

The YOUTH'S INSTRUCTOR

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"OPPORTUNITY is like a gold mine: it gives us a chance to dig — dig — dig."

IN the East Side branches of the New York public library the Bible ranks among the five most popular books in the children's department.

THE largest submarine vessel afloat has been fitted out with wireless telegraphy. It has been proved that such vessels can send and receive messages while submerged, and by this means keep in touch with the ordinary war-vessels.

TWELVE thousand children in Chicago are attending infidel Sunday-schools. There they are taught that God and heaven are only imaginary things, devised by the churches as a bait to allure their followers. They are taught also that the church is the greatest obstacle to human development. Can not these children be sought out and directed to the better way? Who will do it?

THE guayule shrub, of Mexico, was regarded ten years ago as worthless. In the last few years sixty-five million dollars has been invested in the production of rubber from this shrub, and the value of guayule crude rubber and of the shrub in the year which ended with June, 1910, was twenty-six million two hundred twenty-eight thousand dollars. It is expected that the exports for the current year will be almost double that amount.

ONE of the Washington, D. C., dailies recently recorded the death of a Catholic on October 1, who in his will left five hundred dollars to the president and directors of Gonzaga College for masses for his soul. How is it that in this land of Bibles there are still persons who expect to purchase salvation by means of their dollars? Little do such realize the price that was paid for their salvation by the Son of God! But their ignorance is due to the church that accepts the money and keeps the Bible from the laity.

The Biplane and Farming

WE are indebted to the *Young People's Weekly* for the following note on the novel use to which a New Jersey farmer has put the biplane:—

"George T. Hulsizer, the experimenter, had several acres of late vegetables suffering from drought. Being something of an inventive genius, Mr. Hulsizer rigged up a biplane 'glider,' the dimensions of which about equaled an old-style Wright machine. To this he attached a one-hundred-gallon boiler, and equipped it with a sprinkler.

"At the end of a rope, fastened to a windlass, the 'glider' rose from the force of the wind, carrying the boiler, and when it reached the right position, over the tract of vegetables, the sprinkler was opened by pulling a rope. The water descended in a refreshing shower on the plants, and the field was sprinkled by simply drawing in or unwinding the rope on the windlass. As a result, the vegetables of Mr. Hulsizer flourished, while those of his less ingenious neighbors lagged."

Preparing to Enter God's Presence

IN some large office buildings in New York the elevators carry this sign: "Do not whistle in the elevator." On inquiry, the reason was given that many passengers while in the elevator are engaged in deep thinking before calling at some office to present a case that may involve thousands of dollars, and they must not have their minds distracted. How much more carefully we should prepare to enter God's presence in the form of prayer, to present our petitions to him! — *The Expositor*.

A Wasted Life

IN the history of our country we read of a man who was the son of one minister and the grandson of another. But he had the sad fortune to lose father and mother, grandfather and grandmother, all within one year, when he was less than two years old. Has God spared your father and mother, and do they try to lead you to trust in Jesus and to keep his word? You can never be too thankful for this.

Yet this boy was kindly cared for, with his only sister, by an uncle and aunt, who tried their best to bring them up in the right way. When the boy was in college, say about sixteen years old, there was a great revival, and he felt in his heart that he ought to give himself to Jesus as his father and mother and his grandparents had done. But he decided that he would follow the world, and that he would do it without yielding himself to Jesus.

He was bright and brave. He was the young soldier who went with Arnold to Quebec, and then he went on to Montreal by himself, and brought General Montgomery and his men back to Quebec. He was with Montgomery when he fell, and he tried to carry the bleeding, lifeless body off the field. He afterward rose until he became vice-president of the United States, and he would no doubt have been president if he had been patient, and had showed that he loved his country more than himself. But he shot and killed a man in a duel. Then afterward he worked up a scheme that looked to many people like treason, and while he was found "not guilty" by the court that tried him, the people, most of them, believed that he was. He went to Europe, and was an exile for four years. After he came back, he was a kind of outcast all the rest of his days, though he was still a bright and able lawyer. I do not say that he never gave his heart to Jesus. He never gave his friends any hope that he did. He seems to have lived all his long life in the way that he decided to live when he was a very young man, without looking to Jesus for help.

O, how different it would have been if he had just given his heart to Jesus, and had yielded his heart and life to him! — *J. R. Miller, in Youth's Evangelist*.

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The Youth's Instructor

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The Conquest of the Air

GEORGE BURT STARR



O read of men flying from the earth in monoplanes and biplanes, and continuing to fly from one mile to forty miles or more without alighting; flying at the rate of more than a mile a minute; arising to more than a mile in altitude, and returning, with the grace and precision of homing pigeons, to their starting-point, and alighting with all the daintiness of the real bird, seems like the realization of some of our most enjoyable boyhood or girlhood dreams, when in imagination

we flew from place to place. But to witness this same flying day after day and see the same men arise and alight in the same machines with the same precision and without the slightest jar or mishap, is no dream.

No, this is *realization*, and the beholder involuntarily admits that the conquest of the air is in sight. In witnessing the repetition of flights performed in perfect safety, with or without passengers, a person loses, unconsciously, the sense of wonder and fear that he carried with him to the aviation grounds,—so much so that were the offer extended, he feels almost inclined to “go up” just once at least, that he might have a real flying experience all his own.



Photo by Richard W. Sears

President Taft, at the Boston aviation meet, refusing Charlie's urgent application for permission to fly with C. Grahame-White. Miss Helen Taft in the fore, at right of the President

Through the courtesy of Mr. John W. Luce, Official Press Publicity Representative of the Harvard Aeronautical Society, your correspondent enjoyed the privilege of a front seat at the Boston aviation meet, as often as we could arrange to be present. From this unobstructed view-point, we did our very best to see for the entire INSTRUCTOR family, whom we wish might have been present to have observed for themselves.

Our curiosity was aroused first to examine closely the various machines and become acquainted with their mechanism and make-up, while they were yet on the earth; so for this purpose we visited the aviation grounds at Squantum, the day before the opening, and were permitted to see the monoplanes, biplanes,



Wright biplane in flight over the hangars and autos at the Boston meet. The hangars are seen at the left

triplanes, and a dirigible balloon,—all being put together by their owners and mechanics.

The hangars, shown in the accompanying cut, with the Wright biplane flying over, are the long rows of tents, sufficiently large to accommodate eight or ten flyers in each, and thus afford a protection from heat and rain and at the same time provide sleeping quarters for the mechanics and caretakers,—the men whose names do not appear in large print, but who, nevertheless, are an essential factor in successful flying. From four to six such men are employed with each machine. The bird-men from England brought their experienced men with them, to insure their success.

The above cut shows the improved Wright biplane, invented by Wilbur and Orville Wright, of Dayton, Ohio. They made their first successful flight Dec. 17, 1903. This date, some writers claim, is destined to become a noted one in history. These Wright brothers were the first inventors who succeeded in flying in the air without the aid of a gas balloon, but with propelling power over which they had control, the same as that of an automobile, and with the machine itself under their control and direction, so that they could arise from the earth at will and return to the starting-point in safety. This latter attainment is no less vital to the utility of the invention than is that of the ability to arise and fly; for after flying, if it were necessary to follow with auto or train to bring back the machine and men to the starting-point, as is the case with the majority of balloons, the time and expense would be so great as to make it entirely impracticable.

The Wright machines, though not so rapid as some others in flight, appeal to the general public as the most practical for general use of the models exhibited. They rise and alight in an easy manner, and respond to the guidance of the aviator in describing all the movements of the winged bird, in circle, or at an

angle of forty-five degrees; in rapid dive, long distances, and righting themselves with perfect ease, and describing wave-like movements, until they alight again within a few feet of the starting-point. These machines were awarded first prizes, at the Boston meet; for altitude, thirty-six hundred feet; duration, three hours and five minutes in the air without alighting; and precision, alighting within four feet four inches of the center of a one-hundred-foot circle, thus making a world's record for precision. The Wright machines appear like the steady carriage horse in aviation, and



Claude Grahame-White and his Bleriot monoplane. View taken at the moment of his return from his Boston Light trip

the Curtiss and Bleriot like the racer. As many more persons are expected to drive carriage horses than racers, the Wright brothers are manifesting good judgment, it would appear, in developing these features.

Mr. Glenn Hammond Curtiss, of Hammondsport, New York, was the next energetic and inventive American to enter the field of aviation. He developed a much lighter and faster flying-machine than that of the Wright brothers. Mr. Curtiss's biplane weighs but three hundred fifty-eight pounds, without the engine. It is thirty-three feet six inches in length and ten feet six inches high, and has a speed of fifty-five miles an hour. At the late Boston meet Mr. Curtiss attained a speed of over sixty miles an hour, and he is endeavoring to bring his engine up to a still greater speed.

The Curtiss machine is shown on the cover page in the small picture to the left. The engine is being tested to fifty-five horse-power, just before the speed flight of Mr. Curtiss of more than a mile a minute.

The Curtiss biplane presents a dainty appearance when in flight, and in alighting is more bird-like in its movements than any of the other machines exhibited at Boston.

