

## WASHINGTON'S BIRTHDAY

By Margaret Sangster

*'Tis splendid to live so grandly,  
That long after you are gone,  
The things you did are remembered,  
And recounted under the sun;  
To live so bravely and purely,  
That a nation stops on its way,  
And once a year, with banner and drum,  
Keeps its thought of your natal day.*

*'Tis splendid to have a record  
So white and free from stain  
That, held to the light, it shows no blot,  
Though tested and tried again;  
That age to age forever  
Repeats its story of love,  
And your birthday lives in a nation's heart  
All other days above.*

*And this is Washington's glory,  
A steadfast soul and true,  
Who stood for his country's honor,  
When his country's days were few,  
And now, when its days are many,  
And its flag of stars is flung  
To the breeze in defiant challenge,  
His name is on every tongue.*

*Yes, it's splendid to live so bravely,  
To be so great and strong,  
That your memory is ever a tocsin  
To rally the foes of the wrong;  
To live so proudly and purely,  
That your people pause in their way,  
And year by year, with banner and drum,  
Keep the thought of your natal day.*

## Washington in Early Life

**W**hat school did the boy Washington develop the qualities which made him a great leader in peace as well as in war? He had courage, balance and patience in the face of difficulties; he could manage a slave and impose his will upon an army; he was as minutely accurate in matters of business as he was broadly sane in questions of national affairs or international relations. Inheritance can give but little explanation of these qualities; education through book learning contributed little to develop them; experience, the influence of others and opportunity were the sources of his strength.

No anecdotes of his early years are reliable, and the vagaries of good Parson Weems gained currency only because they appealed to general human nature. It is known that Washington was strongly built, was fond of outdoor life, was passionately devoted to his farm operations, and read slowly, painfully, as a rule taking extensive notes of what he read. He was a fine horseman and knew a good horse, as every Virginian of that day was bound to know. His pastimes were fox-hunting, playing cards with the ministers of his church and breeding hunting dogs, of which he had a goodly number and knew each one by name. A horse race appealed strongly to him, and a visit to the capital gave him the best society the colony could afford.

The father of Washington died when the boy was too young to have been influenced by his advice or example, and the mother, though of strong characteristics, could contribute little to his education or practical training. That a midshipman's commission was offered and considered is well known, and the restless ambition of a boy led him to wish for a sea career. The objections of his mother had weight, and it was on land, in the hard service of defending the frontier of Virginia, that his young activities were trimmed into that sedate gravity which clung to him through life. In the backwoods he learned how to enforce discipline among a rough company of raw soldiers, taught himself the hard lesson of providing against dangers with inadequate force and supplies.

The two years of schooling enjoyed by Washington were only sufficient to give him a taste for mathematics. The management of his mother's plantation brought home to him the necessity of understanding the ordinary forms of legal procedure. The land questions continually arising in a newly settled country turned him to the study of surveying. Hence it is that among the earliest manuscript records of Washington now existing are to be found his copies of legal forms, exercises in surveying and carefully prepared accounts of his income and outgo. To the end of his life his ledgers were kept scrupulously and most minutely, and each year's economy may be told from these records, valuable not only for their personal interest but also for the history of a Virginia plantation which they embody.

His first employment was the care of his mother's plantation, and he there laid the foundation of methods which were later applied to the management of Mount Vernon—a management that was as successful as could be shown in any part of Virginia at that time. He knew what each slave was worth in the domestic economy, and he closely watched possible advantages to be obtained from public franchises. When his interest in a ferry was threatened he called for aid from his half-brother Lawrence, then in the House of Burgesses. The appeal, a bit of legitimate lobbying, is one of the earliest known letters of Washington.

Shortly after this incident Washington went to live with Lawrence at Mount Vernon, where he amused himself by making surveys of the fishpond, of the creeks and the various fields of the plantation, proving his process of self-education and fitting himself for his first public appointment. The influence of Lawrence upon the young man was strong, enduring and wholesome, and was more responsible for the Washington of later years than all other influences combined. Lawrence was a man in public life, of wide acquaintance among the leading men of the colony, a warm friend of the King's representative and of that voluntary exile and decidedly romantic character, Lord Fairfax. He was engaged in extensive land ventures and mining enterprises. He was in the Colonial Legislature, and, knowing that the real greatness of Virginia lay in the west rather than in the tobacco plantations of the east, he taught George that the true policy of the colony was to secure a share, if not a monopoly, in the trade of the Ohio—a lesson which years after bore fruit in Washington's interests in canals.

