¶ Play of the Young Girl and Boy

By Edwina Mary Layman, Fort Collins, Colo.

As the little children grow up their desires for recreation and play broaden. The boys want to go fishing and hunting and swimming. The country always holds some new phase of life or experience and, if rightly directed and understood, the child can gain untold riches from the nature lore that surrounds him. Here again the father and mother can be of inestimable value to him, encouraging and helping him in every tendency which he shows. Gain his confidence, cultivate and enjoy with him the things which interest him; and let him come to you with all his treasures and his great adventures.

So only can you give to your children and gain from them the great and happiest moments of life.

If your girls want the same experiences in the "great out-of-doors," let them have them, although at this older period home and its possibilities attract a girl. Here the mother should gain her daughter's confidence and with the spirit of love teach her the things that will make her a womanly woman and a worthy future mother. The great tragedies in girls' lives have come from this lack of understanding between mother and daughter.

The household duties could all be primarily learned in the spirit of play—make each duty a game—and finally, through the play side, its real value will be seen and appreciated. This is not as foolish as it may sound, for it is the basis of the greatest girl movement in the country today, and thousands of young girls are gaining a greater, truer knowledge of life's work through first seeing it in the guise of play and pleasure.

No one is too old to play a game, so if you have, or will take, a few spare moments in your day's work—go out in the yard and play a set of tennis or a game of tether-ball, volley-ball or quoits with your daughter, your work and hers will have a keener interest all the rest of the day, because you have played and played together.

¶ Some Men Attempt to Appear Wise

By D. K. HIRCHBERG, Detroit, Mich.

Recently, not with mushroomlike growth, but gradually, there has crept upon the faces of many men—never upon women—a circular lens spectacle and eyeglass bounded and margined with tortoise shell. Doctors and eye specialists have never recommended them, so it occurred to two psychologists recently to seek an explanation of their popularity and the research proved that the tortoise-rimmed spectacles and eyeglasses are harmful.

After an examination by the psychoanalytic methods of Professor Freud of Buda-Pesth, the psychologists have discovered the surprising fact that the tortoise shelled and rimmed circular glasses are an unconscious imitation of the eyes of owls! In fine, by Freudian analysis, it has been found that there is a suppressed wish in men to "look wise" and "owllike." When you accuse men of this they will deny it. Nevertheless it was proved absolutely beyond doubt on each and every individual tested that there was neither a true cosmetic—beauty—effect, nor any aid to the vision in tortoise-rimmed spectacles. On the contrary, it is brought out that the thick, dark edges distract the eye from its central focus and keep it annoyed and wandering to the dark edges made of tortoise shell.

¶ Parents Careless in Teaching and Training

By George S. Palmer, San Francisco

It seems strange that the parents of today are so very careless in the teaching and training of their young boys and girls.

In the neighborhood where I live are two families. Each consists of five young children and the contrast between these children is really surprising. The parents of one family have reason to feel proud of their offspring, for they are taught at all times to have respect for all people older than themselves and to leave other people's property absolutely alone. The other family includes about the most saucy and impudent boys one could find. They are a source of annoyance to everybody who comes in contact with them. They seem to take delight in destroying other people's property, and as for respecting an old man or woman, I fear they do not respect even their own parents.

Is it any wonder that every day we read about young lads being arrested and sent to jail? If boys learn nothing at home but meanness and unkindness when they are growing up, what else can be expected but that they will spend their early manhood in houses of correction?

Home training speaks louder than words.

¶ Capacity for Taking Infinite Pains

By Dr. T. N. Carver, Washington, D. C.

There is a story of an aged savage who, after having lived in civilized communities most of his life, returned in his old age to his native tribe, saying he had tried civilization for forty years and it wasn't worth the trouble. Much of the philosophy of civilization is summed up in that remark.

Civilization consists largely in taking trouble. Genius, in the individual, has been said to consist in the capacity for taking infinite pains in one's work.

It is this capacity which marks the superior race as well as the superior individual. They who find the taking of pains too burdensome to be borne will naturally decide that civilization is not worth the trouble. They who do not find it so very burdensome to take pains will naturally decide that civilization is worth the trouble, and will therefore become civilized.

This principle applies to every stage of civilization and progress. The greatest advancement is made by those who are capable of taking greatest p...ns.

