

The YOUTH'S INSTRUCTOR

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No. 46



From a statue by A. Chapu in the museum at Luxemburg

JOAN OF ARC (See article on page three)

From Here and There

Baron Romano Avezzano is to be appointed Italian ambassador to the United States. His wife is an American girl.

Senator Sherman, of Illinois, says that the way to make America better is by each person's giving eight hours of hard work every day, and by sensible frugality.

Many American jewelers are "naturalizing" cuckoo clocks by making them change their voice from the usual cry to a good Yankee cry of "Bobwhite! Bobwhite!"

The decision to include in the permanent railroad legislation a provision to penalize strikes of railroad employees was decided upon by the interstate commerce committee by a vote of 14 to 1.

Zeppelin air service between Stockholm, Sweden, and Berlin, Germany, was opened October 9, by the German Aircraft Company. The company promises a biweekly service. Twenty-five passengers can be accommodated on each trip.

Thirty-four million dollars will be given to former Emperor William of Germany if a bill recently submitted to the Prussian cabinet goes through. This sum will provide a total settlement for the civil list the ex-emperor lost through "forced abdication."

The "Missionary Review of the World" says: "Christians seem to have their 'blind spots' in looking at the world. How many Christians have seen Haiti on their missionary map and program?" We have had a little glimpse of Haiti, for we now have five missionaries there, and have had several more.

The longest nonstop flight ever made with an airplane carrying mail was made recently from Cleveland to Jersey City, a distance of 415 miles, with an alcohol fuel. The distance was covered in three hours and twenty-six minutes, the rate of speed being 120.6 miles an hour. The machine had a 400-horsepower engine.

New York City is the first community in the world to have an organized police force of the air, fully equipped with machines and one hundred expert fliers. This squadron is to have traffic laws of the air, just as there are laws of the streets for automobiles, which will make flying over the great city safe for those in the air and prevent conditions detrimental to city life and property below.

Did you know that if an American girl marries a foreigner, she loses her American citizenship? This fact brought embarrassment to a number of loyal women during the war. The niece of Commodore Perry was in Switzerland when the war broke out. She was a frail, elderly woman, and did not want to be buried in foreign soil. Having married a German, she was classed as an alien enemy, although she had never lived in Germany. It was necessary to obtain permission from the national Congress before she could enter an American port. Another prominent American woman by marrying a foreigner lost the right to practise law in New York State.

Steering by compass and flying at an average speed of nearly two miles a minute 5,400 miles across the continent and return through snow, fog, clouds, and rain, Lieut. Belvin W. Maynard landed on Roosevelt Field at 1:50 o'clock on October 18, the first aviator to finish in the army's great transcontinental air race and reliability test. Lieutenant Maynard left Mineola for San Francisco on October 8, and having landed in that city on the eleventh, remained there until the late afternoon of the fourteenth, when he started on his successful return flight. Though Lieutenant Maynard was the first to arrive on the Pacific coast and the first to land at Mineola on the return trip, it has been found that Capt. J. O. Donaldson made the trip in less actual flying time than did Lieutenant Maynard.

Added to the list of tardy war inventions is a so-called "earth torpedo," of Canadian origin, described by *Popular Mechanics Magazine*. It bores its subterranean way undetected toward the enemy lines, and then explodes with great force. The burrowing operation is hydraulic. The nose of the torpedo is equipped with an ingenious boring nozzle, and takes with it a length of hose, which a pump in the trench supplies with water at 300-pound pressure. This part of the performance is silent. In a test, the device burrowed for 200 feet, and then blasted out an excavation 20 feet across.

Secretary Glass recently put his name to a check for \$2,648,309,171.53, said to have been the largest ever drawn. It was made payable to the treasurer of the United States, but did not involve a transfer of that amount of money. It was made necessary to account for redemptions of certificates of indebtedness and other obligations in June. The largest check ever drawn on the Treasury for outgoing money was \$200,000,000, which was loaned to Great Britain. The smallest was one recently drawn for three cents.

Lord Northcliffe says: "There are just one or two facts I should like my American friends to realize about what has been the greatest strike in the history of organized labor. This strike on the side of railway men and of the government, as regards methods of meeting its difficulties, was so well organized that not one life was lost, not one person was hit by a bullet, and there was not so much roughness in the streets as there is on any public holiday in any great city in the world."

The Youth's Instructor

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Visioning

MRS. L. S. BARGER

SWEET on the breath of the morning
Of life's mysterious ways,
Come raptured visions enchanting,
To brighten babyhood days.

With boyhood's impulsive wakening
Come visions of real-like toys;
Then visions of still greater things
Make life worth while for the boys.

The youth with hopeful alertness
Visions a triumphant life,—
Visions the time when he conquers,
Receives reward for the strife.

Entering the threshold of manhood,
Courageously hopeful he goes;
Visioning success in the battle,
Visioning defeat for all foes.



Visioning, planning, and working,
Visioning ideals ahead,
The father with steadfast purpose
Provides his household with bread.

We see in the calm expectancy
Stamped on his dear placid face,
That visions illumining his features
Have given to age its grace.

Looking with eyes lifted upward,
Kind-hearted, tender, and true,
Visions of marvelous beauty
Softly unfold to the view.

Visioning — oh, how wonderful!
It keeps the heart all aglow;
Reveals the deep, hidden treasures,
As onward through life we go.

The Maid of Orleans

ONE of the most unique as well as one of the most pathetic characters in medieval history is Joan of Arc, the brave heroine of Orleans, who "gave a king to France, and France to her king." She was distinctly a product of the fifteenth century, that mysterious age of transition from the end of things ancient to the beginning of things modern.

Europe in Turmoil

Europe was in a sad state of social, religious, and political turmoil. Society was rotten to the core, and proud feudal princes oppressed peasants almost beyond the limit of endurance. Religious fanaticism held all classes of society in its iron grasp. The Hundred Years' War, still in progress, had brought both forlorn England and distracted France to the point of exhaustion. English claims to the French throne had been renewed with the beginning of the reign of Henry V, and since the sovereignty of his son, Henry VI, was acknowledged by the strong northern provinces of France, only the central and southern states remaining true to Charles VII, the legitimate heir to the throne, it seemed that England was in a fair way to gain the control for which she had fought so long.

Gathering courage for a master stroke, British forces, under the Duke of Bedford, laid siege to the city of Orleans in 1428. It was in this hour of crisis that an obscure peasant girl came forward as the savior of her country.

Early Life

Joan of Arc was at this time only sixteen years of age. Her home was in the little village of Domremy, on the Meuse River. Her parents were of the lowest peasant class, and were unable to teach her to read or write, but as she busied herself with various household tasks, her mother impressed her with a strong sense of duty. From the record of her early life it would seem that she was an unusual girl, counted the best and prettiest in the village, and a deep piety was one of her most marked characteristics. Joan also ap-

pears to have had an extraordinary amount of good sense along with her intense religious enthusiasm.

Her Call

The quiet of village life was suddenly disturbed by the news that the key city to the loyal southern provinces — Orleans — was on the point of surrender. Contemporary with this report there came to Joan of Arc a conviction that to her had been appointed the task of driving out the invader and saving France. She claimed to have seen visions and heard voices directing her to lead an army to the relief of the distressed city.

Before the Governor

Accepting her mission in simple faith, she at once sought an interview with the governor of Vaucouleurs; but when, after great difficulty in gaining a hearing, she stood before him and declared: "I am Joan the Maid, sent by God to save France," and demanded troops, he only laughed at her, and suggested to her uncle that he take her home and punish her for presumption. Undismayed, and in the coarse red dress of a peasant girl, she came again and again, always with the declaration that God had commissioned her to do two things—deliver France and make it possible for the dauphin to be properly crowned at Rheims. There was something so strange, persistent, and sincere about the girl that finally the governor relented so far as to give her a letter to the king, and, yielding to her entreaty, a sword as well. The common people of Vaucouleurs, who believed in her call implicitly, presented her with a horse and a soldier's uniform. Thus equipped, she started on her first horseback journey, accompanied by four armed guards.

Charles Accepts Her Help

Arrived at Chinon, where Charles was holding court, new difficulties arose, for his ministers believed that if not actually mad, this ignorant peasant girl was surely a sorceress, and refused her admittance.

But again persistence gained the day, and finally she repeated to the prince himself the magic words: "I am Joan the Maid, sent by God to save France." He was interested, and she was assigned quarters and courteously treated while he sent to Domremy to make inquiry concerning her character. The testimony of her home community was entirely satisfactory, and at last, after a long delay, and only because every other recourse had been exhausted, permission was given to the maid to raise an army (which the prince very much doubted was possible) and go to the relief of the besieged city. The court did not believe in her call, but there was nothing else left to do, and France was in grave danger.

Under the inspiration of her influence, 6,000 men pledged their service, and commanded by the ablest French generals, set out for Orleans under her direction. She wore man's attire, a coat of mail, was mounted on a white charger, and armed with a sword said to be that with which Charles Martel had vanquished the Saracens.

British Forces Driven from Orleans

Orleans had been defended by a series of strong forts, all of which had been captured by the enemy, only the city walls remaining as defense. The French finally forced the invaders to retire. Though the maid herself did not fight, she directed the movements of the troops, and it was doubtless her fearless heroism and absolute disregard for danger that inspired them to fight for victory. Joan was slightly wounded in the assault upon the last fort, but could not be persuaded to retire from the scene of conflict until the deliverance of the city was assured.

