

a boy reject, with intense scorn, the suggestion that a proposed undertaking—driving a spirited horse, or climbing a high tree—is dangerous, or that he is not strong enough for it! And how most boys hate to be thought mean! A boy would rather squander all his good things upon his companions than to be thought stingy or mean.

And you are right, my boy, in hating these things. You are right in your admiration for courage, strength, and generosity. The world needs strong, brave, generous men more than it needs anything else; and if you fail to become this sort of man you will fail to give the world what it has a right to expect from you.

But let us be sure that we have the right idea about these things. It is one thing to use a word, but quite another thing to understand exactly what that word stands for. Consider courage. Did it ever occur to you that there are two sorts of courage? Some people call them physical and moral courage; but this is a mistake, for no courage is merely physical. But let us take an example. The boy who can face a vicious dog, or fight a bullying comrade, or endure pain without wincing, is said to possess physical courage, while the boy who would rather be laughed at by his companions than disobey his parents, is said to possess moral courage.

Now, will the boy reader permit a suggestion? Boys, as a rule, attach more value to physical than to moral courage. Nearly all boys would prefer pain to ridicule. Why? Is not the real reason this, that ridicule hurts the worst? And so, in choosing to suffer pain rather than ridicule, you are choosing the thing that is easiest to bear. Is that the way a brave man does? I think not. A brave man chooses that which he believes he ought to do, no matter how hard or how painful it may be. Perhaps it would be well to overhaul your notion of courage, my boy, and see whether it is perfectly sound and watertight, before you go out to sea within it.

If we have been correct in what we have just said, every boy will be able without our help to examine his ideas of strength, generosity, and other things he considers manly, and come to right conclusions about them. Above all, every boy should remember that

the ideal of manliness is not fully realized in any man he may number among his acquaintances. It has been realized once for all in the Christ. Wherefore, consider Him.

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HO, JO, AM

When the opportunity offers for such an exercise, try this:

One only of the artificial methods of remembering the order of the Minor Prophets, so difficult for most people to find in the Bible, has ever been to me really practicable. I caught that from a passing speaker, and have had it as a comfort and help ever since.

Teach it to your scholars. It looks like Choctaw, but is really very easy:

Ho, Jo, Am,
Ob, Jo, Mi, Na,
Hab, Zeph, Hag, Ze,
Mal—

pronounced,

Ho, Jo, Ame,
Obe, Jo, Mi, Nay,
Hab-Zeph, Hag-Ze,
Mal.

Compare this, syllable by syllable, with the Minor Prophets, and you find it a perfect index.

It is almost impossible to forget.

—The Sunday School Journal

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HOW TO KNOW THE APOSTLES

The old painters of the Middle Ages who painted so many great religious pictures for the churches and monasteries, used certain objects or badges to distinguish the apostles from one another. In the Dictionary of Phrase and Fable, Dr. Brewer tells us what these signs were. The list will be of interest to us in these days, when photography has brought copies of these old paintings within the reach of everyone who cares a penny for sacred art.

Andrew—an oblique cross (X), because he was crucified on one.

Bartholomew—a knife, because therewith he was flayed alive.

James the Greater—a scallop shell, pil-