One of the most interesting features connected with Mr. Curtiss's achievements as an aviator, is that he rides a machine of his own designing and manufacture, driven by an engine of his own design and production. His engine, however, was overshadowed by the new Gnome, installed in both of Mr. Claude Grahame-White's machines, and first seen in the United States at the Boston grounds.

The upper cut shown on the cover page is that of the Farman biplane, made by Henri Farman, of France. It is the property of Mr. C. Grahame-White. This machine is thirty feet in length, with a span of thirty-two feet six inches, and a height of eleven feet four inches. Its weight, without engine, is one thousand forty-seven pounds, nearly three times

that of the Curtiss, and considerably heavier than the Wright, which, including engine, weighs nine hundred sixty-eight pounds.

The Farman biplane, propelled by the Gnome engine, did some excellent work during the Boston exhibition. It never failed to rise in the air, with the wind high or low, and proved very popular in carrying passengers. Mr. White carried more than twelve persons, one at a time, into the air at elevations varying from one hundred fifty feet to five hundred feet, and in distances from three and one half to twelve miles each. These feats were performed in the presence of audiences of from twenty thousand to fifty thousand people.

One of the first passengers to enjoy the distinction of an aerial flight with Mr. White, was Miss Marie Campbell, of New York. Mr. Willard, in a Curtiss biplane, had, a few moments before, carried Miss Phoebe Dwight, of the *Boston Traveler*, one circuit of the course, one and three-quarters miles, thus giving her the distinction of being the first woman to ride at the Boston grounds. Mr. White, not to be outdone by the Americans, immediately invited Miss Campbell to ride with him, and she, accepting the invitation, was soon taken twice about the course, a distance of three and one-half miles. She says: "I am glad I had a chance to ride with Mr. Grahame-White in his aeroplane. It was an interesting experience. I wasn't a bit afraid. The ground and the people seemed far away, but somehow I felt perfectly safe. I have taken a ride in a balloon, and I thought that was fine, but aeroplaning is better, faster, more delightful. I want to go up again."

Miss Phoebe Dwight tells of her experience in a delightfully readable article in the *Traveler* of the next morning, which we will quote in another article.

The next distinguished person to ride with Mr. White, was Mayor Fitzgerald. This flight was witnessed by President Taft and family and General



Mr. Wilbur Wright and friend watching the machines in the air at the Boston meet

Miles, Thursday, September 8. Boston thus has the distinction of having the first mayor, and possibly the first public official, to prove the docility and reliability of the aeroplane. The *Boston Journal*, of September 9, says of this flight: "The nation's biggest president was a distinguished guest at the Boston-Harvard aero meet's biggest day yesterday, while Boston's busiest mayor went up high with Mr. Grahame-White in a Farman biplane. It was indeed a great day at aviation

field at Atlantic with President Taft and family looking on at the bird-men and Mayor Fitzgerald exhibiting his nerve by making a flight of five and one-quarter miles, and more than forty-five thousand spectators looking at both dignitaries."

During the same day Walter Brookins, in a Wright biplane, made an altitude flight of three thousand six



hundred eighty feet, four hundred twenty feet higher than Mr. White had arisen the day before. Doubtless for some time at least, Mr. Fitzgerald and Mr. Brookins will regard themselves as the "highest authority" on things Boston or mayoral.

The Bleriot monoplane, invented by Louis Bleriot of France (pronounced Blee-re-o), presents the most bird-like form of any of the models, as it does also in flight. It was called the "Dragon Fly" by some of the reporters, and the great "Mosquito" by President Taft.

The Bleriot monoplane, propelled by the sixty-five-horsepower Gnome engine, proved to be the fastest traveler in the air of any of the exhibits. Mr. C. Grahame-White made three laps of the course, five and one-quarter miles, in this Bleriot monoplane, in five minutes forty-seven and three-fifths seconds, winning a three-thousand-dollar prize. With the same machine he flew twice to Boston Lights, a distance of thirty-three miles. The first time he flew the thirty-three miles in forty minutes one and three-fifths seconds. The second flight was made in thirty-four minutes one and one-fifth seconds. Allowing for the loss of time in making six turns during this flight about the grounds and the light, it is easily seen that the flying in a straight course was considerably in excess of a mile a minute.

Mr. White, with his powerful and reliable Gnome engine, which never once failed him during the entire meet, succeeded in carrying off twenty-two thousand four hundred dollars in prize money.

Mr. Glenn H. Curtiss went to Rhimes, France, and carried back to America the world's championship in aviation and the Gordon Bennett cup, both of which he still holds. Mr. Claude Grahame-White, of England, in his French machines, has returned the compliment and carried off all the principal prizes of the Boston-Harvard meeting, and will doubtless contend for the world's championship, at the soon-coming international aviation contest, to be held at LeMars, New York, this month.

But what does all this spectacular demonstration of men traveling fast and far and high in the air signify? Why should hundreds of thousands of people pay from one dollar to two dollars each to see a single day's exhibit, and repeat this investment day after day? Three thousand automobiles on a single day, each pay-

ing from five dollars to ten dollars for their standing space only, were seen at the grounds.

The answer is at hand. Of all the inventions of this inventive century, this conquest of the air has been the most rapid in its development, and presents possibilities not possessed by any other method of travel, not to mention the fascination possessing all wingless creatures, such as man, to want to fly.

The ability of a skilled aviator to reach in a few moments, persons and places in locations unapproachable by any other means of conveyance; rendering assistance or carrying important information relating to matters, individual, State, national, or international; and possessing at the same time the possibilities of the speedy destruction of men and armies, forts and dreadnaughts, by the simple means of bomb-dropping, — these considerations have aroused statesmen to serious reflection on the more than possible change in the entire tactics of warfare, and the abolition of the present expensive methods of dreadnaught building, in which all nations are engaging so vigorously, and upon which they are expending more money than upon national improvement.

Some see in the aeroplane an instrument so destructive as to lead to the total abolition of war, it thus becoming a harbinger of peace. The student of prophecy, however, knows that this latter point, though desirable, will not be reached until after Armageddon and the ushering in of the reign of the Prince of Peace.

The bomb-dropping contest, engaged in by nearly all of the aviators at the Boston meet, just closed, has proved with what ease and precision explosives may



The boy, Cromwell Dixon, with overcoat on his arm, having just received the congratulations of Governor Draper, of Massachusetts, for his successful trip to Boston in his dirigible balloon. Dixon is the world's youngest aviator, being but seventeen years of age, and he has been making flights for three years

be dropped into the ship's funnel even, and thus into the very vitals and arteries of the dreaded dreadnaughts. This is no longer a matter of theory; the facts were demonstrated in the presence of army and navy officers of the United States and diplomats of other nations. Not only was bomb-dropping on the outlined battle-ship demonstrated, but also shooting from the aeroplane in full speed at a mark, by noted sharpshooters of the army.

The interest and confidence shown by the various

nations in the aeroplane and its utility are well illustrated by France, the world's leader in the automobile race. The French army now owns forty-five machines, and has orders in for thirty more, ten Bleriot's and twenty Farmans. Seven of these are to be so constructed as to carry a pilot and two passengers.

France is also planning to cross the Sahara desert by aeroplanes, a distance of one thousand miles, to Timbuctu. This is to be accomplished by means of the establishing of aeroplane stations and supplies over that distance. No railroad could ever be built across the Sahara, as the sand-storms would soon bury it deep.

The attention of aviators has already turned toward the Alps. Thus, it would appear, mountain and desert are in a fair way to be speedily conquered.

Large prizes are being offered to encourage manufacture and flights. Paris offers an annual sum of fifty thousand dollars for complete aerial circuits of France.

The New York *Globe* and the St. Louis *Dispatch* are offering a prize of thirty thousand dollars for the first successful flight from either one of these cities to the other, the flight to be made between Aug. 15 and Jan. 1, 1911. This time limit will no doubt be extended should weather conditions prove unfavorable. The aviator is limited to one hundred consecutive hours, and to use but one aeroplane from start to finish, but is not limited to a continuous flight without landing. It seems an easy proposition, in view of recent cross-country achievements.

The presence of governors of States, generals of armies, and the President of the United States at the aviation meetings, and the interest manifested by them, have awakened the hope that an appeal to Congress for an appropriation to be used in the rapid improvement of the flying art in America, the birthplace of the science, might result in liberal things being devised. Unless this government does take some such step, and that speedily, instead of leaving the development of so important a science to the generosity of individuals and newspaper corporations, other nations will step in and outstrip the United States in the race in which we had a winning start.

The present century, since 1825, has witnessed the development of the railroad, the telegraph, and the bicycle with its rubber tires, now left far behind in the race by the horseless auto; but the speediest of all the developments of this fast age has been that of the fast-flying aeroplane, made possible only by the developments preceding it, and the adoption by it of parts of the others.

The fact that the stability of the aeroplane in its present stage of development makes it possible to definitely arrange for it to be seen in flight, day after day, at such gatherings as the Boston-Harvard aero meet; and for aviators definitely to agree to fly at county fairs, as has Mr. C. Grahame-White, for fifteen thousand five hundred dollars for four days at the Brockton, Massachusetts, fair, and others at similar gatherings; and to arrange with passengers for flights at five

hundred dollars each — proves conclusively that the aeroplane has come to stay, and that its further development is an assured fact.