Rheims Captured and Charles VII Crowned

The court came to meet the conqueror at Tours, intending to bestow upon her royal honors, for she had rendered great service. But she would have none of it, and indifferent to personal praise or reward, was intent on only one thing—an immediate march to Rheims and the crowning of the king.

This task seemed to Charles even more impossible than the relief of Orleans, because Rheims was in the hands of a strong British force, and located in the midst of provinces loyal to the invader. "Only the common people had full faith in Joan of Arc, for as she was supposed to be especially aided by God, nothing seemed to them an impossibility." The nobles and prelates, while they did not believe, were obliged to honor and respect her.

Pleading with the prince to take advantage of the temporary panic of the British forces resulting from the raising of the siege of Orleans, the maid urged immediate action. But the court followed its usual hesitating policy, and finally decided that the person of the king would be exposed to too grave danger, should he accompany the expedition. But Joan insisted that the city *must* be taken, and that Charles *must* advance with the army. Nothing, she argued, is impossible for God, and the voices urged her to press on. Charles at last, half persuaded, agreed to go, and the expedition started, conquering city after city along the way. When Rheims was finally reached, it offered no resistance at all, and in less than a month after the march had started, Joan of Arc and her followers entered the city, and Charles VII was immediately crowned.

Kneeling before her king, she exclaimed, "Now is fulfilled the pleasure of God." The only reward she

asked for her service was that her native village be forever exempt from taxation.

The Maid of Orleans now felt that her work for France was accomplished, and desired to retire to the seclusion of her village home. But the people adored her and the king and court were not willing to part with so influential a helper. Accordingly they persuaded her to plan further military advances which would drive England forever from French soil.

British Capture Joan of Arc

Until this time her career had been one of marked success, but it appears that her only strength was in the voices which bade her deliver Orleans, and crown Charles king at Rheims. She had no military judgment or genius, and her subsequent activities are only a record of humiliating failure. At last she was taken prisoner in battle, and great was the rejoicing in British ranks over this capture. It broke the spell of an influence before which the enemies of France had been compelled to retreat. It proved that the maid was human at least, and immediately her successes were attributed to demoniacal enchantment.

The Ingratitude of France

One of the strangest things connected with this experience is that no effort was made by France to bring about the rescue or ransom of her popular heroine. She had rendered her country and her king invaluable service, yet Charles ignored her in her captivity. Apparently gratitude was not one of the virtues of feudal kings. Or could Charles and his generals have been jealous of her popularity and the fact that a woman had delivered them from the oppressor?

The Heroine a Martyr

At any rate, forlorn and forsaken, Joan of Arc was tried by the Inquisition and found guilty of heresy. After a humiliating captivity she was finally burned at the stake.

The experience of the Maid of Orleans is one of the unsolvable problems of history. Her death sentence was without doubt most unjust. The purity and unselfishness of her life are well worthy of imitation.

L. E. C.

Praying in Christ

WHAT are the prayers I dare to pray
As if the Christ prayed in my stead?
What are the things I dare to ask
Beyond my daily bread?

These are the prayers I dare to pray
In Christ's own stead, in Christ's own name:
"Thy kingdom come; thy will be done
In earth and heaven the same;"
"Send forth the reapers, Lord of all,
To where thy harvest fields are white;"
"Grant thou that I may shine for thee
And lead men to thy light."

The supplication for all men,
Wide as the all-inclusive air,
The intercession of the soul
When every breath is prayer;
This is to pray as Christ has prayed,
This is to pray as he would pray
Were he to take my place on earth
And live my life today.

—Annie Johnson Flint.

THE only people who never make mistakes are those who do nothing, and that is the greatest mistake of all.—John D. Rockefeller.

Christian Help Work¹

DEAR KATHERINE: Your letter was very welcome indeed, and although I miss you in the work here, I am so glad you are gaining an independent experience there.

I am coming to realize that Christian help work more nearly approaches the work that the Saviour did when on earth than any other line of missionary endeavor, and should find a place in the life of every one of his followers. He went about doing good. He helped every one that needed help. His loving heart embraced even the dumb creatures, whose sufferings he often alleviated. Christian help work cannot be done by proxy. Christ gives us individual work. The Lord himself set us the example of personal ministry to the sick, the poor, and the discouraged.

Do you remember the elderly Mrs. Gray, who had not been able to leave her room for two years, and could only sit in her chair a few hours each day, never seeing anything but those four dismal walls? The outside world was simply forever out of her life, and about all that came into her life was a visit now and then from us. I have realized more lately how elderly people are likely to grow weary and lonely because the younger people pass them by. Too often we forget that elderly people are as much interested in the first dandelion and the topic of the prayer meeting as we are. How much Mrs. Gray enjoyed our reading aloud to her, especially from "Steps to Christ" and "The Desire of Ages." And did you notice that after we prayed with her, her eyes were filled with tears and her heart seemed touched?

I hope I have learned this one lesson, that no matter how meager my talent, I will use it. For instance, we both were backward about singing, but how much the hymns, "Does Jesus Care" and "Jesus Understands," brightened her! Although our voices were not skilfully trained, she appreciated our singing. How glad we would be to have any one sing or read to us if we never could go outdoors again — not even out of our room! Her hands are now so crippled with rheumatism that she cannot hold even small books to read, so we take her tracts and papers. I wish you would send her some pond lilies for this Sabbath, and also a pretty card. They will brighten her lonely hours. She has carefully saved all the tinted cards on which we wrote a quotation or one of God's promises, and she has committed to memory the Bible verses. She has since accepted Christ, and I am sure we shall always be glad for what we did to bring light and blessing to her.

Mrs. Swan, whom Rachel visits, would not at first allow her to read religious books to her, so Rachel suggested reading "Making Home Happy." Mrs. Swan enjoyed this very much, and they are now reading the life of Elder F. C. Gilbert, from "Judaism to Christianity." Rachel hopes next to read "Those Bible Readings," by Mrs. L. D. A. Stuttle. The book is about a father and mother who studied the Bible at home with their children, and is written in conversational style. Usually it is interesting to those who do not care for religious books in general. We are hoping and praying that she will like this, for it will help her to know the message of truth for today.

You know how very distant Mrs. Adams always was. When Rachel learned that at times she suffered severe pain, which nothing seemed to relieve, she was able to ease her with fomentations, and since then she

seems to have decided there is something in Christianity after all, and is anxious to learn of Jesus.

Do you remember how you and Rachel thought you didn't have time to learn how to give simple treatments, such as fomentations, foot baths, compresses, baths in bed, alcohol rubs, and could not see any use in doing so, as neither of you had any thought of becoming a nurse? Now I am sure we are all glad we did learn, for we can see how the Lord uses this means to reach hearts. Of course, if those we visit are under the doctor's care, we cannot always give treatments, but there are opportunities on every hand where this simple and effectual method of relieving suffering can be used. To be sure, David did not know as he practised on his harp while tending the sheep, that some day he would play before King Saul. But God could use him because he was ready. It would have been too late to learn to sing and play after he was in the palace. But David was ready to be used, and the Lord used him. It teaches me that every opportunity that would make us better fitted for the Lord's work should be improved, so that when he has a work for us, we will be ready.

Rachel does good work visiting the sick. She does not talk on doctrinal points to those who are very ill, but speaks comforting words, points them to the Saviour, and tells them of his love and sympathy. Her visits are always short, lest she weary them, and she leaves them in eager anticipation of another visit soon. She is always so kind and cheerful, her conversation so bright and hopeful, that I love to go with her and learn.

Helen tells me that she reads every week to those blind women. She may never know in this life the good she accomplishes, but it is a grand work to cheer their lonely hours and tell them of a brighter future if they are faithful.

How we looked forward to visiting the children's hospital! It was as great a blessing for us as it ever was for the children. They enjoyed the Memory Verse Cards and *Little Friends* that the Sabbath school children saved for them. How glad the Juniors were to have a part in visiting those sick children, many of whom were orphans! They had hardly realized before that there were children who had no father or mother or brothers or sisters. It aroused their sympathy for those who did not have the blessings they themselves enjoy. You always had more talent with children than I; you were a genius. But I would not be discouraged, and I found that by studying the book "Easy Steps in the Bible Story," and persevering, I, too, could tell truthful, interesting, and instructive stories. When telling the story of Noah's ark, I illustrate it with animals, the ark, and the eight people. The children greatly enjoy it. I illustrate other stories in a similar way. They are thus made more interesting, and the children are more likely to remember them.

I am anxiously awaiting the bundle of clothes from you. Send anything you have, no matter what, for I find needy ones of all sizes and ages. And besides, the sewing circle meets every week and makes over clothes. One family needs help immediately. I am sure they will appreciate spiritual things more when they are comfortably clothed and fed. We are each time finding it easier to pray with those whom we visit. I am glad you encouraged us to persevere in

¹ Read at a convention in Portland, Maine.

this. We always pray with the people when there is opportunity.