¶ Victory of Faith Is Sure of Its Reward

By Rev. Wilson E. Donaldson, Chicago

There is no personal faith like that a man has won by fight and struggle with doubt and fear. Here, as elsewhere, the law holds that we pay the price for what is truly excellent. No amount of inherited or second-hand faith can take the place of a confidence in God and in man for which one has fought his way through the dark.

There is no easy way to such a faith. Faith easily won is easily overwhelmed; to stand the test, faith must be grounded on a deep and real experience, facing the grim facts of actual life and grappling with stern realities. "He that overcometh" shall drink of the fountain of faith. He has that which shall not be taken from him, for it cannot.

ITALIAN SOLDIERS CAPTURE SNIPER AND SPY

Scene following the arrest by Italian troops of an Austrian sniper and spy. He was tried, condemned and shot soon after. Near him are seen his wife and little daughter.

COMMANDS FOURTH INFANTRY

This is Col. E. E. Hatch, commanding the Fourth Infantry, U. S. A., now at Brownsville, Tex.

Somewhat Sarcastic.

An Idaho guide whose services were retained by some wealthy young Easterners desirous of hunting in the Northwest evidently took them to be the greenest of tenderfeet, since he undertook to chaff them with a recital something as follows:

"It was my first grizzly, so I was mighty proud to kill him in a hand to hand struggle. We started to fight about sunrise. When he finally gave up the ghost the sun was going down."

At this point the guide paused to note the effect of his story. Not a word was said by the Easterners, so the guide added very slowly, "for the second time."

"I gather, then," said one young gentleman, a dapper little Bostonian, "that it required a period of two days to enable you to dispose of that grizzly."

"Two days and a night," said the guide, with a grin. "That grizzly died mighty hard."

"Chopped to death?" asked the Bostonian.

"Yes, sir," said the guide.

"Pardon me," continued the Hubite, "but what did you try to get him to swallow?"

Where the Damage Was.

"You say the automobile struck you?" asked the judge.

"Yas, judge, it shure did strike me, all right," replied the colored man in court.

"Where did it strike you?"

"In de haid, judge."

"But your head seems to be all right, 'am."

"Oh, yas, mah haid am all right, but yer jus' oughter se dat autermibeel, judge!"

Putting It Another Way.

A feminist asserts that willful infertility in intellectual women is defensible if they contribute to the world literature or works of art more valuable than the offspring they might produce. Putting it another way, defensible upon the theory that their children might have proved as bad as the books they write or the pictures they paint.—Louisville Courier-Journal.

ONLY THE BORDER LINE BETWEEN THEM

American regular and soldier of Carranza's army seated on the international bridge at Brownsville, Tex., with the monument marking the border line between them.

EARL OF GRANARD HONORED BY KING

The earl of Granard recently resigned his post of master of the horse to the king of England and went to the front with his regiment, the Royal Irish. At the same time King George invested him with the grand cross of the Royal Victorian Order. The photograph shows the earl and his beautiful wife, who was Beatrice Mills of New York and Newport.

Where Mackerel are Cheap.

"Mackerel, 1s." Such is a line on the club menus, and the supply one gets for the sum stated is one mackerel, without bread or butter, sauce, or vegetables. To a Scot this seems an extraordinarily high price to pay for a single mackerel, seeing that in the North they are considered expensive just now at 1½d each, while tons are daily returned to the sea as not worth while taking to any market. Loch Fyne at present is packed with mackerel and free from the vaunted fresh herring, and the mackerel are regarded only as a nuisance by the fishermen. The other night I saw hundredweight after hundredweight cast into the sea by men without knowledge as to where mackerel could be disposed of at a profit, says a writer in the London Chronicle. The Scottish demand for mackerel is faint, and it seems that there are difficulties in the way of transportation to far-off markets, mackerel being a fish that perishes very soon after being taken from the water.

Which They Got.

"I understand the Twobbles were greatly benefited by Mrs. Twobble's visit to the seashore."

"I can see how Mrs. Twobble might be benefited, but how about the other members of the family who stayed at home?"

"Oh, all they needed was a rest."

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of the Sunday School Course, the Moody Bible Institute, Chicago.)

LESSON FOR OCTOBER 3

ELIJAH IN NABOTH'S VINEYARD.

LESSON TEXT—I Kings 21:11-29.
GOLDEN TEXT—Be sure your sin will find you out.—Num. 32:23.