The profits accruing from the Boston-Harvard aero meeting are to be devoted to the establishment and maintenance of a chair in aeronautics, and the advancement of the art of flying.

The Vital Part of the Aeroplane

The motor power is the vital part in all flying-machines. As long as the engine runs smoothly and fast, the aeroplane flies; but when the engine stops, machine, aviator, and all yield quickly to the gravitating influences of mother earth, and come down. But if they are at a high altitude, the descent may be made in comparative safety by an experienced aviator.

It will thus be seen that the first and all-important requisite in the development of the aeroplane is the development of a strong and reliable propelling engine, — small in compass, light in weight, and one that always starts, always keeps going, and never "sparks" or stops in mid-air or mid-ocean.

The Gnome engine brought to this country by Mr. C. Grahame-White, and used in both of his aeroplanes, comes the nearest to answering all of these specifications of any engine yet invented. This was admitted by all of the aviators present.

The Gnome engine revolves with the propeller shaft; it thus introduces a new feature into the propelling world, obviating, it is claimed, some of the friction and jar of other engines whose power is thrown off upon the revolving shafts, while it remains stationary; but with the Gnome the power is thrown directly into and accompanies the propelling plane, thus giving greater direct power and speed.

So far the Curtiss approaches most nearly the Gnome in rapidity of movement, but has failed on the point of reliability. Mr. Curtiss is giving this point his earnest attention.

The Humorous Author and the Successful Aviator

One incident of pleasing interest to those in attendance at the Boston aviation grounds was the meeting of the aged J. T. Trowbridge, author of "Darius Green and His Flying-Machine," and Mr. C. Grahame-White, immediately after one of his most successful flights, which was witnessed by Mr. Trowbridge.

The accompanying cut is the reproduction of a snapshot in which Mr. Trowbridge is making the acquaintance of Mr. White, and is congratulating the skilled aviator on his achievements. Mr. White's face shows plainly his pleasure at meeting the aged author of the popular production, in which poor "Darius Green," in attempting to fly from out the barn door, "came to the ground, kerflunk."

The Boston-Harvard aviation meet has proved a fine educational feature to Boston and to the world; and Harvard, always to the fore in matters educational and scientific, is to be congratulated upon the successful conduct of so great an undertaking, including the handling of the large crowds, and the financial success.



John Townsend Trowbridge meeting Mr. Grahame-White

Darius Green and His Flying-Machine

[This poem was written by John Townsend Trowbridge nearly forty years ago. Mr. Trowbridge is the author of many well-known poems and books. He is still living, and his picture appears on the opposite page.—EDITOR.]

If ever there lived a Yankee lad,
Wise or otherwise, good or bad,
Who, seeing the birds fly, didn't jump
With flapping arms from stake or stump,
Or, spreading the tail
Of his coat for a sail,
Take a soaring leap from post or rail,
And wonder why
He couldn't fly,
And flap and flutter and wish and try,—
If ever you knew a country dunce
Who didn't try that as often as once,
All I can say is, that's a sign
He never would do for a hero of mine.

An aspiring genius was D. Green:
The son of a farmer,—age fourteen;
His body was long and lank and lean,—
Just right for flying, as will be seen;
He had two eyes, each bright as a bean,
And a freckled nose that grew between,
A little awry,—for I must mention
That he had riveted his attention
Upon his wonderful invention,
Twisting his tongue as he twisted the strings,
Working his face as he worked the wings,
And with every turn of gimlet and screw
Turning and screwing his mouth round too,
Till his nose seemed bent
To catch the scent,
Around some corner, of new-baked pies,
And his wrinkled cheeks and his squinting eyes
Grew puckered into a queer grimace,
That made him look very droll in the face,
And also very wise.

And wise he must have been, to do more
Than ever a genius did before,
Excepting Dædalus of yore
And his son Icarus, who wore
Upon their backs
Those wings of wax
He had read of in the old almanacs.
Darius was clearly of the opinion
That the air is also man's dominion,
And that, with paddle or fin or pinion,
We soon or late
Shall navigate
The azure as now we sail the sea.
The thing looks simple enough to me;
And if you doubt it,
Hear how Darius reasoned about it:
"Birds can fly,
An' why can't I?
Must we give in,"
Says he with a grin,
"T' the bluebird an' phoebe
Are smarter 'n we be?
Jest fold our hands an' see the swaller
An' blackbird an' catbird beat us holler?
Doos the leetle chatterin', sassy wren,
No bigger 'n my thumb, know more than men?
Jest show me that!
Er prove 't the bat
Hez got more brains than 's in my hat,
An' I'll back down, an' not till then!"
He argued further: "Ner I can't see
What's th' use o' wings to a bumblebee,
Fer to git a livin' with, more 'n to me;—
Ain't my business
Important 's his'n is?

And he said to himself, as he tinkered and planned:
"But I ain't goin' to show my hand
To mummies that never can understand
The fust idee that's big an' grand.
They'd 'a' laft an' made fun
O' creation itself afore 't was done!"
So he kept his secret from all the rest,
Safely buttoned within his vest;
And in the loft above the shed
Himself he locks, with thimble and thread
And wax and hammer and buckles and screws,
And all such things as geniuses use,—
Two bats for patterns, curious fellows!
A charcoal-pot and a pair of bellows;
An old hoop-skirt or two, as well as
Some wire, and several old umbrellas;

A carriage cover, for tail and wings;
A piece of harness; and straps and strings;
And a big, strong box,
In which he locks
These and a hundred other things.

His grinning brothers, Reuben and Burke
And Nathan and Jotham and Solomon, lurk
Around the corner to see him work,—
Sitting cross-legged, like a Turk,
Drawing the waxed end through with a jerk,
And boring the holes with a comical quirk
Of his wise old head, and a knowing smirk.
But vainly they mounted each other's backs,
And poked through knot-holes and pried through cracks;
With wood from the pile and straw from the stacks
He plugged the knot-holes and calked the cracks;
And a bucket of water, which one would think
He had brought up into the loft to drink
When he chanced to be dry,
Stood always nigh,
For Darius was sly!
And whenever at work he happened to spy
At chink or crevice a blinking eye,
He let a dipper of water fly.
"Take that! an' ef ever ye git a peep,
Guess ye'll ketch a weasel asleep!"
And he sings as he locks
His big, strong box.

So day after day
He stitched and tinkered and hammered away,
Till at last 't was done,—
The greatest invention under the sun!
"An' now," says Darius, "hooray fer some fun!"

'T was the Fourth of July,
And the weather was dry,
And not a cloud was on all the sky,
Save a few light fleeces, which here and there,
Half mist, half air,
Like foam on the ocean went floating by;
Just as lovely a morning as ever was seen
For a nice little trip in a flying-machine.

"Ain't goin' to see the celebration?"
Says Brother Nate. "No; botheration!"

Said Jotham, "Sho!
Guess ye better go."
But Darius said, "No!
Shouldn't wonder 'if yeou might see me, though,
'Long 'bout noon, ef I git red
O' this jumpin', thumpin' pain 'n my head."
For all the while to himself he said:—

"I tell ye what!
I'll fly a few times around the lot,
To see how 't seems, then soon 's I've got
The hang o' the thing, ez likely 's not,
I'll astonish the nation,
An' all creation,
By flyin' over the celebration!
Over their heads I'll sail like an eagle;
I'll balance myself on my wings like a sea-gull;
I'll dance on the chimbleys; I'll stan' on the steeple;
I'll flop up to winders an' scare the people!"

He crept from his bed;
And, seeing the others were gone, he said,
"I'm a gittin' over the cold 'n my head."
And away he sped,
To open the wonderful box in the shed.

His brothers had walked but a little way
When Jotham to Nathan chanced to say,
"What on airth is he up to, hey?"
"Don'o,—the 's suthin' er other to pay,
Er he wouldn't 'a' stayed to hum to-day."
Says Burke, "His toothache 's all 'n his eye!
He never'd miss a Fo'th-o'-July,
Ef he hedn't got some machine to try.

Le's hurry back an' hide 'n the barn,
An' pay him fer tellin' us that yarn!"
"Agreed!" Through the orchard they creep back,

Along by the fences, behind the stack,
And one by one, through a hole in the wall,
In under the dusty barn they crawl,
Dressed in their Sunday garments all;
And a very astonishing sight was that,
When each in his cobwebbed coat and hat
Came up through the floor like an ancient rat.

And there they hid;
And Reuben slid
The fastenings back, and the door undid.
"Keep dark!" said he,
"While I squint an' see what the' is to see."

As knights of old put on their mail,
From head to foot
An iron suit,
Iron jacket and iron boot,
Iron breeches, and on the head
No hat, but an iron pot instead,
And under the chin the bail,—
I believe they called the thing a helm;
And the lid they carried they called a shield;
And, thus accoutred, they took the field,
Sallying forth to overwhelm
The dragons and pagans that plagued the realm:—
So this modern knight
Prepared for flight,
Put on his wings and strapped them tight;
Jointed and jaunty, strong and light;
Buckled them fast to shoulder and hip,—
Ten feet they measured from tip to tip!
And a helm had he, but that he wore,
Not on his head like those of yore,
But more like the helm of a ship.