We are finding it very important to understand thoroughly the principles of healthful living, for on every hand are those who are glad to receive instruction in health principles as well as in the methods of giving simple treatments that take the place of drugs. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for much suffering. I have been in places where I could perhaps have reached the mother in the home, and through her the family, if only I had known more about these very things.

Heart missionaries are needed. Christ will accept whole-hearted service and will himself make up the deficiencies. No good act is beneath us. Sometimes it is for us to act as missionary nurse, and again we enter a home and assume the duties of the mother. Maybe it is cutting wood, building fires, preparing meals, sweeping floors, caring for the children, speaking words of comfort, or cheering the downhearted, that we are called to do,—no matter what, we should ever be willing to lend a hand. Nothing was so small as to be beneath Christ's notice. It is only selfish hearts that regard little opportunities as humiliating service. Surely we ought never to regard beneath us any work which is not beneath angels or the Lord himself. How much we admire the woman physician who upon entering a home to give professional service, saw that her services in this particular instance would be of more value if her sleeves were rolled up and the washing finished. This she did—it was not beneath her dignity to help in the way she was most needed.

To be efficient in Christian help work, needs but a willing heart, a teachable spirit, and a daily consecrating of our life to God,—not so much to do his work in our way, but his work in his way. I am so glad there is no limit to the number of hours we can work or the kind of work we can do. We can do any kind of work, any time, for anybody. We are not limited by creed or caste. It is simply to do all the good we can, for all the people we can, in all the ways we can, as long as ever we can.

MARIAN HOWE-BOWERS.

The Correct Thing

From Helen's Notebook

Things I Like in People

1. I REALLY think that poise and moderation are distinctive marks of gentility. I always admire Miss E for her wonderful poise. Outwardly she seems never to be upset or annoyed, nor does she ever appear hurried or confused. Every movement, every gesture,—even her well-modulated laugh,—bears the hall mark of the perfectly bred woman.

2. I like the woman who does not give her husband a freezing glance when he has been the unhappy cause of some accident in the presence of guests, or when he says something that she disapproves of. I loved Bernice for her gay little laugh and cheery "Never mind, Jim," when he dropped the saltcellar in his cup of bouillon, sending splashes onto her immaculate table linen. And she didn't scold him later, either, for I heard Jim apologizing in the kitchen, while Bernice replied good-naturedly, "Can't forgive you, Jimmie—'cause there's nothing to forgive!"

3. I like Richard Innington for his admirable sincerity and real friendship. His thoughtfulness is revealed in such charming and yet unobtrusive ways, and though he is decidedly "a man's man," he—well, he knows just how to treat a woman.

4. I like Lorna's pleasant, entertaining ways at social affairs. She is the beloved aid-de-camp of every hostess, though modest, and seemingly unconscious of her popularity. Many a backward or bashful guest has blessed her fervently for breaking the spell of uncomfortableness that society casts around him.

5. Mrs. J is one of the most charming married women of my acquaintance. I believe she is an ideal home-keeper, and yet she shows a courteous and sincere (never inquisitive) interest in those outside her home. She doesn't have that smug, comfortable, virtuous, married-woman air that lifts questioning eyebrows over every bit of gossip concerning the younger girls of our neighborhood.

6. I like Julie for her unfailing manners with even her most intimate friends. She is never pert or sarcastic with either her men or women friends, and they always count on Julie's understanding them perfectly. She and her brother are the best of comrades.

7. I admire Mr. D's courteous manner toward every one he meets. Some married men seem to fear that young women will misinterpret an act of courtesy from them, and they accordingly refrain from extending that courtesy, preferring to appear boorish. Such should remember that well-bred women never accept a common courtesy in the light of a flirtation.

8. I greatly admire Patricia's wonderful combination of real Christianity and daily living. So many of the younger set in our church, dazzled by the lure of worldly ways, are half ashamed of their religion, but Patricia is proud of her church and its tenets, and is not restless and dissatisfied, but happy and contented. She is one of the most delightful, all-round girls I know.

"Patricia," I confessed one day, "I hate to think there are so many things I can't do while belonging to our church."

"Helen, dear," she replied, while her pretty brown eyes grew serious, "I'm glad there are some things *I can't do*." That statement made me think.

9. I like Margaret's adorable "domestic turn of mind." She fits into her home so perfectly and the family depend on her so. It is Margaret who gives the finishing touches to delightful home-keeping; Margaret who must be consulted about everything from a flower bed to a salad. So many women I know, do not care for housework, and it is refreshing to drop in at Margaret's, where housekeeping is a part of the joy of living.

10. One of Lee's outstanding qualities—and she has an exceptional number of good ones—is her habit of neatness and order. She is always carefully dressed from the top of her neatly coifed head to the toe of her shining boot. "How *does* she do it?" I have sighed a hundred times, for she is a professional woman, with but little leisure, and does not receive a flattering salary. If I could only assimilate some of her good taste, forethought, and carefulness!

ARLINE LENON.

As charity covers a multitude of sins before God, so does politeness before men.—*Greville*.

CAP in hand never did any harm.—*Italian proverb*.

For the Finding-Out Club

Name the Handsome Villain

VILLON among the birds is he,
A bold, bright rover, bad and free;
Yet not without such loveliness
As makes the curse upon him less.
If larkspur blossoms were awing,
If iris went adventuring,
Or, on some morning, we should see
Heaven bright-blue eheicory
Come drifting by, we would forgive
Some little sins, and let them live.

Verlaine among the birds is he,
A creature of iniquity;
And yet, what joy for one who sees
An orchid drifting through the trees!
The bluebell said a naughty word
In mischief, and there was a bird.
The blue sky laughed aloud, and we
Saw wings of lapis lazuli.
So fair a sinner surely wins
A little mercy for his sins.

— Louise Driscoll.

What Bird Is This?

THIS curious bird has wings, but no power of flight. It has short legs and webbed feet, and stands upright. Its walk is ludicrous, the body giving a half turn at every step and the feet crossing each other. Sometimes it uses its wings as forefeet. This gives it the appearance of a quadruped. The largest species are often three feet in height. The plumage of the head and throat are black, except under the bill, where it is royal purple. Its back is a dark bluish gray, while the whole breast is a pure snow white. Sometimes this bird's beauty costs it its life, for its skin is made into slippers and vests.

The bird dives like a fish, and uses its wings as fins. It swims equally well when submerged as at the surface of the water. While under water, some species, when desiring to breathe, have a habit of leaping out of the water after the fashion of flying fish. It can swim as fast and as far as fish, having been seen a thousand miles from land.

Breeding is carried on in large colonies, called rookeries. The birds arrange themselves in a compact manner, the young birds in one place, the moulting in another, and the sitting birds in a third. The young are blind when hatched, and are covered with buff-gray down. They are fed in a singular manner. The parent gets on an elevation above the young, apparently delivers a speech for a few minutes, then opens its beak, into which the young one thrusts its head, and seems to suck its substance from the mother's throat. The bird lives where men do not generally take up their abode. It is easily trained, and displays considerable intelligence.

MARGARET WEIR.

What Am I?

I AM formless, colorless, odorless, and tasteless. Though in a free state, I am scarce on the earth. I am abundant in the atmosphere of the sun and many of the stars.

I am a part of every living thing, both animal and vegetable, and I also inhabit the ocean.

Volcanoes secrete me in their inmost recesses, and I am thrown off in their eruptions.

Combined with an element of the earth's surface, I can give out flame, light, and heat. Combined with another element, I can heal the sick.

My penetration is such that I can pass through a certain metal as water through a sieve.

With the aeronaut I have sailed high above the earth and helped make great discoveries, for without me he could have done nothing. HELEN V. ROSS.

Information Corner

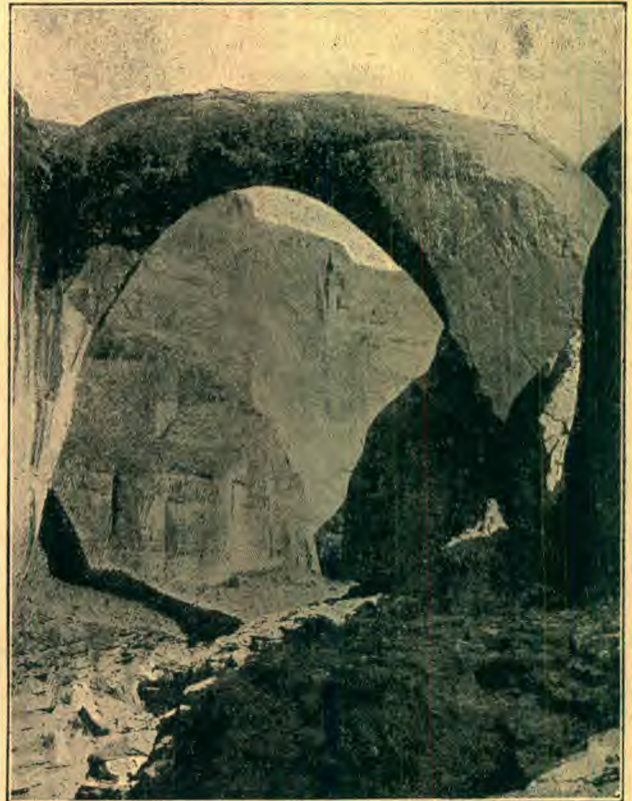
Can people now talk across the ocean by means of the wireless telephone?