It was Lawrence who gave George his opportunities to make influential friendships, leading to his rapid advancement in public service. It was a very young man who was appointed surveyor of the Northern Neck when Lord Fairfax laid claim to a principality, and surveyor to the college. It was a very young man who was sent by Dinwiddie to the French interlopers on the Ohio to demand a full recognition of the English claims. When war appeared inevi-

table—a war arising out of European differences which were in the end determined in America—it was this young messenger who was placed in command. Youth alone could not have attracted such responsible employments had it not been associated with balance of judgment, persistence under defeat and a power to awaken confidence in his followers.

A crushing, and from some points of view a disgraceful, defeat was the first result. It was as a volunteer aid he served under Braddock and received that baptism of fire which extorted a sneer of praise from the King. Political favoritism gave him a secondary place in the new forces raised for frontier defense, but the very qualities that made him so great as leader of the Continental army were developed in this period of temporary eclipse, when his pride was smarting under supposed neglect and he was reduced to the ordinary routine of a military outpost in a wilderness. He was restive under fancied disregard of his suggestions and pictured neglect of rank and dignity where he was to blame rather than the Governor. Under the royal officers who took Duquesne he had an experience in regular service which was of highest moment when later he assumed the task of fusing into one Continental army the many and differing regiments from separated and mutually jealous colonies.

He was now master of Mount Vernon, a member of the House of Burgesses and a married man. His period of education was over, and after a few years of home life he was called into public service which continued with but two intervals of rest until his death. The boy of a few years ago gravely enters into his first account book, in a writing but little resembling that of later years, the few pence he wins from his brothers at "loo" is the same man who enters the few pounds borrowed of him by his mother. The youthful surveyor who practised his calling on fish-ponds and muddy creeks is

## WASHINGTON AS HE MIGHT HAVE BEEN

His father had a favorite cherry tree.

"Ha! The tree is before me!"

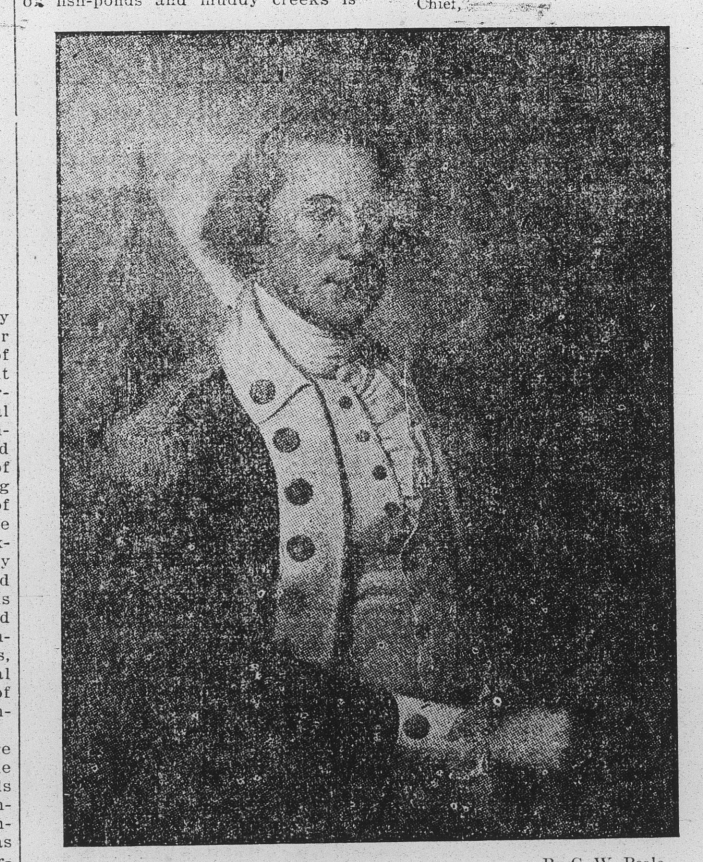
"I said I would, and I have."

"Yes, father, I can tell a lie. It was me who cut down your old cherry tree, and she says she'll go for the apple and pear trees next!"

**GEORGE WASHINGTON.**

In 1732, at the beginning of dawn in Westmoreland County George Washington was born.

He soon rose to glory and fame, and in history has an honored name. In 1775 he was appointed "Commander in Chief."



**GEORGE WASHINGTON.**  
In Uniform of a Virginia Colonel.

—By C. W. Peale.

Peale painted fourteen portraits of Washington and it is upon these, although he painted many other famous men, that his reputation as a portrait painter depends.

the same man who drew the lines of the independent United States. The inexperienced "major" who surrendered to the French at Fort Mifflin, and in so doing unwittingly admitted himself to have been guilty of "assassination," is the same man who saw the English evacuate New York and abandon the new power of the United States to a career such as the world has never seen. The same sensitiveness to criticism which led the young colonel to resent a dispute of his rank and to feel keenly the supposed hostility of the royal Governor is the same man who wined under the unwarranted aspersions of the Continental Congress, the cabal of Gates and Conway and the cowardly flings of Bache and Duane and of the extreme French party during his Presidency. The influences which made Washington are few in number but potent in force, but after all Washington was—Washington, a riddle difficult to explain in a satisfactory manner.—By Worthington C. Ford, author of "George Washington," editor of "The Writings of Washington," and a recognized authority upon the subject, in the New York World.