"Hush!" Reuben said,
"He's up in the shed!
He's opened the winder,—I see his head!
He stretches it out,
An' pokes it about,
Lookin' to see 'f the coast is clear,
An' nobody near;—
Guess he don't who's hid in here!
He's riggin' a spring-board over the sill!
Stop laffin', Solomon! Burke, keep still!

He's a climbin' out now—of all the things!

An' there he sets like a hawk on a rail!
Steppin' careful, he travels the length
Of his spring-board, and teeters to try its strength.
Now he stretches his wings, like a monstrous bat,
Peeks over his shoulder, this way an' that,
Fer to see 'f the 's any one passin' by;
But the 's on'y a ca'f an' a goslin' nigh.
They turn up at him a wonderin' eye,
To see—The dragon! he's goin' to fly!
Away he goes! Jimminy! what a jump!
Flop—flop—an' plump
To the ground with a thump!
Flutt'rin' an' flound'rin', all 'n a lump!"

As a demon is hurled by an angel's spear,
Heels over head, and head over heels,
Dizzily down the abyss he wheels,—
So fell Darius. Upon his crown,
In the midst of the barnyard, he came down,
In a wonderful whirl of tangled strings,
Broken braces and broken springs,
Broken tail and broken wings,
Shooting-stars, and various things!
Away with a bellow fled the calf,
And what was that? Did the gosling laugh?
'Tis a merry roar
From the old barn door,
And he hears the voice of Jotham crying,
"Say, D'rius! how de yeou like flyin'?"

Slowly, ruefully, where he lay,
Darius just turned and looked that way,
As he stanch'd his sorrowful nose with his cuff.
"Wall, I like flyin' well enough,"
He said; "but the' ain't sich a thunderin' sight
O' fun in't when ye come to light."

MORAL

I just have room for the moral here:
And this is the moral,—Stick to your sphere.
Or if you insist, as you have the right,
On spreading your wings for a loftier flight,
The moral is,—Take care how you light.

Some Chinese Nursery Rhymes

W. A. SPICER

THOUGH so many of the nursery and children's rhymes in every language are but word jingles, built only for sound, there are some, on the other hand, interesting to listen to as revealings of the parental heart, close akin in all the world. It is an intimate view we get as we listen; for the song is not being sung for the public, but only for the little audience of one.

Dr. Headland, of Peking University, speaking of the Chinese, has said: "There is no language in the world, we venture to believe, which contains children's songs expressive of more keen and tender affection." And he has translated a book of them. Here is a song that has doubtless celebrated the winsomeness of many a little lad:—

"My little baby, little boy blue,
Is as sweet as sugar and cinnamon, too;
Isn't this precious darling of ours
Sweeter than dates and cinnamon flowers?"

Here is a song of the five fingers, as they have it in that land of temples and towers:—

"A great big brother,
And a smaller brother, so,
A big bell tower,
And a temple and a show,
And little baby wee-wee
Always wants to go."

Evidently every land has its thistle-down, or feathery seeds of some kind, for the children to blow into the air. Here is a song of the open field:—

"Thistle-seed, thistle-seed,
Fly away, fly,

The hair on your body
Will take you up high;
Let the wind whirl you
Around and around,
You'll not hurt yourself
When you fall to the ground."

The rhyme of the two housekeepers has a moral familiar enough, east or west:—

"The lazy woman,
She sweeps the floor,
And leaves the dirt
Inside the door.

"She cooks her rice
In a dirty pot,
And sleeps at night
On an old straw cot.

"The tidy woman
Is always clean,
No dirt in her home
Is ever seen.

"Her food is fit
For a king to eat,
And her hair and clothes
Are always neat."

Something to cheer the little fellow on with his hard task at the wash-basin is evidently needed also in China; and it comes with a hygienic lesson, as follows:—

"Wash your face, you little tease,
And you'll be free from all disease;
Wash your head, your face, and throat,
And you shall have a red silk coat."

What a tragedy of suffering girlhood lies behind

this attempted defense of the miserable foot-binding custom:—

"There was a little girl
Who would run upon the street;
She took rice and changed it
For good things to eat.

"Her mother lost control of her
Until she bound her feet,
But now she's just as good a girl
As you will ever meet."

It is good to know that the anti-foot-binding movement is making progress in China.

One more song must close this selection:—

"Little eyes see pretty things;
Little nose smells what is sweet;
Little ears hear pleasant sounds;
Mouth likes luscious things to eat."

It may seem to some of us that it must be difficult to say such simple little things of babyhood in so strange and difficult a language as the Chinese. But every language is somebody's simple and easy mother tongue; and all the mother tongues can talk for mothers' hearts, the world over, even in heathen lands. Notwithstanding the sad wreckage of homes and hearts by sin and heathen philosophy, there is still, even in the darkest places of the world, some trace of the law of the loving Father written in the heart by nature.

W. A. SPICER.

Seed Thoughts

It is far better to be in the right concerning any matter and in harmony with God, alone, than to be in the wrong and in harmony with the entire world of human beings.

He who has the truth and is on the side of the Lord is always on the side of the majority. God always constitutes a majority. Therefore, truth and right are really always in the majority.

If we are on the side of truth and right and in harmony with God, what matter is it if we incur the censure of the whole world? What is man that we should wither before his frown?

If we are in possession of truth and in unison with the Lord, we should desire and even feel anxious that all others may come into harmony with us, for their own good, and for the glory of God.

The establishment of truth is never dependent upon its acceptance by human beings. Truth is no less truth, if every man, woman, and youth in this world should reject it.

We should accept truth for truth's sake, not because it is favorably received by others. The acceptance of truth is our duty to God; and we should unflinchingly perform this duty, regardless of what people may think, or say, or do.

Do not test the truthfulness of any doctrine or idea that is advanced by what the educated or so-called higher classes may think of it. Of all classes, these differ more widely and more often in opinion. Test every claim presented, by the Word of God, and stand by what that Word reveals to be truth.

J. W. LOWE.

The Sum of Duty

"THE sum of duty let two words contain;
O, may they, graven, in thy heart remain:
Be humble and be just."

—Matthew Prior.



Softening the Echo

UP among the German hills, near where Count Zeppelin's air-ship recently came to grief, is the famous Soothing Echo. Discordant sounds, hoarsely shouted or bellowed through a speaking-trumpet, are caught up by the overhanging mountain, and given back in softened tones as soothing as angelic whispers. So in life we may meet the annoying and the disagreeable. These things will come in our daily experience, but if we refuse to dwell upon them and to cherish them, they rebound from our lives, and at length we find they have not been so formidable after all.—*Clem V. Wagner.*

Where the Potato-Bug Came From

MOST persons seem to think that the potato-bug, like Topsy, just happened; that it always was all over the country and always will be. Few know that less than seventy years ago this little pest was practically unknown east of Colorado.

The potato-bug, or, more properly speaking, the potato-beetle, always had been confined to the potato fields of the Colorado Cañon region; but when the mad rush for gold was made by the "forty-niners," so many potatoes which were thrown away took root and grew, that a regular highway was made for hundreds of miles east, over which the potato-bugs wended their way, spreading and multiplying, until finally only the Atlantic Ocean stopped them.—*Selected.*

A Girl Chemist

ALICE THOMPSON, a recent graduate of the University of California, has been fulfilling the responsible duties of soil chemist at the Hawaiian Agricultural Experiment Station, at Honolulu. Her work has been so highly thought of by the Hawaiian government that her salary has been raised on two occasions. However, Miss Thompson has ambitions to be at the top of her profession, and she will enter Columbia University, New York, to take up advanced studies in chemistry. She is enthusiastic over her work, and says she believes many girls, with practical minds and a liking for scientific investigation, would find splendid careers in the lines of applied chemistry.—*Selected.*

A Germless Fountain

THE city of Dayton, Ohio, has recently adopted a device by which the deadly drinking cup is done away with at the public drinking fountains. It consists of a small tube extending downward at an angle from the source of the water supply to a point where it is connected with a valve. Another tube, weighted so that it will stand in a vertical position normally, is so connected with the valve on the first tube that when it is tipped downward it turns the valve and supplies a greater force of water.

At all times when the tube is not in use a small stream of water flows from its mouthpiece, so that no infection left by the lips of the last user can remain upon it. The city is installing this device upon all its public drinking fountains.—*Technical World.*



Children of China.



Indian Child, Central America.

The Little Helper, Japan.



Two Little Girls in New Guinea.

CHILDREN'S PAGE

Old Mr. Can't

OLD Mr. Can't dead! Surely, that is not true, for we heard of his presence around just a few days ago." The speaker was a boy of fourteen, who was well acquainted with the old man. Strange as it may seem, some persons like this old man, notwithstanding he has been hindering the progress of the world's work for ages. How long he has lived nobody seems to know, but some things would show that he must have been living in the time of Adam, and made a visit to the garden of Eden. At any rate, all down through history he has been hanging around people and telling them they can't do things. One of the strange things about him is that he seems to be able to be in many places at the same time. But whether that is true or not, we all know that his one aim is to keep a person from doing things which he is fully able to do.