YES, "the human voice is now carried by invisible waves across the Atlantic. One's voice is transmitted more distinctly by wireless than over the ordinary telephone wires, and even a whisper may be heard." So much has been done since the war in perfecting the transatlantic wireless telephone that it is now counted as a practical commercial asset. The overseas messages are thrown out from a powerful station at New Brunswick, New Jersey. President Wilson on his second visit to France was enabled by means of this station to talk with Washington without interruption throughout his entire trip across the ocean, a distance of 3,200 miles.

The great wireless stations all over the world can with comparatively small expense be fitted up to do wireless-telephone work.

Where is the Rainbow Bridge?

The Rainbow Bridge, or more properly, the Rainbow Arch, is in the southeastern part of Utah, in a



NONNEZOSHE, OR "THE RAINBOW BRIDGE"

wild, picturesque cañon of the Colorado River. It is a large stone arch 309 feet high and 42 feet thick, with a span of 278 feet. Another of our large natural bridges is also in this section of the country, but the Rainbow Arch overtops it by 89 feet. The Capitol building at Washington, D. C., could stand under it, and have 22 feet to spare. This great arch was not discovered by white men until 1909, though it was known to the Navajo Indians. Congress on May 30, 1910, created it a National Monument.

Nature and Science

Beautiful Faces

BEAUTY is its own excuse for being," and all are lovers of the beautiful. In what does beauty consist? Let us analyze the question.

We see about us faces of varied types and forms and contrasts, and yet each one has its individuality; and many of these reveal beauty of form. A careful analysis of lines of beauty, has revealed that symmetry is their basis; these symmetrical lines are governed by a law.

First Essential of Beauty—Symmetry of Form

These are determined by the use of the golden compass, an instrument possessing a golden point. The compass is placed on a line so as to divide it into two parts in such a way that the whole line is to the greater part, as the greater part is to the lesser. It is determined that there are in the body about fifty lines of measurement possessing a golden point.

To illustrate: If the golden compass with one point is placed at the tip of the chin, and the other point at the top of the forehead, the golden point of this line in a symmetrical person, will fall at the tip of the nose; then the whole line from the top of the forehead to the tip of the chin, will be to the line reaching from the forehead to the tip of the nose in proportion as the line from the top of the forehead to the nose (the greater of these parts), is to the line from the tip of the nose to the chin (the lesser of these parts). In this measurement, the tip of the nose is the golden point. If the golden point does not fall at the tip of the nose, then this person is asymmetrical, and does not possess that particular line of beauty.

Another line of beauty is drawn from the tip of the nose to the chin. In this instance the mouth is the golden point. As another illustration, let us take the line from the outer canthus of each eye; then the golden point would fall at the inner canthus of one eye, or reversing the compass, at the inner canthus of the other eye.

Another illustration of these lines is the arm, from the shoulder to the tip of the middle finger. Here, in a symmetrical person, the golden point would fall at the tip of the elbow.

Still another line of measurement is from tip of shoulder to tip of shoulder. Here the golden point would rest at the junction of the clavicle with the sternum. If the compass is reversed, then the golden point would fall at the opposite side.

If all the fifty lines were found to be symmetrical, then the person would possess, whether a blond or a brunet, perfect beauty of form.

Second Essential of Beauty—Health

Symmetry of form is the first essential of beauty. The second essential is health. Who has not observed the foreign girl, as she arrives upon our shore, with a complexion of the sunrise? And yet perhaps after a stay of a year or two in America, this pinkish sunrise complexion fades away, and she begins to take on the hue of the yellow race. Then likely as not there will be a resort to artificial methods supplied by the drug store or beauty doctor, for a complexion. The girl herself lays the change in her appearance to the climate, but undoubtedly the change in diet is the predominant cause.

Health is not put on from the outside; glowing cheeks are not produced artificially; rose tints and a fair complexion are generated from within. It is the quality of the blood that counts. Let the capillary blood vessels of the face be filled with ruddy drops of bright red blood and the glow of the golden sunset will shine through outer skin and paint pinks and roses on the cheeks. To feed upon the ugly pig will not produce a beautiful glow, but the free use of luscious peaches in the diet will cause the color of these peaches to appear on the cheeks.

A few simple rules of health daily regarded will do more to give the glow and touch of beauty than pots of rouge and cream will ever do. Health consists of good circulation of rich blood and elimination of wastes from the blood. Let beauty seekers spend a half hour daily in outdoor exercises. This will cause a circulation and a purification of the blood. Let there be a semiweekly hot bath and a daily morning cold rub, and the capillary blood vessels of the skin and lips will become surcharged with ruby blood.

The second necessity for good health is good digestion, and good digestion, in a measure, depends upon proper diet. Good digestion cannot be maintained upon a diet of fat pork, fried foods, white flour, and coffee. The simpler the diet, the easier the digestion. One or two articles at a meal are better than a full-course dinner. Have a variety, but have it at a variety of meals. It does make a difference what we eat. That diet which contains the least amount of waste, will produce the best complexion. If the lady will eat carrots, let her eat carrots, cooked, raw, ripe, "green" or in any other form; but above all, cook your starches; eat your albumins and fats raw if you choose, but be sure to cook your starches. The only way properly to cook starches is by the process of baking. Baking dextrinizes the starch, and renders it perfectly digestible. A diet of nuts, fruits, and grains, will not damage any complexion.

The third essential to health is elimination. Our bodies are factories of poison. We produce enough poison in twenty-four hours, if the kidneys were not there to remove it, to kill us. We throw off nine hundred fifty pounds of poison from the lungs, principally in the form of carbon dioxide, which is saturated with other toxins. Our skin is constantly exuding poison. Lungs, liver, skin, kidneys, and bowels are ever at work to save us from death by poisoning, for death stalks only twenty-four hours behind us, and is catching up with some of us. So it is essential that all these channels of elimination of waste be kept working untrammelled. For the proper regulation of the bowels in these days of tannic tea and denatured white flour bread, let a tablespoonful of bran be mixed with the food each meal. There should be at least three movements of the bowels daily.

Shall we drink water for beauty's sake?—Yes. Drink it from the spring in the morning, and from the sparkling brook at noonday, and from the falling raindrops at eventide. Drink it from the acid grapefruit, suck it from the juicy, golden orange, and quaff it as nectar from the gods drawn from the richly colored grapes; or indulge in mother's fresh-made buttermilk, or the modern lactic kind; and all this will help to flush the channels of elimination, aid health, and develop beauty.

But here, for example, we have a symmetrical girl with reddened cheeks and the glow of health, but a

pimpley face. What can be done in her case? Let her observe the foregoing suggestions with reference to diet, exercise, and baths, and still she may need additional help to get rid of these excrescences. They may be made to disappear through this treatment: First steam the face or apply to it a hot towel to open the pores, then rub in dermatone or some other antiseptic or stimulating skin lotion, and use for a few weeks the violet rays produced by the carbon lamp.

Third Essential of Beauty — Consecration

This girl of ours, this June-day graduate or blushing bride, may have symmetry of form, may be in possession of perfect health, and yet be lacking in one essential, for beauty is as beauty does. Out of the heart the mouth speaketh. Those sparkling eyes are windows of the soul. Let her mind and her heart be illuminated with live coals from off God's altar. Let love fill every chamber of her heart and permeate every fiber of her being, and her features will radiate love, her lips speak words of kindness, and her eyes sparkle with the love she feels. Then her presence will be a blessing and a benediction to mankind, and they will bless the God of heaven for giving them such a friend, whose face reflects the beauty of the Divine.

A. W. KERR, M. D.

Cistern or Spring ?

DILAPIDATION marked the house and its environment. Evidently the house had been without an occupant for some time. Being thirsty, a few of us entered it, hoping to find water fit to drink. A pump in the shed inspired hope, but our hopes were shattered, for the water was stagnant. The pump raised water from a cistern.

A short distance from the house a spring was discovered, whose water was clear and pure. Here our thirst was quenched, and as we started on our way, we did so satisfied, and thankful to God for his gift.

"What fact in human experience did the cistern illustrate?" asked one of the company.

"Man's condition without Jesus Christ."

"In what way?"

"The cistern has no power to purify that which it receives. It is a dormant thing, and corrupts the water that enters into it."

"Make the application a little clearer."

"Man morally is a mere cistern. Sin lives in the depth and darkness of his soul. Good things come to him, but they are corrupted by contact with the iniquity of his life. He may desire purity, but so long as he remains a cistern his condition is hopeless."

"Is there not a remedy?"

"Most assuredly. Water that is not pure may enter the spring that we have just left. For a moment or two, the water of the spring is not fit for use. This condition is not permanent, as is that of the cistern. The spring is a living thing. Clear, fresh, pure water rushing into it from its source keeps it overflowing and ever flowing. Soon the water foreign to its nature, is carried off and the spring is ready to satisfy the cravings of the thirsty."

"Does the Bible support this application?"

"I think so. Jesus said the Holy Spirit in the believer is a well of water, springing up to the days of eternal life. Wrong may enter the heart of a believer, but it cannot remain there; it cannot corrupt him. The Holy Spirit, the water of God's truth, keeps springing up and overflowing in the soul. The im-

purity is carried off. 'Now ye are clean through the word which I have spoken unto you,' declared our Lord. Having this experience, when we are brought in personal contact with those who are thirsting for an experience that satisfies, we can offer to them the water of life."