**A NAIVE PRAYER.**

Just before the indecisive battle of Monmouth, in the Revolutionary War, a brigade chaplain in Washington's army is said to have offered up this unique prayer:

"O Lord of Hosts, lead forth Thy servants of the American army to battle and give them the victory; or, if this be not according to Thy sovereign will, then we pray Thy stand neutral and let flesh and blood decide the issue."—Woman's Home Companion.

Seventeen distinct languages, besides English, are spoken in India.

## THE PULPIT

A SUNDAY SERMON BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE.

Subject: **Clothed With Christ.**

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "Clothed With Christ," the Rev. Ira Wemmell Henderson, pastor, took as his text Romans 13:14 and 14:8: "Put ye on the Lord Jesus Christ. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." He said:

The need to-day in the church of our Lord and Saviour is for men and women who are truly Christ's. The call of God and of the world about us is for men and for women who in life and unto death are the Lord's. High in His Heaven the Father yearns in the deepest recesses of His heart for human souls who will serve the Master tirelessly and with a living faith. The world looks toward the servants of Jehovah for leadership and light. Whichever way we may turn our eyes, we may discern the pleading, beckoning hands of Jesus and of men who want salvation. Do we listen but a moment we may catch the cry of a sin-sick world and may hear the call of God. Beloved, God desires and man needs a strong, full-blooded, sanctified host to Him and to preach the true Christ life. The consummation of the Kingdom and the coming of the Christ depend largely upon the activity of us who are called Christians. The measure of our fullness of life within Christ Jesus will be the measure of our lasting influence with men, of our favor in the sight of God, of the amount of Heaven's happiness that shall fill our hearts. That way unto "righteousness and peace and joy" is through thorough-going union within the Christ. He is the mediator of our sure salvation. He is the leader who can bring us perfect love and who is worthy of our aid. Within Him and clothed with the power that He gives we may fear naught but God. Without Him all is vanity. Are you weary? Put on Christ. Are you sad or sick or do you wish the richest joy? Turn to Jesus. He is the healer of the whole world's ills. He is the Saviour who can really give salvation.

The burden of our text is a call for the strict and whole-hearted allegiance of the individual man and Christian to Jesus Christ. "Put ye on the Lord Jesus," says Saint Paul, and the implication is that we are to dwell wholly within the Christ. The call is for men and for women who will be clothed upon with Jesus Christ—not merely once but continually—unto the attainment of the perfect likeness of our Lord.

Now the text brings us face to face—do we think a moment—with these two separate and distinct truths. The first is that it is the duty of every man to enter into the Christ life. The second is that having entered into that life we must progress toward Christlikeness. That is to say, we must grow continually toward spiritual maturity and toward the perfectness of character which should accept the Lord as Saviour, for His power to save is a fact proven and attested by a long line of human experience. We Christians ought to grow into new and richer graces, for thus only do we evidence our love for that Master whom we serve.

The duty which we have predicated to be obligatory upon every man is not less a need. The man who neglects to obey the call of Christ for entire yielding of self up to God, destroys for himself the greatest blessing which, in life, may be attained, and which God proffers to human kind. Only as we accept the Christ as our Saviour and our Friend are we surest of life eternal and of fellowship with the Father here. Convinced of the awfulness of our own sin, as every normal, right-minded man must be, it is clearly as much a necessity as an obligation for each of us to seek and to seize that certain cleansing from the stains of an evil life which God has sent us through His Son, our Elder Brother, Desiring, as we all do, the highest happiness for self, it is hard to understand why men refuse the Gospel. Hoping, as each of us should hope, for the accomplishment of the greatest usefulness in the world, it is difficult to believe that men can, deliberately and willfully, disdain to accept that Heaven-born power which can make us most worth while. Purity, happiness, success: All three can be had at the hands of God Himself if men will but heed the Gospel of His Son. Wise is the sinning soul who believes. For he who loves Christ, lives best.

