

STORIES FOR THE CHILDREN

Mother's Doughnuts.
If you think there's no use trying to do anything of worth, if you think you're but a speck in the multitude of earth, just remember mother's doughnuts as you go on to the goal. Sweetest doughnuts in creation. They were made around a hole.

If the patch is on your garment where it never was before, if you've pocketed a hole, if it's holed in the store, just remember mother's doughnuts when the clouds of trouble roll. Sweetest doughnuts in creation. They were made around a hole.

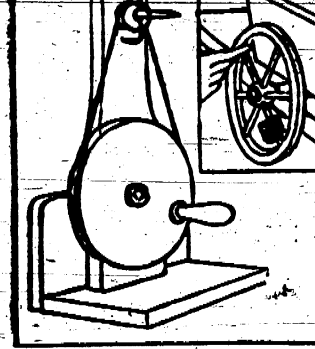
If you think your next door neighbor had a better start than you, if perhaps you made a failure, and success is hard to woo, set your teeth the way you used to. Lay the comfort to your soul. Recollect the grand perfection. That was circled round a hole.

A Novel "Twirler."
In some experiments you may need a "twirler," which is an arrangement used for spinning objects rapidly, and, as you might like to add one to your "home made laboratory," a description of it follows:

It consists usually of two wheels fixed on a stand, and so connected by means of a band that by turning a handle on the larger wheel the smaller one may be made to revolve rapidly. The object to be twirled is fixed to this second wheel.

This twirler can be bought, of course, from a dealer in scientific supplies, but the wheels of an ordinary toy cart can sometimes be utilized. Turn the cart upside down, and tack or pin the object to be twirled to one side of the wheel, and spin it from the other side by the forefinger.

But if the object is to be twirled in a horizontal position, as a ball, for instance, the cart must be placed on



Two Kinds of Twirlers.
Its side on a table, with the wheel projecting over the edge. The cart must be weighted to keep it in place and the string to support the ball must be tacked as near the center of the hub as possible. By twirling the wheel from above you may make the ball, with water, or whatever it may contain, spin around and around.

An excellent twirler, however, can be made, if you have no cart, with merely a piece of board, a hook, and a piece of twine. Get a piece of board about two feet long by twelve inches wide, and place it over the top of a door slightly ajar, tilting it so that one end of it may rest under the top of the door frame and so be held in place. Over the other end slip a loop of cord that will hang down within two feet of the floor, and to this end fasten a hook. The board must be far enough under the top of the door frame to hold firm when the string is pulled on.

The loop of cord should now be twirled lightly, and then the object to be twirled should be hung on the hook. As the cord untwists the object will be twirled, and it will twirl more rapidly if a stick be pressed downward just above the twist.

Flat pieces of cork may be strung on the cord, being held in place by knots.

Alphabet Trips.
A game that requires no material and no preparation, but may be played off-hand, is sometimes just the thing to know, particularly at a party. Here is one that the older boys and girls would enjoy. Let us call it "Alphabet Trips."

Any number of persons may take part in the game. The first thing to do is to choose a leader, who stands in the middle of the room, with the players seated around him. Then he tells them that they are each to take a trip somewhere, and must announce to him, in turn, where they are going and what they intend to do when they get there.

Now, the oddity of this game consists in the fact that every word in each individual answer must begin with the same letter. If a player, for example, says that he is going to a place, the name of which begins with G, every additional word in his answer must begin with G. The game is really a trial of wits, for the better the answer, and the more quickly it is given, the more credit a player deserves.

A prize may or may not be offered, to be awarded by the leader, or by a vote of the players, to the one who makes the best and readiest answer.

The leader begins the game by the announcement just given, and then asks the first player where he is going. For the sake of illustration, we will give a few answers in alphabetical order. The player answers, therefore, that he is going to Athens, and when the leader asks him what he is going to do there, the player says, "Advertise athletics."

He goes to Boston to buy baked beans; C to Cincinnati to collect caricatures; D to Denver to defy dentists; E to England to entertain Edward; F to France to fry frogs; G to Glasgow to gather guano; H to Halifax to hold horses; I to India to introduce ideas; J to Jericho to jostle Jeremias; K to Kentucky to keep kindling; L to Louisiana to lose a leg; M to Montana to make money; N to New York to negotiate notes; O to Oklahoma to open oysters; P to Philadelphia to put penicillin; Q to Quebec to quote quotations; R to Rome to read ritual; S to Savannah to sell sauces; T to Tur-

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lose them she promptly boxed Nellie's ears. Nellie let go of the scissors, but retaliated by pulling Dorothy's hair. After that they quieted down somewhat, but the instant the doll's dress was mentioned the dispute was renewed as to how they should make it. Up stairs papa, who heard the noise, decided to end the quarrel and appeared promptly on the scene. The dress, he said, was of secondary consideration, so he would take it and the scissors to his study. Then he gave them some advice about the quarrel, but you must find this out for yourselves. It is concealed somewhere in the above paragraph.