"Truly God has filled nature with illustrations that make clear the gospel of his grace."

"Indeed he has. The spring needs not to toil and strive and work to purify itself. The power from within accomplishes this in an easy, natural way."

"Thank God for his unspeakable Gift."

"So say I," was the testimony of each of us as we journeyed, surrounded by evidences of the power of our God and of his Christ.

WILLIAM Q. SLOAN.

Lessons from Nature

THE beautiful roses remind us that the seasons return again and again. Some things God gives often, some he gives but once. *Youth* comes twice to none.

God seeks us in the prime of life. He likes the opening flower rather than the one that is blown and fading. "Remember now thy Creator in the days of thy youth."

In youth, one gets the start of the tares and thorns; in manhood, they have struck root and are already upspringing. In spring, the soft earth drinks in the light and the showers; later in the year, it is baked and sodden.

The wise man raised a safety-first signal for our young people when he said, "In vain the net is spread in the sight of any bird." To catch an unsuspecting victim, the net is kept out of sight. Our archenemy hides his pitfalls behind bright lights and gilded walls, first drawing the victim into places that may be questionable, and finally into his deepest pits. Solomon's admonition is, "My son, walk not thou in the way with them; refrain thy foot from their path."

W. B. WALTERS.

Rout the Rat

THERE are as many rats in the United States as there are human beings — perhaps more. They are easier to keep, it is true, yet they cost fully \$1.50 a year each. Some estimate the cost of their upkeep to be \$180,000,000 a year.

But the plague of rats does not consist in the amount of grain they eat, a large quantity, by the way. They like eggs and poultry. They have a special liking for bulbs, fruits, and vegetables.

The list of their sins begins with the destruction they wreak on nonedible articles — leather, paper, clothing, and so on. On one ship, rats had so badly damaged 30,000 out of 40,000 bags containing coffee that resacking was necessary.

Worse than this, however, is the fact that rats are disease carriers. They carry bubonic plague, which has destroyed millions of lives. Rats are infested with parasites, which they convey to hogs, and from the hogs the parasites are brought to men.

The rat is dangerous, therefore rout the rat. Remove his food supply wherever possible. Trap him, and attend the traps carefully, moving them often. By and by we shall have rat-proof houses; that is, when our building laws are properly made. We have beaten the mosquito; let us now finish the rat.—*Christian Endeavor World*.



Just for the Juniors



Their Own Names

I KNEW a charming little girl
 Who'd say, "Oh, see that flower!"
 Whenever in the garden
 Or woods she spent an hour.
 And sometimes she would listen,
 And say, "Oh, hear that bird!"
 Whenever in the forest
 Its clear, sweet note she heard.

But then I knew another,—
 Much wiser, don't you think?—
 Who never called the bird "a bird,"
 But said the "bobolink,"
 Or "oriole," or "robin,"
 Or "wren," as it might be;
 She called them by their first names,
 So intimate was she.

And in the woods or garden
 She never picked "a flower,"
 But "anemones," "hepaticas,"
 Or "crocus" by the hour.
 Both little girls loved birds and flowers,
 But one's love was the best;
 I need not point the moral,
 I'm sure you see the rest.

— Selected.

The Story of a Boys' Club

IN a recent number of the *Ladies' Home Journal* is an interesting story of a Chicago boys' club, and an attractive picture of two bright-eyed, pleasant-faced boys, members of this club, each with sweater and cap on, and satchel in hand.

Whence came these young travelers, and what was their mission? It is safe to say that no other lads ever made such a journey as they made, nor were lads ever sent on a more worthy mission. They visited twenty-seven of our large cities, searching for what? — "For the worst boy in the United States."

And what did they want with the worst boy in the United States? They wanted to initiate him into membership in the Boys' Brotherhood Republic, an organization of boys bent on making good boys out of the proverbial bad boy. This club recognizes no bad boys. They say: "There are no bad boys! If there are what look like bad boys, they are just the boys that never had a real chance. Why, we would take the worst boy in the United States, keep him for six months, and send him home a fellow anybody would be proud of." This earnest speech of these Brotherhood boys got into the papers, and distracted parents and guardians from all over the country wrote these young reformers of their "bad boys," each claiming first right to the challenge.

The boys read these letters and pondered over them, and decided to take no one's word as to who was the worst boy, but to find out for themselves. They therefore visited these large cities in quest of the worst boy in the United States. And they found him, as they thought, in New York State at Sing Sing, with the death sentence hanging over him, and a bad record behind him.

They visited Governor Whitman, and said they had come to talk to him about this boy. The amazed governor asked why they were interested in this case. Their sturdy answer, "Wherever there's a boy in trouble, we're in trouble," so impressed the governor that he unlocked the cell door that held "the worst boy" and intrusted him to the keeping of the club of Chicago boys. Never had the world known of such a thing, and it did not learn of this until long after it occurred, for these boys were wise above many of their elders, and knew that if the boy was helped, it must be done without any one but those especially interested in him knowing who he was and what he had done. They therefore arranged for him to come later quietly into the city, and report to the Boys' Brotherhood Republic.

This wise plan was followed, despite the fact that newspapers had offered to pay the young travelers

well for the exclusive story of the worst boy. A vaudeville manager offered a thousand dollars for the loan of the worst boy for a few weeks. But the Boys' Brotherhood Republic was interested in helping the youth to form a worth-while character. They were not trying to get money for him or for themselves. If he could once get a right view of life and its responsibility, he could take care of the money question for himself.

What they did was to get him a job, board him in a respectable family, and interest him in clean sport and good citizenship by getting him associated with boys already interested in these things. As a result of this extraordinary venture, the boy is now said to be a splendid fellow, and intensely interested in seeing that other fellows have a chance. Isn't this better than the electric chair at Sing Sing?

Boys alone did the work of reforming. Surely every boy can find some way to help another boy who for some reason has not so clear a vision of the real meaning of life as he himself has. Look about you, boys. You may be able to do more than anybody else to keep your comrade from cheating, loafing, smoking, or doing anything else that is not for his good, nor for the good of the community.

The Boys' Brotherhood Republic is said to have taken two gangs of boys, composed of bank robbers, pickpockets, murderers, and automobile bandits, and according to the leaders, so interested them in better things that 98 per cent of the boys of these gangs are now decent, law-abiding fellows.

The leader of one of these gangs of West Side Chicago boys, after a rather discouraging experience, said to his gang one day:

"I'm gettin' sick o' the way things is goin'. The way it is now we're up against it. We got a bad name. We git the blame fer what we do—which is plenty—an' fer what we don't do. Anything that's pulled off that we could have done, the cops git after us fer it. I'm sore on the whole business. I know kids and what they'll stand fer. An' I tell you fellers I've heard about some kids that have more fun, a million times more than we ever had,—an' more excitement,—an' it don't get 'em in bad, either; it learns 'em an' leaves 'em enjoy themselves all at one time; an' they ain't got nobody leadin' 'em by the hand, neither; they do it themselves! It's kids fer kids, an' it's dif'runt."

The boys could hardly believe such a thing possible, but they commissioned him to look into the matter and report to them. He went over to the Boys' Brotherhood Republic and heard marvelous things. Then he made a speech:

"If you would only c'm' on over an' learn my gang how to do like youse do, my gang'd be awful obliged to you. You fellers know how it is; we don't mean no harm, but kids has got to be doin' something, an' seems like the only things there

is for us to do is things that get us in wrong. We don't want to be jailbirds an' crooks. We want to go straight an' be decent guys. But we don't know how — unless you'll learn us."

The Brotherhood boys went, and the result has been given you.

The Boys' Brotherhood Republic boys are alert, wide-awake boys. They hunt for opportunities to help, as well as improve those that come to them. During the war many boys went into the country to help the farmers with their crops. Some wearied of the task, but were ashamed to go back home, so went adrift. The Boys' Brotherhood Republic went after these. They found some in the "all-night movies," and in other questionable places, and they gave them the timely lift they needed.

The Brotherhood Republic conducts an employment office, and employers apply to the Brotherhood for boys. The boys at the employment office write on blackboards all the data they can obtain about the jobs to be filled. A boy comes in, reads the data on a board, and if favorably impressed, visits the employer, and secures the job if possible. The employer reports to the Brotherhood, and the board is erased. This simple method works satisfactorily to all concerned.

A cherished motto in the Brotherhood elections is, "We fight fair, win or lose." This is a good life motto for all, at all times, and under all conditions.

We are glad for the Boys' Brotherhood Republic, but one does not need to belong to a club to be his brother's keeper. Every boy may be of help to some other boy if he is clean and earnest himself, and looks about for an opportunity to help. Will you not do this, boys?

F. D. C.

"Suffer Little Children, and Forbid Them Not"

THE nine-o'clock sun of a late springtime morning warmed the most energetic to a pleasant languor. Moreover, it was Sunday, and the village folk were enjoying the bliss of their weekly naps. Occasionally an automobile purred its way toward the beach, honking raucously for the right of way.

Suddenly a prolonged wail rent the stillness of the community.

