally necessary for his people in the closing work of God in the earth.

The Lone Doctor

A PHYSICIAN recently sat at a banquet table, with ninety-six other members of the medical fraternity, when wine and cigars were passed. This physician politely refused both, and he was the only one who did so. A friend said to him, "I don't see how you could do it. Why didn't you at least take a cigar and hold it between your fingers?" No, that man would have scorned to attempt to deceive in the matter. Such moral courage is demanded of boys to-day. They must heroically say No to all invitations to smoke or drink, if they would hope to meet the approval of Him who made them for lights in the world.

THE world is an echo that returns to each of us what we say.—*Emerson.*

The Youth's Instructor

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Boys Who Are Needed

THE qualities that make a boy so indispensable to all departments of our modern life are not hard to distinguish or define. They are evident on the front of all the boy's activity — his frankness and honesty, his versatility, his abounding vitality and endurance, his teachableness, his obligingness, his good spirits, his readiness and enthusiasm for subordinate service. Because of these characteristic qualities, the right kind of boy is a treasure to any employer.— *Selected.*

Something for Boys

A FEW weeks ago I saw a touching and beautiful sight. Driving through a rough part of the country, my attention was directed to an elderly woman trying to pick her way over a rough hillside. I heard a whistling boy coming up behind my carriage.

He bounded past, and running up the hill, put his arm around the woman and steadied her steps, saying pleasant words, I know, for the face looked happier for the remarks.

As I passed, I heard her say these words: "It is so nice to have a boy to come and help a mother down the hill!"

They passed on and went into a farmhouse. I knew they were mother and son.

"There is a sermon in those few words," I thought. I wish every boy could have heard them.— *Selected.*

Manliness

JEREMIAH, when he saw how the people had let themselves become involved in sin by bad leadership and the lack of manly courage to do right, cried out: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, *if ye can find a man,* if there be any that doeth justly, that seeketh truth; and I will pardon her." How disappointed Ezekiel represents Jehovah as being, and how helpless, as it were, to carry out his high purposes because of the lack of manliness among Jehovah's people! Says he: "*I sought for a man* among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none." Think of the fallen defenses of the people, and God looking for a man to step into the breach, and not able to find *one.*

The prophet Isaiah, earlier, when he saw how helpless the people were in the face of their enemies, with a king weak and vacillating, and the masses of the people lacking in fidelity to principle and in courage to trust God and do right, exclaimed, as he looked forward to better days: "And *a man* shall be as a hiding-place from the wind, a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

In the present-day awakening of men and boys to the sense of a larger responsibility in the affairs of the religious life, we have a modern answer to this age-long call for manliness in the deepest concerns of the world. The manly spirit must be consecrated to the highest purposes, the noblest ends.— *Service.*

A Word to the Wise Is Sufficient

"A LAZY boy and a warm bed are hard to part."

"He made it easier for everybody around him to believe in goodness," said one person of another. Can the same be said of you?

Boys, it is well to remember that persons in search of helpers look for the man with patches on the knees of his overalls instead of on the seat.

Give your employer your best service. If you are working by the hour, work as faithfully as if you were working by the job. Some boys do this.

The manly, upright boy passes into the years of manhood with a conqueror's tread. He will overcome obstacles, and finally reach the heights of success.

Mothers Who Are Men Makers

DR. LORIMER, of Tremont Temple, Boston, tells this story of one of our distinguished men who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at this tribute, it seemed to throw him for a few moments into a "brown study." Afterward he was asked the reason for the way in which he received the announcement.

"Well," said the great man, "it set me thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," he said, "but it was because my mother thought I ought early to have the educating touch of business."

"But, then," they urged, "you were always such a great reader, devouring books when a boy."

"Yes," he replied, "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a 'self-made man.' I think my mother had a great deal to do with it."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples came to me to sell out by the peck, and after the manner of some storekeepers, I put the specked ones at the bottom and the best ones on top. My mother called me, and asked what I was doing. I told her, and she said: 'Tom, if you do that, you will be a cheat;' and I did not do it. And on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."

"Happy," said Dr. Lorimer, "the boy who had such a mother! Happy the mother who has a boy so appreciative of his mother's formative influence!"— *Young People's Meetings.*