Tricks of Animals.
There are a surprising number of Quaker animals—animals whose regular method of self-protection is to offer no resistance to their enemies. The "possum's trick of 'shamming dead'" is an old story. The hedgehog and some of the armadillos refuse to fight, but they are protected by sharp spines or armor. Among marine animals is a starfish, often called the "brittle star," which is the despair of collectors. It seems to make it a point that none of its family shall be shown in a bottle or on a museum shelf. When taken from the water this starfish throws off its legs and also its stomachs. The story is told of one collector who thought he had succeeded in coaxing a specimen into a pail, only to see it dismember itself at the last moment. W. H. Hudson describes the death-felting habits of a small South African fox common on the pampas. If caught in a trap or overtaken it collapses as if dead, and to all appearances is dead. Some kinds of beetles, many of the woolly caterpillars which have poisonous hairs on their backs, and numerous spiders adopt the same trick. Perhaps the commonest instance of passive resistance is the land tortoise, which draws up its front legs and pulls in its head and legs and defies its foes by locking them out.

A Few Don'ts.
Don't write on soiled or torn sheets of paper.
Don't write letters with a lead pencil. It is very bad form—not to say unpardonable breach of correct letter-writing.
Don't seal a letter of introduction. The person to whom it is given is supposed to inform himself of its contents.
Don't fail to inclose a stamp to carry an answering letter to a letter of business.
Don't write carelessly. Spell correctly and be painstaking about your punctuation and the language in which you express your thoughts.
Don't send a letter bearing blots or scratches. Make a new copy if necessary.

The Game of "Sniff."
"Sniff" is a game that is played with dominoes. It may be played by three, four, five, six or seven people, but the most interesting game is where four or five play. With four two may be partners. All the dominoes are put face down on the table. When three play, or two, the players draw seven dominoes; when more, all take five. The dominoes are placed before each player, with the faces hidden. Each one plays in turn. The first dominoes played is "sniff," and this may be built on from the ends and sides. The object is to make nines or fives and multiples of that number. Any one who is unable to play must draw one from the pool of dominoes left on the table. The first one out in each hand counts all the points on all the dominoes belonging to the other players, and all remaining in the pool, and adds the number they make to his score. The game is 250. It is an excellent game, requiring skill and judgment. It may be played progressively when there are a number of players, with four at each table, the two who make most each time progressing and the game at the head table being only fifty, to prevent too long games. A left-handed contest is on another order, and a very jolly, hilarious game. On entering the room every one has his or her right arm tied in a sling so that it is practically useless for the evening. He or she is then required to do all sorts of performances with the left hand. Each must draw a picture on the blackboard, sew a hem, write a verse of poetry, tie and untie knots, or any other kind of feat that seems interesting. If any one is naturally left-handed, of course the left arm is confined. I am sure that you will find this contest amusing, with young people, especially.—Montreal Herald.

Peace Problem.
The quarrel began simply enough. Nellie wanted to help Dorothy cut out a doll's dress, but they couldn't agree how it was to be done. Finally they began tugging at the scissors and when Dorothy saw she was going to

lose them she promptly boxed Nellie's ears. Nellie let go of the scissors, but retaliated by pulling Dorothy's hair. After that they quieted down somewhat, but the instant the doll's dress was mentioned the dispute was renewed as to how they should make it. Up stairs papa, who heard the noise, decided to end the quarrel and appeared promptly on the scene. The dress, he said, was of secondary consideration, so he would take it and the scissors to his study. Then he gave them some advice about the quarrel, but you must find this out for yourselves. It is concealed somewhere in the above paragraph.

Game of Bird Sellers.
The game of bird sellers is played as follows: The children stand in a row, leaving two outside. These two represent the bird dealers. Each child represents a bird—one being a crow, another a crane, another a canary, and so on. One bird dealer says to the other:
"I wish to buy a bird."
"What kind of a bird?" asks the second dealer.
"A bird that can fly fast," says the first dealer.
"Very well," answers the other dealer, "take what you wish."
"Then," says the first dealer, "I will take a robin."
As soon as the word is out of his mouth the "robin" must leap from the row and run around to escape. If the dealer catches the bird he puts it into a cage, where it must stay till all the other birds are caught.