This is the way, we suppose, the story gets out now and then that old Mr. Can't is dead. Some boy or man who means to do things in this world knocks the old man out of his own life and goes on doing things. So far as such a boy or man is concerned, old Mr. Can't is dead — dead to him; but he is alive to others who do not treat him in such a fashion. It seems that is the only way to get rid of him. So if we really want to do something in this world, and are constantly being hindered and stopped by the presence of this old man, we will have to do as many others have done, knock him out.— *Adapted from the Youth's World.*

A Right to Be a Boy

[This article, written by Prof. M. E. Cady, president of Walla Walla College, Washington, was intended for the Boys' number of the INSTRUCTOR, but failed to reach us in time for that number.— EDITOR.]

I HAVE a word to say to all the boys who read the YOUTH'S INSTRUCTOR, and wish you would pass this word on to other boys whenever and wherever you have an opportunity to do so.

My little message to all boys everywhere is this: "Boys, you have each of you a perfect right to be a boy." I know there are some grown people who do not have much use for boys, and try to avoid them whenever it is possible. I have heard them make remarks like these, "O, that boy is a torment to me; I wish he would act like a man." "You act just like a boy; why don't you be a man?"

Now I want to say to all who have no use for boys, that I believe that every boy has a perfect right — yes, a divine right — to be a boy.

Did not the great apostle Paul refer to his exercise of this divine right when he says, "When I was a child [boy], I spake as a child, I understood as a child, I thought as a child [acted as a boy]; but when I became a man, I put away childish [boyish] things"?

In these few words is not the apostle telling us that there was a period of time in his life when he was a boy, and that during that time he acted like a boy, not like a man; and that later he passed into the period of manhood, and then he acted as becomes a man?

These two periods of development are illustrated by the growth in the plant kingdom. The tree was first a sapling. It takes years for a sapling to become a tree. It takes years for a boy to grow to be a man. Christ spoke of this development when he said, "First the blade, then the ear, after that the full corn in the ear."

From the Scriptures and from nature we learn that there is a period of life that rightfully belongs to the boy, when he has a perfect right to be a boy. But while he has this perfect right to be a boy, he has no right to be anything but a kind, honest, truthful boy; in short, he should be a good boy. He must be a good boy if he would grow up to be a good man.

Many boys act as though they had a right to be rough and coarse in their ways just because they are boys. But a rough, coarse boy will not make a kind, gentle man — a gentleman.

I know that some boys have acted in such a way as to cause some to think that boys as a class are undesirable associates and companions. It is too bad that this is so. Boys, you can change this feeling of prejudice against your class, by being quiet, kind, pure, and thoughtful boys.

Let every boy who reads this little message I have sent pray in his heart, "O Lord, help me to be a good boy, that I may grow up to be a good man; so that I may go about doing good in this world, even as thou didst when thou wast here." M. E. CADY.

It Pays to Be Courteous

It is indeed refreshing in these times of irreverence toward God, disregard for parental authority, and disrespect to the aged and infirm, to observe now and then persons who have true Christian courtesy.

The following incident, published in *Our Dumb Animals*, is not only a rare example of respect for the aged, but also shows how quickly a courteous act is sometimes rewarded. On an occasion of a great army review in Germany, where thousands of spectators were crowding about the stand before which the emperor was to watch the soldiers pass, a little girl was occupying a seat in the stand. She observed an aged woman standing near, and quickly reasoning that it was not right for her to occupy the seat and allow the aged person to stand, she gave up her seat to the woman and stood on her tiptoes in the crowd, trying to see the procession. While the little girl was trying in vain to see, a courtier of the emperor, covered with gilt lace, elbowed his way to her side, and said, "Little girl, Her Majesty would be pleased to see you in the royal box."

When the abashed child stood before the empress, that royal lady graciously said: "Come here, my daughter, and sit with me. I saw you give up your seat, and now you must remain by my side."

May the children who read this incident seek to emulate this pleasing example by being respectful and kind to all, especially to those who are declining in years.

K. C. RUSSELL.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Studies in Bible Doctrines

Lesson XXXVIII—Christian Temperance

LEADER'S NOTE.—This lesson does not deal with temperance in its most general sense. If time permits, Prov. 20:1; 23:19-32, might be made an introductory scripture reading. Numbers 11:31-34 is also good. You will find excellent paragraphs on health reform in "Ministry of Healing," pages 313, 316, 325, 326, and 334. It would be well to read these, as they plainly show how a disregard for health reform is taking the first steps in the path that leads to gross intemperance.

SYNOPSIS.—Temperance is a Christian duty. The Holy Ghost can not abide in the body that is enslaved to a perverted appetite. Improper eating robs one of keen discernment between right and wrong. Although righteousness can not be obtained by strict observance of temperance principles, yet Daniel, John the Baptist, Paul, and others have realized that obedience to the laws which govern one's physical welfare is essential for one's mental and spiritual welfare. Every Seventh-day Adventist should by precept and example teach the principles of Christian temperance wherever he goes. "One of the strongest temptations that man has to meet is upon the point of appetite." "Christ began this work of redemption by reforming the physical habits of man."

Questions

1. Is temperance a Christian duty? Gal. 5:22, 23; 2 Peter 1:5, 6.
2. Why should our bodies be sacredly cared for? 1 Cor. 6:19, 20; Rom. 12:1.
3. Can we hope to succeed without forming temperate habits? 1 Cor. 9:25.
4. How will intemperate habits affect our ability to discern between right and wrong? Lev. 10:8-10; Prov. 31:4, 5.
5. Did Daniel, John the Baptist, and Paul consider Christian temperance essential to success? Dan. 1:8; Luke 1:13-15; 1 Cor. 9:27.
6. Mention one way in which we are admonished to care for our bodies. 1 Cor. 10:31; Eccl. 10:17. (Isa. 55:2.)
7. Why should we especially heed that admonition at this time? Matt. 24:37-39; Luke 21:34.
8. How did ancient Israel regard intemperance in eating? Deut. 21:20, 21.
9. What was man originally commanded to eat? Gen. 1:29.
10. How should we guard our influence in these matters? Rom. 14:15; 1 Cor. 8:13.
11. What must we expect if we fail to care for the bodies which God has so dearly purchased? 1 Cor. 3:16, 17; Ps. 106:13-15.
12. While we must remember the importance of Christian temperance, what must we not forget? Rom. 14:17; Eph. 2:8, 9.
13. Against what two extremes are we warned? Hab. 2:15; Rom. 14:3, 4.
14. Are we under any obligations to acquaint others with the principles of Christian temperance? Acts 24:25; Eze. 33:3-6.

Notes

2. "By a misuse of any of our powers we rob God of the honor due him." "God has formed laws to govern every part of our constitutions, and these laws he has placed in our being are divine."

3. No unreliable watch, no ramshackle motor-car, no faulty mechanism of any kind is a credit to its maker. He who has been redeemed, or bought with a price, has been redeemed in body as well as spirit, and as Paul admonishes, should glorify God in the body. But, can one glorify God with an imperfect body? Can the man who claims to be redeemed, but who continues knowingly to do those things which weaken the body and make him sick, glorify God in his body? See Rom. 13:13, 14. The apostle realized that a successful religious life depended on the proper care of his body. He knew that he could not allow himself hurtful indulgences without endangering his spiritual life. Paul sees even stronger reason for being temperate in this race than in the Olympian races. But he was not an ascetic. He did not believe that one could be made righteous by eating and drinking, and he cautions his followers against making the matter of eating a test of faith or a cause for quarreling.

4. "At bountiful tables, men often eat much more than can be easily digested. The overburdened stomach can not do its work properly. The result is a disagreeable feeling of dulness in the brain, and the mind does not act quickly. Disturbance is created by improper combinations of food; fermentation sets in; the blood is contaminated and the brain confused. . . . The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain."—"Testimonies for the Church," Vol. VII, page 257.

7. "As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by word, but by our practise. Precept and practise have a telling influence." "Satan knows that he can not overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature." "The brain nerves which communicate to the entire system are the only medium through which heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers; and the result is a deadening of the sensibilities of the mind." "As we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome." "Our habits of eating and drinking show whether we are of the world or among the number that the Lord by his mighty cleaver of truth has separated from the world."

12. Note in Rom. 14:1-4 that there are two classes, the class described as "weak in the faith" being those restricted by conscience to a certain class of foods—probably because other foods might be "unclean;" that is, offered to idols. See verses 14, 15, and also 1 Cor. 8:1, 4, 10, 13, in fact the entire chapter, which shows that Paul himself did not believe it was wrong to eat food that had been offered to idols, *unless it caused a weak brother to stumble*. The same thought is brought out in 1 Cor. 10:25. Verses 25-27 give Paul's personal view as to the Christian's liberty in eating; verse 28, his advice as to treatment of the weaker brother. Then verse 31, understood in connection with these, might be paraphrased to read:—

"Whatever you do, even in so small a matter as eating and drinking, even in the matter of food offered to idols, avoid offense to your weaker brother, *all to the glory of God.*"

Note the expressions "thy liberty," "another man's conscience," in verse 29. These expressions accord with his words, "All things are lawful for me, but all things are not expedient." It is not "expedient" to do even the "lawful" things when they cause the "weak brother" to stumble. At the same time the admonition to the "weak brother" in Romans 14 is that he must not judge the other. In other words, Paul believed in practising temperance in eating and drinking, for efficiency. He did not believe that the eating of any food caused ceremonial defilement, and Jesus taught the same lesson; but that if one were present, a former idolater, who, being "weak in the faith," believed that the idols in some way defiled the foods, it was "expedient" to avoid such foods so as not to cause the "weak brother" to stumble. When Paul says: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13), he is considering not a question of hygiene, but of idol defilement and the conscience of the weak brother.

