



"Must? Must? Do you say must to me?" "Yes, must," she repeated steadily. "And by what authority, please, to—"

"You, Your Highness, and Miss Thorne, Will Accompany Me."

ELUSIVE ISABEL by JACQUES FUTRELLE ILLUSTRATIONS by M.G. Kettner

Count di Rosini, the Italian ambassador, is at dinner with diplomats when a messenger summons him to the embassy...

"Quite right," the prince laughed. "And at three o'clock, by your watch, the mine will be fired by a wireless operator fifteen miles from here!"

"Miss Thorne has stated the matter fairly, I believe, your Highness," and Mr. Grimm permitted his eyes to linger a moment on the flushed face of this woman who, in a way, was defending him.

"This is not a time, Miss Thorne, for your interference," replied the prince coldly. "It has all passed beyond the point where the feelings of any one person, even the feelings of the woman who has engineered the compact, can be considered."

"No, I don't want to see it. I'd prefer not to see it." With hatred blazing in his eyes the prince made his way toward the lamp, holding a parchment toward the blaze.

"Run the car up out of danger; there'll be an explosion there in a moment." They had gone perhaps a hundred feet when the building they had just left seemed to be lifted bodily from the ground by a great spurt of flame which tore through its center, then collapsed like a thing of cards.

"I believe I know Mr. Grimm better than you do," she argued. "You think he will weaken; I know he will not. I am not arguing for him, nor for myself; I am arguing against the frightful loss that will come here in this room if the compact is not destroyed."

"The compact will be destroyed," she said. "No," declared the prince. "It must be destroyed."

For the Hostess

A Good Musical Contest. There seems to be no end to musical games. Perhaps your young readers do not remember this one as it was printed many years ago. On cards write the following questions:

- 1. Where is the earth? 2. An old man's friend? 3. What do the weary need? 4. A useful article to a cook? 5. Found plentifully in most rivers? 6. Part of a fish? 7. An important part of a letter? 8. What title is coveted by military men? 9. What do all public speakers do sometime? 10. Not served in barrooms? 11. The most popular style of music with debutantes? 12. What locks the stable when the horse is gone? 13. The one who guesses the most answers?

ANSWERS. 1. In space. 2. Staff. 3. Rest. 4. Measure. 5. Bars. 6. Scale. 7. Signature. 8. Major. 9. Hoopst. 10. Minors. 11. Hymns. 12. Key. 13. Beats.

Choosing Partners. To choose partners for a card party or a cotillion have small cakes baked in what are called "patty" cake tins and ice with pink for the unmarried girls, with yellow for the men in the same state of single blessedness; with white for the married women and green for the married men.

A Novel Shower. A girl who was to marry and go to Maine to live was the recipient of this pretty and novel shower. She was invited to luncheon at the home of her best girl friend and found a most exquisite table ornamented by a circle of small pine trees, each in a white jardiniere.

A Knickerbocker Party. A mother who was about to put her small son into his first trousers conceived the clever idea of holding a party in his honor on the eventful day.

Simple Dresses



THE costume at the left has the bodice made of broderie Anglaise, cut Magyar, and with a wide right front that is taken over to the left and slopes to basque, which has rounded corners; tucked lawn forms the yoke and under-sleeves.

IN VOGUE

Much pink linen in coarse weave is seen. Uncured feathers of every description appear on hats. Wool embroidery is used in either broad stitches or in simply crocheted flowers on velvet girdles or on summer fabrics.

Prophet Ezekiel a Watchman

Sunday School Lesson for Oct. 1, 1911 Specially Arranged for This Paper

LESON TEXT—Ezekiel 3. MEMORY VERSES—17-19. GOLDEN TEXT—"Hear the word at my mouth, and give them warning from me."—Ezek. 3:17.

THE prophecy of this lesson was written B. C. 597, five years later. The first 24 chapters of Ezekiel, concerning the destruction of Jerusalem were written during the 4 years 597-588. B. C. 588 was the beginning of the last sieges of Jerusalem which ended in its complete destruction.