"Mamma, oh, mamma!" Long, loud, and piercing. "Ouch! oh, mamma!" dwelling on each syllable as though loath to leave it.

A stranger might have been disposed to inquire as to the cause of the distress. A window or so near by closed with more force than necessary, and Mrs. Hannon remarked to her daughter, "Goldstein's mus' be goin' to th' beach." With the intimacy of a small town neighborhood, every one knew that Jakie was getting his weekly hair combing.

Rachel, Sammie, and Jakie were three little Jewish children. Rachel's hair was black,—jet black,—framing her rosy cheeks in a mass of ringlets. Sammie's was black, too, and straight, for which thing he was thankful after the way of boys. With Jakie it was different. His yellow hair twisted in riotous, bobbing ringlets that were at the same time the delight and the trial of his mother's life. Week days they escaped with a vigorous brushing, but on Sunday morning — O, the pity of it for Jakie! — custom decreed that every tangle must come out.

Hence the reverberating wail, "Mamma, oh, mamma!" Fortunately it didn't last a great while, for Jakie's lung power increased with exercise. It ceased abruptly when the last yellow curl was in place, and

he was free to stroll forth in starchy blue encircled by a broad patent-leather belt, shimmering reflections dancing on its surface. Maternal warnings supplemented by threats served to preserve a degree of cleanliness while the rest prepared for the outing.

Just around the corner lived a lady whom Jakie and his mother liked very much. There was one thing about her that was very strange: while she was not a Jew, she kept the Sabbath and not Sunday as the Christians do. Every Friday she baked and boiled just as Mrs. Goldstein had seen the Jews doing in the old country.

Every Sabbath the children of the neighborhood came in twos and threes to her house for Sabbath school. Rachel, Sammie, and Jakie had never been to church before except to the big synagogue in the city on the Day of Atonement.

"No, you cannot go, even to my friend's house, to learn about Jesus." The mother was firm, but compromised when the lady promised to teach them only from the Old Testament. Like many Jews she hated the name of Jesus because of the untold cruelties practised upon her people in Russia by those who professed to serve him. It was well-nigh impossible to make her understand that while the United States is a Christian nation, all the people who live therein are not Christians.

Week by week they learned of Abraham, Isaac, and Jacob; saw with astonishment the baby Moses in a boat among the rushes; and in imagination following the children of Israel in their wanderings, pitched their tents in the desert.

Before long, wellings of pent-up melody burst forth in songs about the lilies, the washing of hands, and stars twinkling in the heavens blue. This proved the source of trouble.

One day Jakie found some washers, and lacking occupation while the children were at school, he made them serve his purpose. With childish imagination he saw in them pennies — pennies and nickels for Jesus. Sitting on the shady side of the house, dangerously near the ferns, he sang as he had been taught at Sabbath school.

"Hear the pennies dropping!
Lis'un while they fall;
Ev'ry one for Jesus —
He will get them all."

The bright washers clinked musically as they fell from one moist little hand to the other.

"Jakie," Mrs. Goldstein called as she appeared at an open window upstairs. "What is that you are singing?"

"Only about the pennies dropping, mamma," returned Jakie, continuing his song.

"Dropping, dropping, dropping, dropping;
Hear the pennies fall!
Ev'ry one for Jesus —
He will get them all."

"But, Jakie, you must never say 'Jesus.' You know that mamma has told you that. Say, 'Every one for Jakie, he will get them all.'"

Finally it became too much when he sang of lending his hands to Jesus, and Rachel used her practice time drawing the melodies with painstaking fingering from her violin. No more! — they must not go again to the Sabbath school.

The day of sacred rest dawned warm and bright as days in late summer do. A mocking bird relieved of the burden of his family, sang in the pepper tree.

"Today you must not go to the Sabbath school. You hear me, Rachel?"

"Yes, but, mamma, I asked papa last night and he said we could."

"Your father cares nothing about how you are reared. I say you shall not go."

But Rachel was of the last-day generation spoken of in Timothy. She had been told before that she could not do things, and having done them found the punishment not up to her expectation. About ten o'clock she left the house, Jakie in her wake, ostensibly for the shop, and describing a wide arc, took her accustomed place in the circle. From the time she lifted her voice in the opening strains of "Long ago the children sang," she forgot she was on forbidden ground.

Stories were told, pennies dropped (only Jakie didn't have any this time), and the big phonograph in the corner, with open doors, sang a hymn through the lattice for the closing.

Jakie, paper in hand, inclosing a colored card, went home, entirely oblivious of what awaited him.

What happened we shall never know, being too wise to question. A half hour later he returned, heart-broken, trying to stem the flood of tears with grimy fists.

"Mamma, mamma,— she says I can't have any dinner because I went to Sabbath school."

Clasping the shaking form in her arms, the lady's first impulse was to give him his lunch, of such quantity and quality that it might be boasted of at home, but rules of diplomacy forbade.

"I'll tell you, dear, what to do," she said. "Put your arms around mamma's neck and tell her you love her. I don't think she will let her little boy go hungry. Where did Rachel go?"

"She went uptown to come home with papa."

Comforted, Jakie went home, initiated into the ways of dealing with mothers.

MYRTLE ALLEY-RICE.

Two Useful Friends

Now, boys, there's a fellow I'd like you to meet,
A fellow whose friendship I hope you will greet
With pleasure and give it adherence;
He's a chap who will help you in all that you do,
In the toughest of trials he's game through and through;
He's a friend worth the having, a friend tried and true,
And his name? Here it is:

Percy Verance.

Then, here is another, a gentleman quite,
Whose acquaintance will always afford great delight,
And help in advancing your station;
Whatever you do he will greatly improve;
Bad manners and awkwardness try to remove;
The better you know him, the more you will love
Your excellent friend:

Ed U. Cation.

— Selected.

Liberia, Uncle Sam's First Ward

LIBERIA is an independent Negro republic on the western coast of Africa. It was founded by the American Colonization Society in 1822, for the purpose of colonizing the free Negroes of America in Africa. The government of Liberia is patterned after that of the United States. The population is estimated to be nearly 2,000,000. The former American slaves and their descendants live along the coast. The native population includes a large number of Negro tribes, scattered throughout the country.

Liberia has not been so progressive as she should. She has not developed her resources properly, so that she has been unable to meet her foreign debts. In 1912 her total indebtedness was \$1,700,000. Because of this inability to meet her financial obligations, "an international receivership was established over her in that year by the United States, Great Britain, France, and Germany. The total customs revenues of the country were assigned to the liquidation of the foreign debts. During the period of the receivership, and prior to that time, up to the beginning of the war, Germany had quietly been gaining a strong foothold in Liberia through the familiar Teutonic methods of more or less peaceful penetration. The Peace Treaty causes Germany to relinquish all rights to participation in the Liberian customs receivership and prohibits her from participation in any future financial or other aid that may be extended to Liberia.

"Under the terms of the Peace Treaty Great Britain and France withdraw from the international receivership and the United States, acting alone, establishes an American receivership.

"Liberia emerged from the Peace Conference at Paris, where her white and black delegates sat with

the mightiest, in high spirits. Her leaders believe that the tiny republic, which is not so small after all, for it is the size of Ohio, is about to enjoy a period of prosperity and happiness solely under the protection of the Stars and Stripes. From now on America's 'first-born child,' as it has been called since its establishment, will be directly under the patronage of its foster parent.

"Liberia signed the Peace Treaty in consequence of having been one of the belligerent powers. She declared war on Germany, Aug. 4, 1917, and furnished an army of 3,000 men, which fought in France.

"The normal customs revenues of Liberia, amounting to \$500,000 a year, fell off during the war because of the destruction of her trade, and amounted to only \$147,000 in 1918, a sum insufficient to meet the obligations under the international receivership. Just prior to the negotiation of peace a loan credit of \$5,000,000 was obtained from the United States, which will enable Liberia to meet her obligations, liquidate her arrears, and pay the lapsed interest on her foreign loan. Her credit will be re-established and she will be able to carry out her ambitious program of economic, industrial, and social development, under the direction of experts from the United States. This corps of experts has already been organized in Washington, and some of them, losing no time in getting down to the interesting job which awaits them, have gone to Liberia to help put Uncle Sam's ward firmly on her feet as one of the first of the 'smaller nations' to profit from the world's readjustments after the war. Among them are such men as T. C. Mitchell, of Thomasville, Georgia, who will be the new commissioner general of the interior; and Charles L. Brock-

way, of Washington State, who is the new auditor."

Mr. H. F. Worley, a native of Cincinnati, and known as the "baby specialist for sickly infantile nations," is the adviser in chief to the native president, who draws a salary of \$100 a week. Mr. Worley has served in a similar capacity to China, the Philippines, South America, and Santo Domingo.

"There will also be a commissioner of public health, whose first work will be to eradicate malaria by exterminating the mosquitoes, and an agricultural expert, furnished by the United States Government, who will introduce modern methods of farming. There will be road builders to improve transportation facilities, for Liberia is as shy on good roads as are some parts of Virginia, and is one of the few countries without a railroad. A railroad is to be built into the interior, either with government money or by private capital. A public school system is to be established by the Americans, including industrial training and normal schools. Liberia expects to be a very busy and progressive little nation during the next few years."