14. "Everywhere they [Christian workers] should present to the people the principles of true temperance, and call for signers to the temperance pledge."—"Ministry of Healing," page 171.

Missionary Volunteer Reading Courses

Senior No. 4—Lesson 5: "Successful Careers," Chapters 20-24

NOTE.—Adams doubtless used the expression, "Give me liberty or give me death," found on page 179, but Patrick Henry is considered the author of it. What was the "Kansas-Nebraska bill"? As far as possible it will be of interest to notice how many of the fifty persons discussed in this book are colleagues in the great school of life, and to observe how the political conditions probably entered into the making of their careers; and also how the individuals related themselves to circumstances.

Test Questions

1. Characterize Isaac Newton as a student.
2. What led to his discovery of the law of gravitation? How did he speak of the importance of industry and thought? How did his life prove it?
3. How do you account for Charles Sumner's rapid advancement in school? Of what cause was he a powerful champion? Why?
4. How is the life of William Wilberforce a warning against questionable amusements? How is it an evidence of the importance of Bible study?
5. How did Joseph Milner, his aunt's brother, and William Pitt influence his life?
6. How does Elizabeth Fry's experience confirm 1 John 2:15? Give her six rules for daily living. Observe how she used her waking moments. How extensive was her philanthropic work? Of what did it consist?
7. What elements do you see in George Washington as a boy that give promise of noble manhood?
8. Relate the story of the first kite. What was "Isaac's Dial"? Do the biographies in this assignment attest to the truth of the statement, "The hand that rocks the cradle rules the world"? Explain.

Notes

LAW OF GRAVITATION.—Newton's law of universal gravitation is as follows: "Any two bodies in the universe attract each other with a force that is directly proportional to the product of the masses and inversely proportional to the square of the distance between them." To Newton are also attributed three laws of motion: (1) "Every body continues in its state of rest or uniform motion in a straight line unless impelled by external forces to change that state;" (2) "Rate of change of momentum is proportional to the force acting, and takes place in the direction in which the force acts;" (3) "To every action there is an equal and opposite reaction."

THE ROYAL SOCIETY is an association of men interested in the advancement of mathematical and physical sciences. It is usually considered to have been founded in the year 1660, but a nucleus seems to have been formed as early as 1645.

WASHINGTON'S HOME.—Mount Vernon is on the Virginia shore of the Potomac, sixteen miles south of Washington. The mansion occupies a beautiful site overlooking the river, and is of wood, cut and painted to resemble stone. The house was built in 1743 by Lawrence, half-brother of George Washington. The place was named Mount Vernon in honor of Admiral Vernon, under whom Lawrence Washington had served against Spain.

Many things of interest are to be seen in the numerous rooms. In the main hall hangs the key of the Bastille, sent by Lafayette to Washington after the capture of the fortress. This key is wrought in iron, and is seven inches long. A small model of the prison stands in the banquet hall. Three of Washington's swords are still preserved. Upon one are inscribed the words, "Do right, and fear no man." In the music-room we find his flute, and a cabinet contains his glasses. Another room has among its furniture a chair which came in the "Mayflower," or soon after. The culinary art is no longer practised in the kitchen, although the crane still hangs in the great fireplace, and the brick oven is well preserved. In the south room on the second floor, is the bed upon which Washington died, and the chair upon which, at the moment of his death, lay the open Bible from which Mrs. Washington had been reading to him. Washington's tomb is a severely plain structure of brick, and above the door are the words: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." The old barn is still standing, which was built in 1753, with bricks imported from England. In the coach house is the carriage used by the general.

Junior No. 3—Lesson 5: "How the World Is Clothed," Pages 112-135

NOTE.—As usual, you should locate all the places mentioned. "Tyrian purple" came from the city of Tyre, on the Mediterranean coast, and it was the ambition of every king to possess a robe of that material.

Test Questions

1. How would you probably travel should you visit China's chief silk districts? What kind of orchards would you see? Why?
2. How are silk moths' eggs cared for? How are they hatched?
3. Tell what you know about the habits of the worm from the time of hatching until it begins to make its cocoon.
4. What is the cocoon? How is it made? How much thread does one contain?
5. How many silkworms do you suppose worked all their lives to make you a silk ribbon or necktie?
6. How long does it take a silkworm to become a moth? Why do so few silk worms ever become moths?
7. What is meant by reeling silk? What is a filament? What is a picul?
8. Which are the two chief silk-producing countries? How many silk mills are there in the United States? For what are New York City and Paterson, New Jersey, noted?
9. What is conditioning? What is throwing? How is changeable silk made?
10. How and from where do we get purple? scarlet? blue? red? yellow? What are aniline dyes?
11. How are cotton threads mercerized? How is silk made into velvet?

Note

Spun glass is sometimes mixed with silk to make it stiff, which accounts for its breaking or cracking.

The Deacon's Prayer

A YOUNG clergyman who had been sent to a small country church, said to himself as he looked over the poorly clad, illiterate audience, "Dear me, what a dreadful thing it will be if I have to bury myself, with my talents, here in this place for any length of time." At the close of the sermon, an old deacon arose, and prayed: "O Lord, help this inexperienced and unprofitable young minister to so improve and become so proficient that in time he may be worthy of remaining as the permanent pastor of this church." Christian equality is a necessary qualification in those who seek to teach others the way of life.—*Ida I. Moulton.*

Loving With a Will

ONLY when love gets into the will as well as into the feelings, do our lives become really loving. It is easy to love when we feel loving; it is hard to love when we do not feel loving. Yet those alone who love when it is hard to love have learned the meaning of love. It was said of a man who did not show the tenderer, softer side of his nature as much as do some whose feelings lie nearer the surface, that to him, "love was not so much a sentiment as a guiding principle." And that means that his love was worth more, went deeper, lasted longer, and accomplished more in the lives of others, than the love of those to whom the word means chiefly an emotion. To love others is to hold their interests always dear, and to be guided in all our actions toward them by that purpose. Have we learned to love with our wills?—*Sunday School Times.*