If the need of the man who is far away from God is great to put on Christ, the obligation of the Christian to be continuously clothed upon by Christ is just as real. We must ever be renewing that spiritual life with which the Christ in our first acceptance of Him hath clothed us. The Christ life permits neither standstill nor retrogression. We must be on the move and that always ahead. To stand still is to stagnate. We must push on. Desire for further and grander attainment in the God-blessed life should always consume us as with a fire. Our faculties should be concentrated not upon present success but upon future accomplishment. Self-survey is a good thing if so be it lead not to self-satisfaction. That self-survey, moreover, is most profitable which takes stock of mistakes and which incites to further and finer effort. Belief on Christ is not merely assent to a fact, but the consecration of the soul to a life of service for His sake. Mere belief may gain us Heaven, but we must labor would we grow in grace. Many of us who would be ashamed to be rated as "just passed" in the records of this life's victories, seem to be very well satisfied to slide into Heaven with but small margin to spare. The best of our love and our work is none too good for God. The apostle was right when in the words

of the text he advised us unreservedly to put on Jesus Christ. Thus only can we become the children of God whom we should be—for the fullness of the Christ is perfection.

And now that we have considered thus briefly the reasons why all men should serve God and all Christians should be re-clothed day by day with Christ, let us also reflect what is the nature of this life wherewith we are clothed by Christ. What does the apostle mean when he urges us to put on Jesus? What sort of men will we be?

Well, to be sure the first answer will be that the nature of that spiritual life wherewith we are to be re-clothed or clothed upon, as the case may be, is essentially Christly. The apostle advises us to be Christlike when he points us to Jesus. Necessarily and logically, therefore, we will be men who act and live like Jesus Christ. The hymn which runs, "Jesus Christ is my all and in all," states the situation perfectly. Self is glorified through the losing of self in the Saviour.

To put on Jesus Christ and to be clothed upon by Him is to be saved, to grow from grace unto grace, to be one of that strong, full-blooded, sanctified host who, under God, live and preach the Christ life. You will notice I say live and preach, for the only preaching that is of value or that, in the long run, will count for anything very much, is the preaching that flows rich and full and free out of a life that is consistent, that rises true, out of a heart rich with experience of the glorious joys and possibilities of the life within Jesus. And as with the preaching, so also with all the means by which God's Gospel is mediated to men. The only testimony which secures results is that which springs from a trusted source. The only word which will strike home is that which is behind it a conviction and an assurance that is born of experimental knowledge. To preach Christ with power we must be accounted sincere and sure.

The Christ man will be a strong man. That is to say, he will be full of force. He may be warped and drawn physically, as one mighty messenger of God whom I know, but his heart is pure, and his mind is clean, and his soul looks out toward Heaven through windows that are not dimmed by sin.

The man who is clothed by and with Jesus is a full-blooded man. His heart beats powerfully, his eye is clear, his head works quick, his hand is ready and his step is firm when sin is to be met and battled to the death. Without a quiver, a quaver, or even the slightest fear will he fight against the wrong. To be sure, he may not be blue-blooded, as the social standards of our day set the term. He may quail to force the unjust combat. He may refuse to pick a quarrel merely in order to despoil a people. But there, there where the fight is hottest and sin is strongest entrenched; there where the odds are against him and it seems his God must fail; there, on the Lord's own side, will you find the man who is clothed upon with Christ.

But, above all, the man who puts on Christ continually is sanctified. He is being perfected in holiness. He is in process of attainment in growth in godliness. Sanctification is not only perfectness, but the process and way to holiness entire. The aim of the man who is serving is for the goal. His hand is ever in the hand of God. He never lets policy give the sidetrack to principle. With him truth has the right of way and the clear road always. His motives are above suspicion. If he falls in the race he is still undaunted. For him, to be well up at the end, is ambition's hope. To keep the faith is his endeavor. "For Christ and the world" is his motto.

Put ye on the Lord Jesus Christ and be ye clothed progressively with Him. Thus shall ye learn the highest service, thus shall ye enter into knowledge of the finest life.

**Nourishing the Soul.**

Why should not everybody, especially every church member, belong to the Sunday-school? asks the editor of the Observer. Surely no one can lay claim to sufficient knowledge of the Bible. Even the most scholarly men of the age are constantly studying the Old Book, and are ever finding something new in it. In spite of the sensation produced by recent works of fiction, the Bible is more discussed to-day than any other book, and the interest is of the intensest kind. Such a book ought to be studied regularly by every person. We are convinced that by joining the Sunday-school and making use of the best helps in Bible study, the best results can be secured. Good helps are cheap, for one thing. Then the study of certain portions of the Bible every week will tend to regular and systematic habits of nourishing the soul with the very food that it most needs.—Ram's Horn.

**Make Us Strong in Trial.**

We remember the temptations that are before us, when passion from within is allied with opportunity from without, and that we have seen often therein some aspiring, and we pray Thee that the spirit of religion may be so strong within us that it shall enable us to overcome evil, and prove ourselves stronger for every trial. Amen.—Theodore Parker.

**Best Environment.**

True religion comes not by violence, but chiefly, I think, from being brought up with good men, reverencing their ways and words.—S. R. Crockett.

**Meaning of Watching and Praying.**

The call to watch and pray means more than watching your neighbor.



WASHINGTON AT VALLEY FORGE