F. D. C.

Liver as a Limousine Substitute

IT soon became obvious to the chairmen of the committees that are to raise \$11,000,000 for Harvard University that the amount was much too small. Especially did they realize this when they heard President Lowell say that salaries might, with justice, be increased fifty per cent. To do this would take the entire income of the fund, and one of the chairmen put the question to President Lowell:

"How much do you really want as an endowment?"

President Lowell said that the answer it was necessary for him to make reminded him of the small girl who went into the butcher's shop, and upon being asked what she wanted, answered,

"I want a limousine, but mother will take ten cents' worth of liver."

Asked if \$11,000,000 would be enough to meet the requirements of the university, President Lowell said,

"Oh, that's liver; that's all right."—*John Price Jones.*

Three Marks of a Christian

A CHRISTIAN is obedient to the will of God, and delights in obedience.

A Christian is forgetful of self in the efforts to save others.

A Christian lives and gives in a sacrificing way.

Thanksgiving

RED sumac flames across the hill,
And in each wood-fringed hollow;
The autumn breeze among the trees
Calls, "Follow, follow, follow!"
The pumpkins gleam like vagrant gold,
The grain is silver shining;
The very clouds above unfold,
To show a rosy lining.

Red sumac flames across the hill,
Where fading sunlight lingers,
And points the way for me to stray,
With soft, enchanted fingers.
And as I stand beside the way,
The world seems throbbing, living—
And there I feel God's love today,
And thank him for Thanksgiving.

—*Margaret E. Sangster.*

Missionary Volunteer Department

M. E. KERN Secretary
MATILDA ERICKSON { Assistant Secretaries
ELLA IDEN {
MEADE MAC GUIRE Field Secretary

Our Counsel Corner

HOW shall I answer the question, "Is not reporting letting your left hand know what your right hand does?"

T. S.

"Testimonies for the Church," Volume I, page 193, answers this question very well: "With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of Jesus to his disciples was to rebuke those who wished to receive glory of men. They performed their almsgiving at some very public gathering; and before doing this, a public proclamation was made heralding their generosity before the people; and many gave large sums merely to have their name exalted by men. And the means given in this manner was often extorted from others, by oppressing the hireling in his wages, and grinding the face of the poor.

"I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it. I was directed to these texts: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;' 'By their fruits ye shall know them.' I was shown that Scripture testimony will harmonize when it is rightly understood. The good works of the children of God are the most effectual preaching that the unbeliever has."

And again, in "Testimonies for the Church," Volume VI, page 436, we read: "Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs."

M. V. D.

What are the duties of the conference Missionary Volunteer secretary now supposed to be?

T. S.

This interesting question comes from one of our earnest, faithful workers in North Carolina. The Counsel Corner can permit space for only a short, comprehensive answer:

Briefly, the work of the secretary is to save young people and train them in leading others to the foot of the cross. Pages 363-462 in the new manual, "Missionary Volunteers and Their Work," are devoted entirely to "The Work of the Conference Missionary Volunteer Secretary," and we believe these pages will answer the above question quite fully. Order the book from your tract society. Price, \$1.25 in the United States.

M. V. D.

Do you have any programs for our Junior societies, or is it left to the leader to act upon his own ideas?

B. S.

The Gazette has contained Junior as well as Senior Missionary Volunteer Society programs since January, 1914, when the first issue of this paper appeared. A number of workers in the field are co-

"It does not look well to see the children wearing all the good clothes in the family."

operating with the Department officers in their efforts to make the Junior programs especially helpful to our coworkers in the local church who are working to save our boys and girls and train them to be workers for the Master. Try these programs in your society.

M. V. D.

The Sabbath School

Young People's Lesson

IX — The Blessing of Giving

(November 29)

GOLDEN TEXT: "This they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8:5.

The Blessedness of Giving

1. What words of Jesus does Paul exhort us especially to remember? Acts 20:35.
2. How is this truth illustrated in the experience of the widow of Zarephath? 1 Kings 17:10-16.

Two Classes of Givers

3. What kind of people reap the blessedness there is in giving? Luke 6:38; Prov. 11:25. Note 1.
4. What class of givers fail of receiving the blessings that God has bound up with giving? 2 Cor. 9:6; Prov. 11:24. Note 2.

The True Spirit of Christian Giving

5. In what condition must our mind be in order to offer an acceptable gift to God? 2 Cor. 8:12, first part.
6. What kind of giving will bring to our hearts the blessedness of God's love? 2 Cor. 9:7.
7. How is the same true spirit of giving again described by Paul? Rom. 12:8 (see also margin).

Liberal Giving Defined

8. What example of Christian liberality has Jesus given us? 2 Cor. 8:9.
9. How much does he ask of those who profess to be his followers? Luke 14:26-33.
10. What shows that God prizes not so much the amount we give as the spirit of loving sacrifice that prompts the gift? Mark 12:41-44; 2 Cor. 8:12, last part; 8:2. Note 3.

Why God Asks His Church to Give

11. What would the Lord not do if he were hungry and really needed material gifts? Ps. 50:12.
12. What shows that it is we ourselves that God is first seeking? 2 Cor. 8:5. Note 4.
13. Where does God know that our hearts are? Luke 12:34.
14. For this reason what good advice does he give us? Verse 33.
15. How does God regard our gifts and labor of love? Heb. 6:10.

Notes

1. Young people cannot usually give large sums of money into the treasury of the Lord, but they can give wonderfully rich supplies of kind words burning with true heart love; they can give a wealth of real Christian friendship to some of "God's little ones" whose hearts are longing for some personal attention; they can give bountifully of their time in willing, helpful service, and of their many talents when asked to bear some responsibility in the home, the school, or the Sabbath school; they can fill some of the many opportunities to bring cheer to the sick and shut-ins; they can be a true "friend in need," than which there is no richer gift; they can be careful that their influence in little things is always on the side of right. Such giving, Jesus prizes far more than gold and silver, and such gifts do win souls to him. And we are told that one soul won to this truth through the efforts of our missionaries actually costs about \$1,000. What young man or young woman cannot, then, in a fully consecrated life, give \$1,000 to the cause of Christ?

Read "Little Corners," in "True Education Reader Series," Book 4, pages 134-136, for an interesting instance of how through one poor girl's influence a generous offering went to missions.

2. The two classes of givers are well described in the following poem. The third stanza shows how all we have comes from God, and if it serves its true purpose, must return to him. Which would you rather be, a "well" or a "spring"? Which is the creation of God?

"Giving"

"There are some hearts like wells, green-mossed and deep
As ever the summer saw;
And cool their water is,—yea, cool and sweet;
But you must come to draw;
They hoard not, yet they rest in calm content,
And not unsought will give;
They can be quiet with their wealth unspent,
So self-contained they live.

"And there are some like springs, that bubbling burst
To follow dusty ways,
And run with offered cup to quench the thirsts
Where the weary traveler stays;
That never ask the meadows if they want
What is their joy to give;
Unasked, their lives to other life they grant,
So self-bestowed they live!

"And One is like the ocean, deep and wide,
Wherein all waters fall;
That girdles the broad earth, and draws the tide,
Feeding and bearing all;
That broods the mists; that sends the clouds abroad;
That takes, again to give;
Even the great and loving heart of God,
Whereby all love doth live."

— Caroline Spencer.

3. "The measure of a gift lies not in the largeness of the gift, but in the largeness of the love and sacrifice it expresses; not the size of the gift, but the cost to the giver; not the number of the sheaves, or of the measures of fruit, but the love and gratitude and faith that fills them. And in that great day when we present our fruits at the judgment seat, some large sheaves will grow larger by that measure, and some will shrink into a handful of half-grown stalks; and pebbles which the gatherer blushes to present as the only fruit from barren fields, will grow into gems and gold; and homely plants will be transferred into blossoms of Paradise; and the widow's mite will become a harp of gold." — *Peloubet*.

4. "The heart of God years over his earthly children with a love stronger than death. In giving up his Son, he poured out to us all heaven in one gift." — "Steps to Christ," p. 24.

Additional Thoughts on the Sabbath School Lesson

The Law of Life for the Universe

SIN has marred God's perfect work, yet that handwriting remains. Even now all created things declare the glory of his excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life, without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.

The angels of glory find their joy in giving — giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.

But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of myself," said Christ; "the living Father hath sent me, and I live by the Father." "I seek not mine own glory," but the glory of him that sent me. In these words is set forth the great principle which is the law of life for the universe. All things Christ re-

ceived from God, but he took to give. So in the heavenly courts, in his ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.—*The Desire of Ages.*"

Intermediate Lesson

IX — Brave Queen Esther

(November 29)

LESSON SCRIPTURE: Esther 5 to 10.

MEMORY VERSE: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14: 11.

LESSON HELPS: "Prophets and Kings," pp. 602-606; "Bible Lessons," McKibbin, Book Two, pp. 263-270.

"Esteem her less for scepter and for ring,
And count her uncrowned womanhood the truly royal thing."

Questions

1. After three days of fasting, how did Esther carry out her determination to appear before the king? What did the king hold out to her? How did the king address her? What did he promise her? Esther 5: 1-3. Note 1.

2. What request did Esther make? At the banquet what question did the king ask? What promise did he repeat? How did Esther still further delay the presenting of her request? Verses 4-8. Note 2.