Summary of Missionary Volunteer Work for Quarter Ending June 30, 1910

Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken	Papers Sold	Papers Given Away	Books Sold	Books Given Away	Pages of Tracts Sold	Pages of Tracts Given Away	Hours of Chr. Help Work	Persons Fed Clothing Given	Offerings for Foreign Missions	Offerings for Home Missions
Atlantic Union Conference																		
Central New England	154	..	75	46	669	116	5	1663	740	127	44	1082	4551	107	45	\$ 2.76	\$ 110.65	
* Greater New York	3	74	..	30	14	57	45	..	2670	496	122	9	..	2270	60	35	6.95	5.95
Maine	3	35	..	..	..	..	..	..	50	68	9	2	..	617	..	..	1.05	..
New York	3	79	5	131	79	61	6	..	267	205	67	11	16	2169	155	162	9.13	12.00
N. New England	4	30	22	17	18	27	7	..	14	53	2	4	..	608	5	..	.50	1.50
So. New England	8	71	..	23	9	51	7	7	330	230	11	14	8	4252	70	29	17.47	4.11
Western New York	7	107	3	170	63	216	30	33	176	1487	18	35	203	13408	182	158	3.65	17.39
Canadian Union Conference																		
Maritime	4	75	..	10	5	124	6	..	375	..	..	30	..	1947	2	6	..	6.55
Ontario	6	60	7	15	7	40	39	..	347	266	19	14	616	15244	70	19	46.42	7.45
Quebec	1	8	..	..	..	..	..	..	..	86	..	..	..	63	..	1	..	1.65
Central Union Conference																		
Colorado	11	280	98	172	88	152	114	6	1942	2335	25	67	44	9457	288	72	25.89	45.15
Kansas	28	550	..	225	140	677	170	69	1229	3512	302	77	1169	32885	200	79	22.00	53.00
Nebraska	27	350	..	111	41	136	37	15	3812	2541	41	8	..	7339	345	..	481.73	163.02
North Missouri	3	100	..	160	60	476	232	39	556	1558	55	92	54	6295	371	49	.07	8.05
Southern Missouri	5	90	..	47	30	98	22	1	27	493	32	22	16	2006	94	41	1.25	1.76
West Colorado	5	80	15	113	64	266	13	2	21	446	2	47	120	2131	176	12	9.51	9.56
Columbia Union Conference																		
Eastern Pennsylvania	5	70	..	68	32	116	33	50	409	833	523	35	150	2359	528	330	19.48	6.23
Ohio	9	199	..	36	6	216	31	2	328	843	21	14	3522	13	16	14	2.41	9.77
New Jersey	5	68	1	18	8	39	22	1	1110	984	35	89	72	2403	29	53	4.42	20.00
Virginia	6	79	14	57	29	271	159	118	408	315	63	28	11036	11708	57	177	5.40	7.58
West Pennsylvania	7	105	2	..	..	28	1	..	1160	101	..	2	..	100	..	2	..	..
Lake Union Conference																		
East Michigan	4	30	2	17	2	17	2	9	20	293	7	2	143	8	83	7	1.79	9.04
Indiana	12	135	25	36	12	408	12	..	5635	730	3	7	16	1403	33	99	2.90	6.85
N. Illinois	4	92	..	39	3	412	30	3	75	161	2	5	459	410	80	11	..	6.05
North Michigan	8	78	..	19	13	26	16	..	13	229	7	14	82	6413	5	8	..	12.89
Southern Illinois	8	129	13	296	143	653	85	67	517	4909	14	168	198	11438	368	216	4.72	15.93
West Michigan	14	176	..	51	26	192	19	21	363	1378	1	242	213	8362	183	99	6.15	13.74
Wisconsin	2	..	16	22	4	83	62	..	24	159	13	3	..	..	24	..	..	7.49
Northern Union Conference																		
Minnesota	4	57	57	51	12	162	27	17	12	554	33	20	400	1027	118	22	64.84	..
North Pacific Union Conference																		
Montana	1	59	..	4	..	20	..	2	339	16	2	1	400	..	..	..	49.55	..
Southern Idaho	4	94	3	49	23	27	3	4	180	1160	6	34	..	3741	18	37	546.40	22.21
Southern Oregon	2	66	..	29	5	30	11	15	167	1363	3	5	8	1562	30	72	6.25	45.35
Utah	1	11	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	22.50
Western Washington	12	125	..	63	25	142	13	68	1298	690	17	18	192	2823	223	57	7.65	9.30
Pacific Union Conference																		
California	23	560	..	87	43	824	114	5	789	2429	8	30	1395	26699	126	105	193.65	109.95
Southeastern Union Conference																		
Cumberland	4	85	4	79	11	36	38	..	27	656	19	37	..	316	217	105	52.50	8.54
Florida	6	117	..	16	6	6	..	3	..	55	270	8	..	138	168	3	2.60	.60
Georgia	5	37	10	37	29	69	17	2	1816	395	36	22	10	633	155	58	6.40	4.40
North Carolina	3	21	..	4	5	11	..	..	15	145	..	5	..	201	14	..	.15	2.03
Southern Union Conference																		
Kentucky	1	16	..	3	2	79	18	..	64	80	2	3	..	26	9	6	..	..
Louisiana	3	60	..	32	12	9	28	11	2	784	78	11	..	3516	56	10	.15	7.53
Mississippi	2	21	6	9	4	8	..	..	285	164	..	1	..	130	..	15	4.20	.30
So. Union Mission	4	110	..	52	25	228	76	12	286	182	56	34	26	23	28	90	6.96	5.23
Tennessee River	4	76	5	46	22	81	88	..	25	343	71	10	..	1878	35	..	2.80	46.47
Southwestern Union Conference																		
Arkansas	5	67	5	24	19	29	22	..	1	656	3	8	..	476	28	4	.70	4.60
New Mexico	3	39	3	9	2	10	..	..	..	210	1	..	..	1345	15	4	..	..
So. W. Union Mission	1	17	..	..	..	3	6	..	28	6	..	1	..	17	21	10	15.00	..
Texas	8	225	..	119	52	198	48	20	584	1296	1	52	..	1604	546	447	14.16	12.81
West Canadian Union Conference																		
* Alberta	1	25	..	50	16	10	10	..	888	578	63	11	..	580	7	11	16.00	21.70
British Columbia	4	34	..	56	18	120	26	11	400	60	6	3	..	136	4	65	..	3.71
† Australasian Union Conference																		
New South Wales	22	506	84	138	53	917	60	26	3374	7818	17	95	16817	22132	1345	40	184.30	33.41
New Zealand	10	140	46	..	..	..	..	17	1317	2241	140	89	1101	15472	516	6	..	4.44
Norfolk	1	16	..	..	..	225	..	..	..	169	..	..	..	..	197	..	..	..
Tahiti	..	..	..	5	5	76	..	8	2	23	7	6	..	10	54	6	..	..
Queensland	3	59	7	18	11	22	2	8	608	622	1	12	619	4390	117	1	56.40	2.62
South Australia	10	228	16	72	28	718	98	20	2220	10931	202	109	1250	21221	204	128	48.70	3.65
Tasmania	5	49	..	13	4	71	11	..	284	1103	..	5	369	7515	25	..	48.59	5.58
Victoria	14	273	..	131	23	511	22	6	3726	3385	56	100	743	26597	375	15	179.26	19.17
West Australia	12	178	9	25	8	111	53	1	1393	1402	..	46	8659	1946	160	18	65.79	38.21
Miscellaneous																		
Portugal	1	12	..	5	4	46	4	2	4	36	6	2	..	76	20	2	..	..
Bermuda	..	22	..	..	..	..	..	8	..	..	..	4	..	2200	6	2	5.00	3.00
Totals	390	6780	478	3207	1418	9619	2834	721	43523	65360	2636	1871	51206	302541	8438	3092	\$2271.12	\$1004.78

* Report for more than one quarter.

† For quarter ending March 31, 1910.



VII — The Crucifixion; the Penitent Thief

(November 12)

LESSON SCRIPTURES: Matt. 27: 35-44; Luke 23: 33-43; John 19: 17-24; Mark 15: 24-32.

MEMORY VERSE: "He was wounded for our transgressions, he was bruised for our iniquities." Isa. 53: 5.

The Lesson Story

1. Jesus did not speak an angry or impatient word while the soldiers mocked and reviled him. "And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him." That robe was stained with blood from the bruised and bleeding body of the Saviour, but there was not even one who spoke a word of pity, or who did anything to relieve his sufferings.

2. The soldiers placed his cross upon Jesus for him to carry to the place outside the city where he was to die. "And he bearing his cross went forth," but the burden was greater than he could bear after enduring the agony of the garden, his trials before the priests and Pilate and Herod, his cruel scourgings and mockings, and as Jesus sank to the ground under the burden, "they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus."

3. "And there followed him a great company of people, and of women, which also bewailed and lamented him." Some of these women had brought their sick friends to Jesus, and he had healed them, and now as they saw him stagger under the weight of his cross, bleeding, fainting, dying, they pitied his distress. But Jesus did not even then think of his own sufferings, but of those that would come to the people who had rejected and were about to crucify him. He turned to these women and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

4. It was customary to give those about to be crucified, a drink containing a drug that would deaden pain, but when Jesus had tasted that which was offered him, he would not drink. He would take nothing which would cloud his mind, but he drank the full cup of suffering, with nothing to soothe, and no hand to help.

5. When the place of crucifixion was reached, the hammer and nails were brought, and the spikes were driven through those hands that had ever been stretched out to help and heal. His feet, that had grown weary traveling from place to place on errands of kindness and love, were nailed to the wood, and then the cross was raised and thrust into a place prepared to receive it. "Then were there two thieves crucified with him, one on the right hand, and another on the left."

6. The blessed Saviour suffered the greatest agony, but he uttered no harsh words toward his persecutors, but instead he prayed, "Father, forgive them; for they know not what they do."

7. "And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself."

8. "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written."

9. "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."

10. "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

11. "And they that were crucified with him reviled him," and one "railed on him, saying, If thou be the Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

12. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Even when Jesus was dying he had power to forgive sins, and he is still able to save unto the uttermost all who come unto God by him, for, "he was wounded for our transgressions, he was bruised for our iniquities."

Questions

1. Repeat the memory verse for last week. How did Jesus bear the abuse of the soldiers? After the soldiers had mocked Jesus, what did they do? How were his garments stained? What did he not receive?

2. What did the soldiers place on the bleeding shoulders of Jesus? To what place was he to carry it? Why did he fail to bear the heavy burden? When the soldiers saw that Jesus could not carry the cross, what did they do? What privilege was given Simon?

3. Who followed Jesus to his crucifixion? How did these people show their sympathy? What had Jesus done for some of them? Of whom did he think while on this sad journey? What did he say to the women?

4. What was usually given those about to be crucified? Why did Jesus not accept this drink?

5. Tell how Jesus was crucified. After nailing his hands and feet, what was done with the cross? Who besides Jesus was crucified at this time? How were the crosses placed?

6. In spite of his sufferings, how did Jesus manifest his Godlike character? What prayer did he offer for his enemies? For whom did he endure this unspeakable suffering?

7. Who stood looking on near the cross? What did the rulers do? What did they say? Had he saved others? Why did he not save himself? Who besides rulers mocked him? What was offered him? With what words did the thieves revile him?

8. Who wrote a title for the cross? What was written? Who read it? In what languages was it written? What charge did the chief priests ask Pilate to make? How did he reply?

9. When the soldiers had crucified Jesus, what did they do with his garments? Describe the coat Jesus wore. What did the soldiers say about it? What scripture was thus fulfilled? Where is it found?