Ezekiel's name means "God strengthens." He was a priest, the son of Buzi, probably a family name. He was also one of the greatest of the prophets. He was probably 30 years old when he began to prophesy in B. C. 597, which would put the date of his birth in Josiah's reign, about the time Jeremiah began to prophesy, and five years before Josiah's great reformation and the finding of the book of the law.

He was a married man; and the sudden death of his wife was made by divine instruction a lesson to the people. He went on with his work "with a broken heart, but an unbroken purpose." He was a man of power and courage, holding his face as adamant against wrong, but attractive and persuasive in encouraging the people to prepare for their return from exile.

He was a man of great imagination, using simile, allegory, parables in action, symbols, symbolic actions. He saw visions, and dreamed dreams. He had spiritual experiences. But he was also the most practical of men. Ezekiel's model heroes were Noah, Job, Daniel. They all had lost their world, but "Noah inaugurated a new world; Job ended by seeing God in the whirlwind." Daniel did great things for his native country in his new country. Ezekiel was an exile, but in that exile was a mighty force in the renewal of his native land.

THE God of Israel was an invisible God, without any representation to the senses. It was hard for the people to realize his existence and his presence. It is hard for us, but much harder for them. The temple and its ritual were an aid. God's works in nature were his manifestation. The visible effects of obedience, and disobedience, were revelations of God's nature. But times of trial and disaster at first hid his face from them as storm clouds hide the sun.

Hence in this dark period Ezekiel was taught to express God's presence, power, glory, goodness, providence, by apocalyptic symbols, i. e., by symbols which expressed ideas, but could not be put into any pictorial form which might lead to idolatry. The first chapter is a vision to these symbols, to make God real to the people; as to Job God made himself known in the whirlwind and the storm.

Nothing is more suitable than that the voice of God should come from the whirlwind. For air, wind, is one of the chosen symbols of God working through his holy spirit, as at Pentecost. It is invisible, as are the great natural forces of the earth. The prophet was presented with a Hebrew roll, the form in which their books were made, and was bidden to eat it. The roll represented the word of God, his message to Israel. The prophet's eating the roll meant that he was to become so saturated with God's message that it would become a part of his very being. This gives us "some guidance in forming a proper estimate of what is involved in inspiration. The prophet is to absorb into himself what is given him from above, and then give it out with his own lips and in his own language."

"It was in my mouth as honey for sweetness," that is it was good in itself. But afterwards it became bitter, for it was a terrible message to give to his people, so that God made his face as adamant harder than flint, for all the house of Israel were impudent and hard-hearted. Ezekiel welcomed the watchman on the walls. He went from trance to action, coming out of the trance, like Peter on the housetop when he went down to the messengers of Cornelius. "And I went in bitterness . . . of my spirit" sharing with God his righteous indignation against Israel, or the bitterness of having to deliver such an awful message as he uttered in the following chapters, to his friends and neighbors and countrymen. So that when he came to them, he remained there astonished, in a stupor of grief, seven days.

The watchman's duty is clearly set forth. He must warn the people of their danger, as by the voice of God. While his business was to warn, the results were with God and the free will he has given his children. God warns us in love in various ways that we may not go heedlessly to our ruin. He gives warnings in our bodies, by sicknesses, pains and weakness, against courses that will ruin the body, and to teach us to prepare for death. God gives warnings to the soul, by the pangs of conscience, by troubles and afflictions, to keep us from losing our souls. He warns our country, by discontent, internal commotions, by strikes, outbreaks, anarchy, war, against the oppressions, inequalities, luxury, irreligion, injustice, which will bring ruin unless we turn from them.

SOCIAL CRISIS

By Rev. Dr. George W. Anderson Pastor of Union Methodist Episcopal Church, St. Louis.

As men do not pick diamonds from trees, but rather search for them among the barren stones and soil, so God seeks for great leaders, not among the exalted, but from the great mass of common folk. Destrating to start a new race preparatory to Christ's coming, he searched among the common ones of Chaldea until he found Abraham, a worshiper of idols, and sent him forth not only to be the father of the Jewish race, but of the three greatest forms of monotheistic religion the world has ever known. God searched for an emancipator and he found Moses, an alien, born in servitude, and sent him forth to lay the foundations of civilization.