Ahab disobeyed God and failed to follow up his victory over Ben-Hadad (ch. 20:31-34). Thereupon one of the prophets resorted to a plan whereby Ahab was rebuked and also received a message that sent him "to his house heavy and displeased" (v. 43). All of this needs to be borne in mind when we study Ahab's course of action related in this lesson. Learn by heart the tenth commandment; also Luke 12:15.

I. The Schemes of Men, vv. 11-16. Ahab had been king for twenty years (B. C. 906?). Jezreel was his summer capital, about twenty miles northwest of Samaria. The chief actors in this tragedy were Naboth, a well-to-do citizen; Ahab, a petulant monarch to whom Naboth refuses to sell his vineyard; Jezebel, the Lady Macbeth of Ahab's court; elders and nobles of Jezreel, willing tools in the transaction; false witnesses, executioner, and Elijah, the servant of God, who confronted the monarch in his newly gained possession. Ahab was constantly in conflict with the purposes of God and with his Word. Naboth had no right to sell his vineyard (see Numbers 36:7; Lev. 25:23; also Ezek. 46:16) and sturdily stood out for his God-given rights. These land laws were rigid, but at the same time wise and beneficial. Instead of yielding to God's law Ahab sulks like a petted child (v. 4) and thus again runs counter to God's Word (see tenth commandment). At this juncture Jezebel, his wife, appeals to his pride and power as the king (v. 7), and offers to procure the coveted possession. The methods of mankind whereby vast possessions are accumulated do not always bear investigation; murder and rapine, broken hearts and shortened lives, weakened bodies and stunted children can largely be traced to the sin or covetousness, against which we all need to be on guard (Luke 12:15; Eph. 5:5). The first sinner was covetous (Gen. 3:6), so also were the chosen people of God (Josh. 7:21), and it was this that caused the first dissension among Christian believers (Acts 5:1-3). Jezebel most graciously gave Ahab that which belonged to others; how free we all can be with the property of others! She also cloaked her designs with the mantle of religion (8-13).

II. The Sentence of God, vv. 17-20. The dead Naboth was happier than his neighbors of Jezreel, the king and queen or any of the other evil participants. Ahab began by breaking the first commandment (I Kings 16:31; Deut. 5:7) and thus laid the groundwork of the whole train of evil for which he and his household and his reign are famous. The elders readily obeyed the word of Jezebel and Ahab profited thereby, but now he was to hear the Word of God and it was not to be so welcome. Recently we saw Elijah set aside, following his flight from Jezebel, but he is not entirely beyond use and God now gave him a new commission, one more task in connection with his old opponent. There is nothing indicating cowardice in Elijah's bold challenge of Ahab and there is also a suggestion of a guilty conscience in Ahab's exclamation, "Hast thou found me, O mine enemy" (v 20)? Ahab had "gone down to the vineyard of Naboth" (v. 16) to enjoy the pleasure of possessing his ill-gotten treasure only to hear again his word of doom (ch. 20:42; 21-19). It was a poor exchange Ahab made (Mark 8:37), a throne and his life in exchange for the carrying out of his own will and the possession of a vineyard. In that exact spot where Naboth had been foully stoned the dogs would lick up the blood of the king. As is usually the case, the guilty sinner called the righteous servant of God his "enemy," yet had Ahab obeyed the Word of Jehovah as so frequently spoken by Elijah he would have discovered him to be his true and best friend, not his enemy. Ahab's sin had found him out (Golden Text, Num. 32:23).

III. The Summary. Covetousness is not the mere desire for things we do not possess, but a deep longing which is willing to do wrong, to injure others, to profit by the evil deeds of others in order to come into possession. Covetousness seeks to gain at the expense of higher and better things; it is the extreme opposite of the spirit of him who "gave all."

The greatest danger of our land and the chief source of sin is covetousness.

The source and fountain of covetousness is selfishness. Hence the one and only cure is in a changed heart, one consecrated to God and devoted to the service of others.

Love God, obey his Word, strive with all our ransomed powers to build up and advance his kingdom and covetousness will vanish as mist before the summer sun.

Covetousness is insatiable, it is never satisfied.

It is like the drug habit, it grows by leaps and bounds.

It is idolatry, effectually shutting us out of the kingdom.