10. What was done by those passing by the cross? What did they say? Who else mocked him? What did they say would cause them to believe on him? In whom did they say Jesus had trusted? What did they think God would do if Christ were his Son? Did such words add to the sufferings of Jesus?

11. What did the thieves who were crucified with Jesus do? What did one of them say? With what words did the other rebuke him? How did he compare their punishment with that of Jesus?

12. What did the penitent thief then say to Jesus? What did these words show? What answer did Jesus give him? What power did Jesus possess even when dying? What is he still able to do? Repeat the memory verse.

THE YOUTH'S LESSON

VII — The Crucifixion; the Penitent Thief

(November 12)

LESSON SCRIPTURES: Matt. 27: 35-44; Luke 23: 33-43; John 19: 18-24; Mark 15: 24-32.

LESSON HELPS: "Desire of Ages," chapter 78; "Spirit of Prophecy," Vol. III, chapter 10; *Sabbath School Worker*.

PLACE: Calvary.

PERSONS: The same as in the last lesson.

MEMORY VERSE: Isa. 53: 5.

Questions

1. Who were crucified with Jesus? John 19: 18.
2. What prayer did Jesus offer for his enemies? Luke 23: 34.
3. What did Pilate place upon the cross? What was the inscription? In what languages was it written? John 19: 19, 20; note 1.
4. What complaint did the Jews make when they read the inscription? What was Pilate's reply? Verses 20-22.
5. What did the soldiers do with the garments of Jesus? What scripture was thus fulfilled? Verses 23, 24.
6. In what way did some mock? What challenge did they make to Jesus? Matt. 27: 39, 40.
7. What did the chief priests, scribes, and elders do? What did they say? Verses 41, 42.
8. What did some of the rulers and soldiers do? Luke 23: 35-37.
9. What did both the malefactors at first do? Matt. 27: 44.
10. How did the manner and spirit of Jesus finally affect one of them? Luke 23: 39-41.

11. What request did he make of Jesus? Verse 42.
12. What did Jesus reply? Verse 43.
13. Where is paradise? 2 Cor. 12: 2, 4; Rev. 22: 1, 2; 2: 7.
14. On the morning of the resurrection, what did Jesus say to Mary? John 20: 17.
15. When will Jesus come into his kingdom? Matt. 25: 31.
16. Who will then be remembered and be with him? Matt. 25: 34.
17. What then is the force of the word "to-day" in his reply to the thief? Note 2.

Notes

1. "The evangelists differ in the account of this title. Mark (15: 26) says it was 'The King of the Jews;' Luke (23: 38), 'This is the King of the Jews;' John (19: 19), 'Jesus of Nazareth, the King of the Jews.' But the difficulty may be easily removed. John says that the title was written in Hebrew, Greek, and Latin. It is not at all improbable that the inscription varied in these languages. One evangelist may have translated it from the Hebrew, another from the Greek, a third from the Latin, and a fourth may have translated one of the inscriptions a little differently from another. Besides, the evangelists all agree in the main point of the inscription, namely, that he was the king of the Jews.—*Barnes's "Notes" on Matthew 27.*

2. "It is left for the reader to determine whether the words 'this day' should be joined (a) with the former part of the sentence, or (b) with the latter. In favor of (a) may be urged (1) the fact that *semeron*, 'this day,' does not always stand first in the clause to which it belongs (see Luke 2: 11; 5: 26; 22: 34; Acts 20: 26; 22: 3; 24: 21; 26: 29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration. ('Thou dost ask to be remembered then; verily thou art assured now. As on this the day of my weakness and shame, thou hast faith to ask, I this day have authority to answer'); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ('Thou dost ask to be remembered when I come in my kingdom: thou shalt be in my kingdom; shalt be with me in the very paradise of my kingdom, in the garden of the Lord — Isa. 51: 3 [Sept., *paradeisos*]; Eze. 36: 35; compare Gen. 2: 8 [Sept., *paradeisos*]; 3: 2 [Sept., *paradeisos*]; Rev. 2: 7 — in that most central and blessed part of the coming kingdom, of which thou dost believe me to be the destined King.').—*Rotherham's Translation, note on Luke 23: 43.*

The Bible as a Soul Winner

FONG TEK-HENG, a wealthy Chinese merchant of Hinghua, writes to a religious magazine about having received a copy of the Bible in 1866. "I purchased," he continued, "fifty-two parts of the Scriptures to give to the villagers. From that small beginning more than a thousand persons have been helped Godwards. Eleven persons have become evangelists. Christian students have been gathered by the hundred."

In the Master's Hands

THE French philosopher, M. Dumont, is responsible for the statement that the very fibers of a violin improve under the thrill of a master's touch. The wood contracts habits of vibration in harmonic relations to the marvels of the great musician's brain and the great performer's fingers, until a violin, long played by Ysaye or Marteau or Camilla Urso, has something indefinite, intangible, but real, of the player's soul left in its make-up. It knows harmonies impossible to its young greenness. Just so the soul of man, lying all tremulous with music against the Master's breast, learns a sweetness not its own, soaks in melodies from the heart of Christ, grows from glory unto glory into the canticle of his divinest living and his divinest dying.—*Selected.*

The Youth's Instructor

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The City's Cry

THE city cries to me all day,
And cries to me all night:
I do not put its voice away
When I put out the light.

—Fannie Stearns Davis.

A Recent Convention

THE first American international humane conference convened in Washington, D. C., from October 10-15 of the present year. This conference was conducted under the auspices of the American Humane Association.

The first three days of the convention were devoted to child protection. "Causes of Delinquency in Children;" the "Value of Juvenile Courts in Reforming Delinquents;" the "Methods of Reform Adopted in Russia, Italy, Ireland, Australia, India, Japan, England, and in the United States;" the "Anti-Foot-binding Movement in China;" and "Practical Humane Education in the Schools" were among the subjects that received the attention of the delegates.

Various societies for the prevention of cruelty to children gave a report of their work. The Gerry Society of New York reported that it had rescued one thousand two hundred seventeen children during the present year. Many thousands of boys and girls every year are saved by these societies from a life of daily misery and injustice.

A valise strap was shown, the buckle end of which had been used by a father in beating his little boy until his body was like a mass of raw meat, because the child hesitated in going to the saloon for liquor. Hundreds of other formidable-looking whips, ropes, sticks, knives, shears, rods, etc., were exhibited that had been used in torturing little children and the lower animals. It is well for these innocent sufferers that somebody is espousing their cause.

The latter part of the convention was devoted to the consideration of subjects relating to the kind treatment of animals, which were designed by the Father above to be of service and pleasure to man. But while man was given dominion over them, it was not intended that he should mistreat them; but, as in many other respects, man has greatly overstepped his boundaries, and everywhere are found persons who are shamefully abusive to animals. Even boys, for mere "fun," as they call it, delight in teasing and tormenting cats, dogs, and even humbler animals. The poet Cowper

said that he would not number among his friends one who would needlessly tread upon a worm.

There are, of course, some animals that have, through sin, become a curse instead of a blessing; but even though these must be destroyed, they should be destroyed in a humane way. God expects us to manifest kindness, and only kindness, to all his creatures.

A New Proposition for Boys and Girls

Let us organize, then, in a very simple way, an INSTRUCTOR Band of Mercy, the members of which are to promise to treat kindly all animals, and endeavor to secure for them similar treatment from other people. No member of this band, then, could stand quietly by and watch other boys torture or unmercifully tease a cat or dog, or any other animal, much less take any active part in such a proceeding.

Let us see how quickly we can secure a membership of five hundred. Let one or two in every school canvass the school and send in to the editor of the INSTRUCTOR the names of all who will sign the following pledge:—

The "Instructor" Band of Mercy Pledge

I hereby promise to treat all animals kindly, and if I must destroy them, to do it humanely. I also promise to endeavor to secure for the animals similar treatment from other people. If for any reason I am led to break this pledge, I will report the same to the INSTRUCTOR, that my name may be removed from the membership list.

Let no one's name be sent in who has not read or heard read the foregoing pledge.

Now will not the boys and girls who are ready to take hold heartily in this good work demonstrate their earnestness by securing within a very few weeks a large membership? Don't delay. Nothing will be gained by delay.

The Man Who Wins

It is not so much the thing which is done
That counts for a man in the winning,
As how much more of a man is the man
In the end than in the beginning.

The man who wins is the man who stays
In the race, in spite of the odds;
The strength of men is a man's, always,
But the victor's, is man's plus God's.

—Clara Bushnell Castle, in *Progress Magazine*.

Hard Things First

"I AM succeeding admirably in my housekeeping," said a young housewife, "because of a rule I learned to practise in my student days. I was very fond of Latin, but algebra was my bugbear. The adventures of Aeneas and Dido were fascinating, and I turned readily and happily to my Virgil, but my mathematics were put off till the last moment, with the result of an uneasy conscience, an imperfect lesson, and a low record in marks. Then some one proposed that I should take the hardest study first, when I was fresh and buoyant. The removal of the dread alone made a marked difference. I soon found I worked problems with greater ease and celerity, and became a fair student in the branch I had so much disliked. So now, be it sweeping, cooking, or washing dishes, if I find I am dreading it, I take that duty first, if possible, and then the other tasks fall into an easy and natural order."