Destrating to reveal the power of the strong will and the indomitable ambition, he searched among the open fields until he found Jacob, a plain man, dwelling among tents, and sent him forth as a prince of God. The story of Jacob is the story of ambition, bad and good, laying hold of every means to meet its end; filled with mingled paths and joy. As the bad ambition it sends its harvest of sorrow, and as a holy ambition its harvest of joy. In no life is the failure of ungodly ambition and the success of righteous ambition more marked.

Jacob desired to rule, to lift himself out of the common place, to become a prince among men, and failing to realize the difference between right and wrong, brought dismal failure. He believed that birthright gave the power to rule, and unjustly sought to secure one not his own. At the doorway of a weather-beaten tent he sat one evening, a mere lad. The lengthening shadows were silently wrapping the landscape with haze. Before him burned a blazing fire that laughed at the thickening shades with defiance, cast its rich glow on his clear-cut features and caused the tent folds to stand out distinct against the dull background.

The atmosphere is fragrant with the steam of cooking porridge, which he idly stirred. He was dreaming of leadership when out from the shadows came one staggering with weakness and hunger and crying out for food. Here was the age-long problem of supply and demand.

Jacob, being careful, shrewd, far-sighted had provided for a time of need. Esau, careless, indifferent, wandering in disposition had made no such provision. It was strength pitted against weakness. Strength said: "What I have is mine, and if any would seek it, let him pay my price." There is only one thing that Esau had, his birthright, the very thing that Jacob seeks. And in that hour the voice of ambition says: "Put your price high, young man. Get all you can." And Jacob, looking at his stars and brooding, said: "I will give you to eat if you will give me your birthright." Faint with weakness and hunger, Esau made the bargain.

With uplifted hands Esau gives to Jacob that which Jacob had no right to own, but possessed solely through the power of capital. Now, Jacob is a shrewd and rich man in the sight of the world. He has received his brother's blessing and he is the priest of the community. Behold him several days after fleeing in the darkness from his brother, an exile and empty handed. Why? Because money and power gotten by unrighteous methods never enrich. Behold Jacob in the open fields, with no bed save sand, no pillow save stones, no covering save the open sky, the picture of a thousand characters of history.

Then comes the vision of Jacob, the ladder reaching up to heaven and the angels ascending and descending. Jacob sees that while ungodly ambition brought failure, godly ambition could lift him up to God. The angels ascend and descend; they go up only that they might come down. Ambition should lead a man up, only that, in the heights, he may gain power and strength to come back into the lowly fields and serve his fellow man. He must climb the ladder to God only that he may come back to serve those who need help.

A man becomes a prince, not through birthright, but through service. Esau came with his armies to catch the fleeing Jacob, but Jacob, having wrestled with the angel, comes to meet his brother with arms extended, not to rule but to serve. And Esau, beholding the change in his brother, leaps from his horse and embraces Jacob. Jacob has now become the prince of his own people, not through ambition to rule, but to serve.

A Prayer. Our Heavenly Father, we thank Thee for Thy countless gifts, fresh and full each passing moment. With what soft grace Thy light enfolds us. Through every sense, Thou dost pour thy joy into our lives. Yet more we thank Thee for making our hearts Thine abode; for soothing our distresses; for Thy healing touch for the sorrow and grief we meet by the way; for the solace of Christ's companionship for Thy patience, and gentleness, when our wayward wills lead us wrong; for Thy full and free forgiveness ere we ask it. We seek the continuance of Thy compassionate loving kindness. Leave us not to ourselves. Purify and strengthen us and make us channels of Thy grace to needy souls. Teach us to live day by day in the joy of the Lord, looking unto that better day when we shall see our King in the beauty of holiness and praise Him evermore.

Helping. When you give help to him who is down and out you project your life. If you cannot help another your life is not worth much.—Rev. W. B. Hinson, Baptist, Portland, Ore.

Sin. In our own hearts is a world of wickedness. We have not yet restated unto blood, striving against sin.—Rev. E. T. Root, Congregationalist, Providence.