

## NOTES AND COMMENTS

## YESTERDAY AND TO-MORROW

## Failures Must Be as Finger Posto to Future Successes.

The educational progress of woman in Germany is an event of more than ordinary interest in contemporaneous social history. During the last few years, the universities of southern and central Germany have yielded, one after another, to the feminine siege and opened their gates, through which the new pass as freely as the old. It has been accomplished this, the women uniting their efforts to secure to the great universities a formal petition, made by prominent educational leaders, asking that they be admitted to the educational department, asking that they be allowed to pass examinations.

It is stated there,

that the government

will give the same advantages in obtaining

and engaging in

the

German women—or a rapidly increasing number—admit to admit that内幕—things are the highest development. They are, while they may yet prove themselves to be good cooks, like their mothers, and to express fidelity and develop virtues. As statistics show a greater increase in the number of German women, it will be of great interest to the effect of the new upon German women, also, for the latter to show a disposition to bounds of the former, of the whole matter may be the beginning of the German

influence.

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strength that all the struggle of meet-

"Forgetting the things which are behind, and stretching forward to those which are before."—Phil. iii. 13. The regret is vain that looks not to recompence. The best expression of sorrow for yesterday's wrongdoing is service for today's right. It is a good thing to look back, but only that we may push forward. There is no consolation for the individual, no betterment for society, in the gospel that goes not beyond repentance.

There are many who are eating out their own hearts with bitter repents of past follies. The cheer is driven from every day by the memory of old wrongs; they fairly are haunted by a remorse past. Perhaps, as a plain matter of fact, their sins are not as gross as they seem; imagination has magnified them. But dwelling on them, pressing over them, they have paralyzed their own possibilities of present improvement.

It is true, as many know, in infidelity, pain of spirit, that science and memory constantly pierce the hearts with the thorns that have grown from past sewing. But is there not greater than that of the man or woman who permits regret for failing to prevent any attempt at rising again?

**EVERY DAY IS A NEW DAY.**

Every life may make new beginnings. All is lost when hope is lost; the soul fades from the eyes and the soul cannot rest within the man when he ceases to believe that he can make yet one more beginning. Heaven rejoices when we wake over our own wandering, greater and the joy when we arise and set our faces toward home again.

In the race of life many things may bring a man down, but his phone is responsible for it if he is both down and out. We the computers, may be ever ready to dry "Failure," but somehow we know that eternal justice will pronounce verdict, till the course be done, and eternal love ever is learning to see each fallen again upon his feet and pressing forward in the race.

In the school of life we may learn to forget the difficulties of the tasks once set before us, and even the disgrace with which we failed at them in the joy of the strength that all the struggle of meet-

ing and mastering these tasks has given. How foolish would he who should refuse to tackle the larger problems of life because the little old slate on which he worked his sums in school is blurred with faint marks.

And so with our sorrows. Too many are living in the shadow of clouds long passed. Carrying in their heart the gloom of days gone by, they rob to-day of its courage and to-morrow of its glad certainty. Their backs are soon broken who do not know how to drop some burdens.

There is a great difference between the frequent memory of days that are past, seeing seemed most bitter, between those mists through which loved faces smile out of death's shadows and the perpetual shrouding of the life in the carefully preserved palls and trapings of our woe.

So, too, do we emblem our present with the cherishing of sights and injuries, malice and enmity, thought of done to us in days past. Memory and history easily become

**A CHAMBER OF HORROHS.**

At a pit where dwelt foul and noisome things, and toads' pleasure and tomorrow's promise alike are lost in contemplation of yesterday's pain.

God is dead as well as behind. The universe is not helpless, a pitiless machine where past faults forever preclude the possibility of future perfection. The ever uprising hope in the human breast is but the echo of the infinite, woos us to new endeavors, calling men to arise and go to their Father.

They go forward who look forward. The best lives are the lives that seek the light. We owe it not only to ourselves that we are not lost in the dark; we owe it to all others to begin again.—What right have we to block the way of those who would press on, with our prostrate forms, or to cool their ardor with our groaning regrets? "The past has its lessons; but they are only learning them who are pushing forward." Repeating the past, so it right as far as you may, then redress yesterday by right doing to-day and right determination for to-morrow, and you shall find every force of good facing with you and strengthening heart and hand for better things.

