

# The YOUTH'S INSTRUCTOR

Vol. LXVII

August 12, 1919

No. 32



International Film Service

A CHINESE WOMAN TAKING HER CHILDREN TO THE PUBLIC MARKET TO SELL THEM

When China has once heard the Saviour saying, "Of such is the kingdom of heaven," this inhuman practice will be no more.



From Here and There

A Swiss aviator has crossed the Alps in a hydro-aeroplane.

The dirigible R-34 reached Pulham, England, July 13, completing its round trip across the Atlantic.

Out of a population of 5,000,000, Serbia lost 1,000,000 in the Great War, according to official reports.

Abraham Jacobi, a physician of nation-wide fame, died at his summer home on Lake George, New York, July 11.

The United States built 118 ships in June, 1919, an increase of six per cent over the output for June of the previous year.

From his salary of \$75,000 a year the President must now pay \$21,430 income tax. Perhaps this will call his attention to the high cost of living.

An effort to make New York City the world's medical center is being made by a recently formed organization of leading physicians in this country.

The highest peak in the Black Hills, South Dakota, has been named Mt. Theodore Roosevelt, a cairn having been erected thereon in memorial to "the great American."

Gabriele d'Annunzio has arranged to attempt an airplane flight from Rome to Tokio, Japan, and return. The aviator plans to be absent about a month, and cover 20,000 miles.

Chief executive of all the American school-teachers is the honor conferred upon Mrs. Josephine Corliss Preston in her election to the presidency of the National Educational Association.

The latest institution of learning to open its doors in New York City is the Hobo University. This is a real institution, with a curriculum, a faculty, and a president. It is a matter of interest that the school serves a light luncheon to its students.

On Bastille Day, July 14, the greatest of all victory festivals was held in Paris. A huge cenotaph, erected beneath Napoleon's Arch of Triumph, in memory of the nation's dead heroes, was unveiled. It is estimated that more than six million persons gathered in the French capital for the celebration.

Dr. Max Müller, the greatest Egyptologist in America, was drowned last week at Wildwood, New York. Just before going for what proved to be his last swim, he finished marking proofs for the third volume of a work on hieroglyphics for the Carnegie Institute at Washington, D. C. His age was fifty-four years.

Tao Hung Chang and Zeng Tze Wong, two full-blooded Chinese, are to be enrolled at West Point for the full military course, Congress having passed a joint resolution authorizing their admission. Aside from Filipinos, they are the first foreign citizens to be accorded the privilege of an education at the Government military academy.

The first mascots to make the round trip across the Atlantic by air were a Maltese cat named "Jazz," smuggled aboard the R-34 by a member of the crew, in his hat, and a dove, carried aboard by a mechanic. This dirigible also carried the world's first aerial stow-away, one W. W. Ballantyne, who hid in the envelope of the ship, not being discovered till it was six hours out from England.

Marshal Ferdinand Foch has been awarded a laurel wreath of gold, the highest French military honor, by the department of Seine-et-Oise. President Poincaré, speaking at the ceremony, paid high tribute to the genius of the commander-in-chief of the Allied armies.

Announcement has been made of the establishment of a Zeppelin freight and passenger service between New York and Hamburg in October. Federal authorities have the matter under advisement, questioning the present advisability of such intercourse.

The London "Daily Express" offers a prize of \$50,000, open to the whole world with the exception of the late enemy countries, for an air flight establishing communication on a commercial basis with India and South America.

By his veto of the agricultural bill President Wilson has rescued the daylight-saving law from repeal, and left Congress gasping in amazement, since it is unusual indeed for a President to disapprove an appropriation measure.

The interallied committee, appointed to consider the erection of a permanent monument commemorating the war, is suggesting the foundation in Belgium of an international city to be known as Geopolis.

Queen Marie of Rumania plans to visit the United States next fall. She will speak at the Women's Christian Citizenship Conference to be held in Pittsburgh, Pennsylvania, in November.

Thomas Nelson Page, United States ambassador to Italy, has returned home for the purpose of resigning his post. He will doubtless retire from public life.

Mrs. Gabrielle Stewart Mulliner, founder of the Camp-Fire Girls of America, died recently in New York City.

The Youth's Instructor

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# The Youth's Instructor

VOL. LXVII

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## Right Reading

VERNON EDWARDS HENDERSHOT

**B**EFORE the reader is an illimitable field of human knowledge, a vast accumulation of theses and treatises, an ever-increasing flood of fanciful tales and pleasing fiction, and among these we find a few choice books worthy the name of friends. How may one select the useful and reject the harmful? What shall be the basis of selection?

"Wherever we go in life," wrote Archbishop Whateley, "even in the darkest alleys of literature, a good and an evil example will always be put before us; and because this world is not heaven, we must be left to make our choice between good and evil; but the more a person's views are enlarged, and the wider the choice that is offered him, the better hope there is that he may take the good and leave the evil. All that we can do is to give him light — light in every possible direction; and if a man chooses to make a bad use of his eyes and ears, and of his other faculties, all that we can say is, We have done our best; we cannot make the world heaven."

A wonderful privilege it is to be free moral agents — to use the mind given us by God in the selection of the worthy and the eternal in life. This is especially true in the field of reading. We may feed the hungry intellect on the very cream of literature, or we may wilfully choose the worthless, the poisonous, that slowly but surely destroys as a multiplying germ, the hope of intellectual health.