Nine Men's Morris.
This game was played by William Shakespeare when he was a boy. At any rate, he spoke of it in one of his dramas, "Midsummer Night's Dream." It can be played in the house by preparing a board with holes, as in the

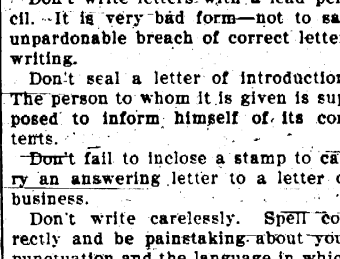


Diagram here pictured, but is more fun played out on the turf, just as mumbletypeg and so many other games are played.

Two persons play the game. If they are inside the house, using a board, they use nine checkers, or pegs, apiece, differently colored or shaped. If out of doors, marbles or pebbles may be used.

The players lay down their pieces, whatever they are, in the holes, one at a time, alternately, and it is each player's business to prevent the other one from placing three of his pieces so as to form a row of three without any of the opponent's pieces between them.

Whenever either one succeeds in forming a row, he may then take up and remove any one of the other player's pieces he pleases, except from a complete row already formed. When all the pieces are laid down, they are played backward and forward in whatever direction each line runs, but a piece can be moved only from one spot to another at a time.

It is still the object of each player to keep the other from getting three men down in an unbroken row. Whenever one succeeds in forming a row, he removes any one of his opponent's men he pleases. The player who finally takes off all his opponent's pieces wins the game.

A Problem in Arithmetic.
Jack had two apples; Fred had three; Alice and Bertha, between them, had seven. The girls being unselfish put their fruit in the lunch basket and told the boys to help themselves while they went to gather May flowers. They walked a mile and eight furlongs to a field, which the boys said was full of flowers, but there were none. Then Bertha bit her lip and said something to Alice, and the two ran back as fast as they could, arriving at thirteen minutes past three. Opening the basket, how many apples did they find? The answer is concealed in the above paragraph.

Novelties in Skirts.
Skirts of eyelid-worked lawn or linen, somewhat tailorlike in make and worn with long-fitted coats of cloth, are among the novelties. The openwork lingerie skirt may match the cloth in color or may be in white made over a foundation in the color of the coat.

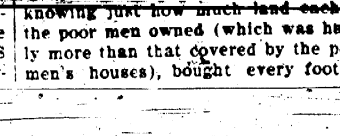
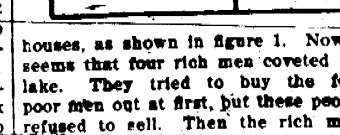
Puzzle of the Poor Men
Here is an amusing puzzle which looks awfully easy—after it is solved. Once upon a time four poor men settled around the banks of a very small but very beautiful lake. The white squares represent their four

houses, as shown in figure 1. Now it seems that four rich men coveted the lake. They tried to buy the four poor men out at first, but these people refused to sell. Then the rich men, knowing just how much land each of the poor men owned (which was hardly more than that covered by the poor men's houses), bought every foot of

the property around the lake and around each poor man's land. After which the rich men erected a "dual pipe," as shown by the black squares in figure 2. Then the rich men, being stronger

and more influential than their poor neighbors, decided to exclude them entirely from the use of the lake. To do this they had to build a high stone wall. What shape was the wall?

Before looking at figure 3, which is the solution, see if you can trace the correct shape of this very peculiar wall on figure 2.



SOND SCHOOL

LESSON TEN—SEPT. 3.
GOLDEN TEXT.—Be sure your sin will find you out.—Numb. 32:23.

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Vs. 11-13. Stephen, in his powerful arraignment of the Jewish people (Acts 7), shows how, through all their history, even to the culmination in the crucifixion of Christ, they had resisted the Holy Ghost, rejecting their wise leaders such as Jeremiah, and deliberately choosing the way of ruin.

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king himself and his household were taken captives and carried to the headquarters at Riblah, where Nebuchadnezzar himself was at the time. Here Zedekiah was formally arraigned and sentence given against him. His daughters were set free, but his sons were slain before him. It was the last sight the king saw. His eyes were put out; he was bound hands and feet with double fetters of brass, and so carried to Babylon. There he died in ward (Jer. 52:11).—Ederheim.

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18. "All the vessels of the house of God." All that remained after the spoiling of the temple in the days of Jahoiachin (2 Chron. 36:19). "Great and small." What became of the ark? In the second book of Maccabees (2:5)—a book which Plumptre says was "probably written to meet a demand for the marvelous"—it is said that Jeremiah hid in a cave "the tabernacle, and the ark, and the altar of incense." At this point the ark disappears from history.