**HENRY F. COPE.**

order indicated in verses 5-8 of this chapter and elsewhere. The precision with which the commandment was obeyed is indicated by the detailed account of the breaking up of the camp and the formation of the marching order by tribes with designated tribal leaders indicated in verses 13-28, which have been omitted from the printed text of our lesson passage.

On 29th May, the son of Reuel the Midianite, father-in-law of Jethro, judge of Heshbon, is called by God to be a prophet to Moses and is identified as a Kenite. In Exod. 2, 18, the name Hobab is omitted, being substituted, but since Benel is a clan name it may well be that the personal name "Hobab" has in Exod. 2, 18, been purposely omitted in favor of the name of the clan of which every male member was considered to be a son. Hence the designation "Hebab, the son of Reuel" may be taken to signify a Hebrew of the tribe of Benel. Elsewhere the father of Moses is called Jethro, Exod. 3, 1, a seeming inconsistency which has not been as yet satisfactorily explained. The fact however that the same case is said to be of Midianitish origin in the Hebrew text of the Old Testament, but in the Greek in the Septuagint, in the Latin Vulgate, and in the Syriac, the name is given as Arabe, is a strong argument in favor of the original Hebrew. The name of the tribe of Benel is also given in the Aramean manuscripts of the Old Testament, however, under the name of "Arabe" and in the Targum of Onkelos, the Aramean version of the Old Testament, as "Arabe" and in the Targum of Jonathan as "Arabe".

Of course Mr. Pillsbury has a system for memorizing the various games, by courtesy, he is allowed the first move on each board. So he resolves the various boards into

**MENTAL GROUPS.**

in a 12-game circuit he would probably group boards 1, 4, 7, and 10 together, as the first signs of 1, 4, and 7, would be a single group. Thus he would need not three styles of openings on the twelve boards. If the standard, 12 boards, are considered the best reply, then 12 groups of 3 boards each, 3 black and 3 white, black and black duck, geese and swans show up nearly every day.

This is the middle of May—the grass is four inches high, blue and white flowers along the roadside, some strawberry blossoms, and yet a pane of glass frozen in our camp kettle each morning. Fruit is killed 1,000 miles south.

This Government road is a solitude in summer, not a person for a hundred miles, but in winter, when the ice tops travel on the mighty Yukon River, then this road is a wide-awake, stirring, bustling, get there runway for the traders and miners, great four- and six-wheeled stage coaches through the night, and stage drivers through the day.

Change horses, every twenty-two miles at battle-craft readiness. The charges at these posts are \$1.25 for each head of cattle, \$1 for bed, \$1 for hand-to-hand, 25 cents per drink, hay and oats to 5 cents per pound. The hay comes from Spokane and the oats from Manitoba, both points about 1,500 miles away. Both articles are first-class.

We were overtaken on this road by four drove of beef cattle of 125 head in each drove. They were shipped from Calgary, Canada, and Seattle, Wash., 500 miles by rail, 100 miles by sea, then 120 miles by trail, 130 miles on foot, then by boat 250 miles to Dawson, 1,200 miles to Fairbanks, both points about 1,500 miles away. Both articles are first-class.

As chief Commissioner of the Yukon territory the Government ship may issue a new commission with ever day he pleases. He names in his mission of the admiral and officer of the city, the directors of the banks, members of the City Council, and such immediate friends and relatives as he pleases. The commissioners, 1,000 heads of the Great Seal, gives all the persons in the Yukon the right to be self-governed, and the main object of the mission remains unless removed by valid reason.

And to "brown his privileges" even wants legal advice he can call the Recorder, the Common Sergeant, four City pleaders, and the City solicitors who have bound to place all their care at his lordship's disposal.

**MOST PRECISE FORESIGHT.**

Not only does the master know fairly well in advance just the kind of moves he will make throughout a game, but he will throughout his play analyze his prior moves.

Let him, for instance, be settled—the young old Hebrew thought of Jehovah as a God of battles, known principally through his manifestations of power.

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