3. What caused a change in the feelings of Haman? What did he tell his wife and friends at home? What advice did they give him? What did he cause to be built? Verses 9-14.

4. How did the king spend the night after Esther's banquet? What question did the king ask concerning Mordecai? What did his servants reply? Esther 6: 1-3. Note 3.

5. Who came into the court just then? Why had he come? When Haman was called in, what question did the king ask him? Verses 4-6.

6. Whom did Haman think the king meant? What showy display did Haman think appropriate under the circumstances? Verses 7-9.

7. What was Haman commanded to do at once? How fully did he obey? Where did Mordecai then go? Where did Haman hasten? Verses 10-12.

8. What did Haman now tell his wife and friends? What did they say would come to pass? While they were talking, who came to escort Haman to the banquet? Verses 13, 14.

9. What was repeated at this second banquet given by Esther for the king and Haman? What was Esther's petition? If the sentence against her people had been anything less than death, would she have spoken? Esther 7: 1-4.

10. Whose name did the king ask to know? How did Esther accuse Haman? What did the king do? Verses 5-7.

11. What plea did Haman make to Esther? What did one of the chamberlains suggest? How was this suggestion carried out? Verses 8-10.

12. To whom was the house of Haman given? What position was given to Mordecai? What danger still threatened the Jewish people? Esther 8: 1-6.

13. Although the decree could not be changed, what message of relief was sent throughout the provinces? Verses 11-14. Note 4.

14. In what apparel did Mordecai go out from the presence of the king? How did the Jews receive the good news? Verses 15-17.

15. As the time drew near when the decree must be carried out, in what places did the Jews assemble? What did they plan to do? Esther 9: 1, 2.

16. What help did the Jews receive? Through whose influence was this brought about? How successful were the Jews in their defense? Verses 3-5. Note 5.

17. Where was a record made of Mordecai's greatness? What was his position and influence among the Jews? Esther 10: 1-3.

18. When will a decree similar to that of Ahasuerus be issued against God's people? Note 6.

Things to Think About

What was the overruling weakness in the character of Haman?

What was commendable in the character of Mordecai?

How did the king show great weakness and lack of purpose?

What particular trait shines brightest in Esther's character?

Notes

1. "The mission committed to Esther was one of great danger and difficulty. She had not been summoned to the king for a month. Apparently his love for her had cooled, to what degree she knew not. It was a rule of the palace that no one, unsummoned, should come into the inner court of the palace, on pain of death, unless the fickle monarch should hold out his golden scepter. From Oriental customs it is probable that women were not allowed in this court at all, so that it would be doubly dangerous for Esther to go uninvited."—*Peloubet.*

2. "Her first aim was to secure the king's favor. The throne, surrounded by possible enemies, was not the place to present her petition, nor was the king's mind prepared for it. Accordingly, she simply invited the king and Haman to a feast where she could watch her opportunity and present her case. She did not do this till the second day. All this time the king's interest was being aroused."—*Idem.*

3. "God is in all the affairs of life, but how seldom do we know it. Little did King Ahasuerus think, as he turned on his pillow, restless and wakeful, that it was God who had taken sleep from his eyelids that he might be led to do justice to one who was forgotten, despised, and condemned to death."—*"Bible Lessons," McKibbin, Book Two, p. 265.*

4. "The former decree must stand. The king could not reverse it as Esther proposed, but another decree was issued which practically annulled the former one. The plan was to give the Jews permission to stand in self-defense and repel every attack, and take possession of the property of those who attacked them."—*Peloubet.*

"This last decree was hastened even more than the first, lest the people should not get the news in time, though there were still six months before the thirteenth of Adar."

5. The fourteenth day of Adar was made a day of thanksgiving by the Jews in the provinces. "The festival has been observed by the Jews from that day to this; the observance consisting of a preliminary fast; of a sacred assembly in the synagogue, when the Megillah (roll) of the book of Esther is unfolded and solemnly read aloud; and of a repast at home, followed by merrymaking, and the sending of presents."—*"Pulpit Commentary."*

6. "The decree that will finally go forth against the remnant people of God will be very familiar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for his law, is a constant rebuke to those who have cast off the fear of the Lord, and are trampling on his Sabbath.

"Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, men will stir up the passions of the people. Not having a 'Thus saith the Scriptures' to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God, cannot accept an institution that violates a precept of the decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today, as in the days of Esther and Mordecai, the Lord will vindicate his truth and his people."—*"Prophets and Kings," pp. 605, 606.*

Helpful Quotations

NO man ever sank under the burden of the day. It is when tomorrow's burden is added to that of today that the weight is more than a man can bear.—*George MacDonald.*

Is our Christianity worth propagating? Not, Is Christianity worth propagating? We have no doubt as to that: but, Is our Christianity worth propagating? Have I a salvation worth passing on?—*George Sherwood Eddy, M. A., India.*

Every misery that I miss is a new mercy.—*Izaak Walton, in "The Complete Angler."*

If it be criminal to tempt a man to falsehood, what shall be said of leading a nation to their ruin?—*John Watson, D. D., in "The Life of the Master."*

Goodness does not depend on loving duty but doing it.—*Mary Lyon.* EDMUND C. JAEGER.

Thy Youth

Give thou thy youth to God,
With all its budding love;
Send up thy opening heart to him,
Fix it on One above.

Be early wise for heaven,
Choose thou the narrow way;
The gate is strait, the road is rough,
But it will end in day.

Take thou the side of God
In things or great or small;
So shall he ever take thy side,
And bear thee safe through all.

Quail not before the bad,
Be brave for truth and right,
For God alone, and ever walk
As in his holy sight.

—Horatius Bonar.

Ready!

IN the exposition at Washington, D. C., of the Department of the Interior, there is the Dallin statue, entitled "Young America," presented to the exposition by the sculptor. It represents a sturdy soldier who has completed his task across the water, standing with coat off, sleeves rolled up, and outstretched arms ready for the great challenge of this country. Should not this be the attitude of us all at the beginning of each day—ready for any true service to God or humanity?

Impossible

KNOW that "impossible," where truth and mercy and the everlasting voice of nature order, has no place in the brave man's dictionary. That when all men have said "Impossible," and tumbled noisily elsewhere, and thou alone art left, then first thy time and possibility have come. It is for thee now: do thou that, and ask no man's counsel, but thine own only and God's. Brother, thou hast possibility in thee for much: the possibility of writing on the eternal skies the record of a heroic life.—Thomas Carlyle.

Which Is Your Way?

A FRIEND handed me two tickets for a delightful concert an hour before the performance was to begin. I thought: "Whom can I get so late to share this pleasure?" Instantly my mind flew to Polly, a young pianist, as it so often flies on similar occasions. But resolutely I said: "No; I asked Polly the last time. I will call up Marcia instead—Marcia, who is also a pianist and who cannot afford so many tickets to delightful concerts as she would like." I called her up.

"No," came back crisply; she could not go to the concert with me because she had agreed to play accompaniments at a soldiers' benefit, and one must remember duty first. She was "late now. Good-by," and she rang off.

I felt slapped. I called up Polly—little Polly of the laughing eyes and merry heart. "You dear thing, to think of me again! I do wish I could go—but listen! I have a blind soldier here—he's dreadfully blue—I'm trying to help him to get used to it, and he loves music. Take him—I'll bring him to the lobby, then meet you there afterward. Yes?"

She waited for me to say good-by and ring off.—
Anne Shannon Monroe.

Thoughts from "Treasury of David"

MEET spirits are in high favor with the Father of the meek and lowly Jesus, for he sees in them the image of his only begotten Son.

If we make our will God's will, God will let us have our will.

He who fears God has nothing else to fear. He will lodge in the chamber of content.

He who toils in the harvest field of prayer should occasionally pause and refresh himself with a meal of meditation.

To pardon a great sinner will bring thee great glory, therefore for thy name's sake pardon me.

Generations of sinners come not into the genealogy of the skies. God's family register is not for strangers, but for the children only.

Toiling servant of God, be glad at the thought that the eternal purpose of God shall suffer neither let nor hindrance.

The hiding of the Father's face from Jesus was but temporary, and was soon removed; it was not final and eternal.

Some one has said that when there is a shadow there must be light somewhere, and so there is. Death stands by the side of the highway in which we have to travel, and the light of heaven shining upon him throws a shadow across our path. Let us then rejoice that there is light beyond.

What a mercy that we may pray in the day of trouble, and what a still more blessed privilege to know that no trouble can prevent the Lord from hearing us. Troubles roar like thunder, but the believer's voice will be heard above the storm.

What is in the well of the heart is sure to come up in the bucket of the lips, and those are the only true prayers where the heart's desire is first and the lip's request follows after.

Augustine wrote in his older days a series of retractions; ours might well make a library if we had sense enough to be convinced of our mistakes and confess them.

The persuadable grow wise, but the cavaliers continue fools.

Sun, moon, and stars are God's traveling preachers.

In the expanse above us God flies, as it were, his starry flag, to show that the king is at home, and hangs out his escutcheon that atheists may see how he despises their denunciations of him.

God takes notice of intentions. He who would but could not is as guilty as he who did.

The clefts of the Rock of Ages are safe abodes.

Our weakness is a reason for divine help.—*Spurgeon.*

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