19. "And they burnt the house of God," etc. Ezekiel (10:2) pictures God's angel with both hands full of fiery coals, scattering them over the city, and Jeremiah had often prophesied this (Jer. 7:14, 15; 21:10; 34:2, 22; 38:18, 23). "And brake down—the wall." Thus effectually destroying the power of the city and rendering future rebellions unlikely.

20. "And them that had escaped from the sword." Including (2 Kings 25:11) the inhabitants of Jerusalem that had survived the siege, and those that during the year and a half of siege had deserted to the enemy. "Carried he away to Babylon." Jeremiah (52:28-30) estimated the number at 745, which, with the 3,023 of the first captivity and the 832 of the second, made a total of 4,600 in exile—the wisest, wealthiest and strongest of the land. "Where they were servants." Slaves. "To him and his sons." His successors, who were three—his son, Evil-Merodach, and two usurpers, Neriglissar, his son-in-law, and Nabonidus. Then came "the reign of the kingdom of Persia," founded by Cyrus the Great, who, B. C. 539, conquered Nabonidus and became king of Babylon.

V. A Glean of Hope.—Vs. 21, with the rest of the chapter. The sad history closes, but not without a gleam of hope. "The flame that had consumed Jerusalem for Judah a purifying fire; from the seed-field of the exile sown in tears was to spring up a precious and immortal harvest."—Corn-

21. "To fulfil the word of the LORD by the mouth of Jeremiah." Who had prophesied a seventy-years captivity (Jer. 25:11; 29:10). "Until the land had enjoyed (or 'made good') 'Wood' her sabbaths." In Lev. 25:1-7 is the wise provision that the land should lie fallow every seventh year—a principle recognized by every prudent farmer. In Lev. 26:34, 35 is the warning that neglect of this command will be followed by exile and an enforced rest equal to the years that have been omitted from the observance. The kingdom had lasted (from David) about 490 years, that is, 70x7, and thus seventy years of exile would be required, if the Levitical command had been violated all the time. Perhaps the violations of the command were reckoned from the days of Moses. "To fulfil threescore and ten years." It was just about seventy years after the battle of Carchemish, which really decided the fate of Palestine and its subjection to Babylon, that, like the priests' silver trumpet at morn in the temple, the voice of Cyrus announced the dawn of morning after the long night of exile, and summoned the wanderers from all lands to the threshold of their sanctuary."—Ederheim.

The Great Lesson of Obedience.
God gave the two kingdoms every opportunity to learn this great lesson of obedience to his will. He had sent them such mighty teachers as Elijah, Elisha, Amos, Isaiah and Jeremiah. He had sent them good rulers, like Asa, Hezekiah and Josiah. He had given them success in arms, as to Jehu and Jeroboam II. He had given them a plenty of time to Israel three centuries, to Judah more than four.

And when, in spite of all, the Hebrews continued their idol-worship, their mammon worship and their rebellion against God's laws, there was nothing left to the Good Physician but the remedy of the knife—exile.

This lesson of obedience, which the Hebrews learned so slowly, and, after all, so imperfectly, is the great lesson for individuals as well as nations. "Ye are my friends," said Christ, "if ye do whatsoever I command you" (John 15:14). "Obedience," says Vinet, "is the tie that unites all the virtues in one bundle. Robertson calls obedience 'the organ of spiritual knowledge.' We cannot 'know the doctrine' until we 'do the will' (John 7:17).

Illustration.—The lesson for us of this entire history is expressed in the saying of a successful Christian worker who was asked to give the secret of his life. "It is this," he replied; "I have said yes to Christ."

DEATH FOREVER VANQUISHED.

"The valley of the shadow of death." Sometimes we say, "Oh, it is only children who are afraid of shadows!" And the point is brought out for our encouragement that death has been vanquished by Jesus Christ, and that all that is left is only a shadow. Nervousness springs originally from sin, and it needs grace to cure it. Darkness needs light, and the valley of the shadow needs nothing less than the Divine Light.

Final Victory Sure.
The Son of God stands by the tomb of Lazarus, and will gloriously break it open at the right time. The cause of all will multiply into an limitless supply. After the orchard seems to have been robbed of all its fruit, the Lord has one tree left, full of golden and ripe supply. The requiem may wall with gloom and with death; but there comes after a while a song, a chant, an anthem, a battle march, a jubilee, a coronation.

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king himself and his household were taken captives and carried to the headquarters at Riblah, where Nebuchadnezzar himself was at the time. Here Zedekiah was formally arraigned and sentence given against him. His daughters were set free, but his sons were slain before him. It was the last sight the king saw. His eyes were put out; he was bound hands and feet with double fetters of brass, and so carried to Babylon. There he died in ward (Jer. 52:11).—Ederheim.

What follows in the Chronicle is a summary of events after the capture of Jerusalem. "Slew their young men." In the house of their sanctuary. In the courts of the temple itself, where they had taken refuge. See Ezek. 9-6, 7; Lam. 2:7, 20.

18. "All the vessels of the house of God." All that remained after the spoiling of the temple in the days of Jahoiachin (2 Chron. 36:19). "Great and small." What became of the ark? In the second book of Maccabees (2:5)—a book which Plumptre says was "probably written to meet a demand for the marvelous"—it is said that Jeremiah hid in a cave "the tabernacle, and the ark, and the altar of incense." At this point the ark disappears from history.

19. "And they burnt the house of God," etc. Ezekiel (10:2) pictures God's angel with both hands full of fiery coals, scattering them over the city, and Jeremiah had often prophesied this (Jer. 7:14, 15; 21:10; 34:2, 22; 38:18, 23). "And brake down—the wall." Thus effectually destroying the power of the city and rendering future rebellions unlikely.

20. "And them that had escaped from the sword." Including (2 Kings 25:11) the inhabitants of Jerusalem that had survived the siege, and those that during the year and a half of siege had deserted to the enemy. "Carried he away to Babylon." Jeremiah (52:28-30) estimated the number at 745, which, with the 3,023 of the first captivity and the 832 of the second, made a total of 4,600 in exile—the wisest, wealthiest and strongest of the land. "Where they were servants." Slaves. "To him and his sons." His successors, who were three—his son, Evil-Merodach, and two usurpers, Neriglissar, his son-in-law, and Nabonidus. Then came "the reign of the kingdom of Persia," founded by Cyrus the Great, who, B. C. 539, conquered Nabonidus and became king of Babylon.

V. A Glean of Hope.—Vs. 21, with the rest of the chapter. The sad history closes, but not without a gleam of hope. "The flame that had consumed Jerusalem for Judah a purifying fire; from the seed-field of the exile sown in tears was to spring up a precious and immortal harvest."—Corn-

21. "To fulfil the word of the LORD by the mouth of Jeremiah." Who had prophesied a seventy-years captivity (Jer. 25:11; 29:10). "Until the land had enjoyed (or 'made good') 'Wood' her sabbaths." In Lev. 25:1-7 is the wise provision that the land should lie fallow every seventh year—a principle recognized by every prudent farmer. In Lev. 26:34, 35 is the warning that neglect of this command will be followed by exile and an enforced rest equal to the years that have been omitted from the observance. The kingdom had lasted (from David) about 490 years, that is, 70x7, and thus seventy years of exile would be required, if the Levitical command had been violated all the time. Perhaps the violations of the command were reckoned from the days of Moses. "To fulfil threescore and ten years." It was just about seventy years after the battle of Carchemish, which really decided the fate of Palestine and its subjection to Babylon, that, like the priests' silver trumpet at morn in the temple, the voice of Cyrus announced the dawn of morning after the long night of exile, and summoned the wanderers from all lands to the threshold of their sanctuary."—Ederheim.

The Great Lesson of Obedience.
God gave the two kingdoms every opportunity to learn this great lesson of obedience to his will. He had sent them such mighty teachers as Elijah, Elisha, Amos, Isaiah and Jeremiah. He had sent them good rulers, like Asa, Hezekiah and Josiah. He had given them success in arms, as to Jehu and Jeroboam II. He had given them a plenty of time to Israel three centuries, to Judah more than four.

And when, in spite of all, the Hebrews continued their idol-worship, their mammon worship and their rebellion against God's laws, there was nothing left to the Good Physician but the remedy of the knife—exile.

This lesson of obedience, which the Hebrews learned so slowly, and, after all, so imperfectly, is the great lesson for individuals as well as nations. "Ye are my friends," said Christ, "if ye do whatsoever I command you" (John 15:14). "Obedience," says Vinet, "is the tie that unites all the virtues in one bundle. Robertson calls obedience 'the organ of spiritual knowledge.' We cannot 'know the doctrine' until we 'do the will' (John 7:17).

Illustration.—The lesson for us of this entire history is expressed in the saying of a successful Christian worker who was asked to give the secret of his life. "It is this," he replied; "I have said yes to Christ."

BABY GIRAFFE AT BERLIN.

Attendant Makes Care