### The Variance of Literature

Arthur Schopenhauer has described the variance in literature in this masterly paragraph:

"It is in literature as in life: wherever you turn, you stumble at once upon the incorrigible mob of humanity, swarming in all directions, crowding and soiling everything, like flies in summer. Hence the number, which no man can count, of bad books, those rank weeds of literature, which draw nourishment from the corn and choke it. The time, money, and attention of the public, which rightfully belong to good books and their noble aims, they take for themselves: they are written for the mere purpose of making money or procuring places. So they are not only useless,—they do positive mischief."

### How to Choose the Good

With the knowledge that there is a difference in the value of books, let us attempt to draw the lines of demarcation between bad books and good books; between good books and the best books. Bad literature can never be read too little; the best literature can never be read too much.

Henry Van Dyke has stated that "our intellectual nature is like the chameleon; it takes color from that on which it feeds;" which is another way of stating the Bible declaration that "the tree is known by his fruit." Any book which is not conducive to sound, substantial intellectual growth, which describes the

impossible, or which appeals to the baser emotions and excites the imagination,—any book which does not lead the reader to definite truth,—such a volume is positively and undeniably bad.

The good book is the useful or pleasant talk of some person whom you cannot otherwise converse with, printed for you. Very useful often, telling you what you need to know; very pleasant often, as a sensible friend's present talk would be. These bright accounts of travel; good-humored, with witty discussions of questions; lively or pathetic story-telling in the form of reality; firm fact-telling, by the real agents concerned in the events of passing history—all these good books, multiplying among us as education becomes more general, are a peculiar possession of the age. There are the great books of secular history, discovery, and exploration, evangelization and Christianity, books that instruct concerning portions of the world that the reader does not know; there are the great books of science and commerce, and literature,—from such no one need withdraw as a matter of right and wrong.

### The Best and Not the Good

Then there are the best books. An aged minister was once asked to speak on the subject of good books. In the course of his sermon he summed up his sentiments in these words: "Brethren, I find that I have not time to read *good* books, for there are too many; it keeps me busy reading the *best* books." In discussing this subject, Ralph Waldo Emerson comments as follows:

"The best rule of reading will be a method from nature, and not a mechanical one of hours and pages. It holds each student to a pursuit of his native aim, instead of a desultory miscellany. Let him read what is proper to him, and not waste his memory on a crowd of mediocrities. As whole nations have derived their culture from a single book, as the Bible has been the literature as well as the religion of large portions of Europe, so, perhaps, the human mind would be a gainer if all the secondary writers were lost."

### A Tribute to the Bible

And wonderful indeed is this greatest of books. It presents a mind filled with precious, priceless gems, awaiting only the faithful, constant search of the miner. It is a refuge in sorrow, a joy in tribulation, an oasis in the desert, a faithful guide to things eternal, and a passport from earthly disappointments to heavenly victories. From its inspired pages our world has received all that is good and enduring. To neglect such a treasure would be to cast aside the source of all good literature, and the one and only Book. The best books are determined by the standards of the Book. Wordsworth says:

"Books, we know,  
Are a substantial world, both pure and good;  
Round these, with tendrils strong as flesh and blood,  
Our pastime and our happiness will grow."



**Baby's Incredulity**

SHE said, "I wish that I could climb up far  
And hold tight in my hand one little star!  
I wonder why they don't fall from the sky?  
I wonder why?"

I said, "God holds them! Do you understand?"  
But she replied, "I cannot see his hand!"

Still he is asking us, as years go by,  
To trust him, and not always question "why,"—  
To trust him, though we may not understand,  
Nor see his hand!

—F. M. N.

**Supreme Service**

**I**N a famous story of life at an Eastern girls' college an account of a party ends thus: "Julia said she had had a good time, but Sally stayed and helped wash dishes."

A certain college had just "come of age," and was celebrating its twenty-first birthday with a banquet. Several hundred diners were served by volunteer waiters and waitresses. It was an unusual occasion, and afforded an opportunity to make a good public appearance and display dainty white dresses and aprons. But next morning there were several barrels full of dishes to be washed to be returned to the caterer. The job of waiting table had been overstocked with volunteers; but only two or three came back next morning to help the tired teacher in charge to clean up. The supreme service proved less attractive than the public service.

It was Christmas week at college, and a committee of students was in charge of the evening jollifications for those not so fortunate as to go home. The chairman was a quiet, faithful girl, a good student, but one whose inner beauty was not quickly recognized except by thoughtful persons. The day before Christmas an excursion to a neighboring scenic attraction was planned, and this girl was invited. How she treasured that invitation, and secret joy and anticipation irradiated her days! To her this meant much more than to girls more frequently favored. But the morning of the day brought the realization that all but one other member of the committee had been invited, and who was to do the decorating or make the necessary trip to a neighboring city for supplies for the Christmas tree? Appeals to other members of the committee seemed fruitless. One other girl stayed to help because this gave her a good excuse to refuse a distasteful invitation. But one more was necessary. With reluctance and disappointment, the chairman told the young man who invited her that she could not go and why. He angrily reproached her for putting him in the embarrassing position of being without a companion at the excursion, and of having to find one at the last minute. But the consciousness of duty done went with her during the day, and she enjoyed the pleasure of the others in the delightful and successful evening.

Now, if this were a storybook tale, some one would have observed her self-denial and there would have been some wonderful reward. But since this is a story from real life, her reward was to hear the young man whose invitation she had declined make slighting remarks at her table next day about the evening's entertainment, and boast of the fun he had had at the excursion with the girl he took in her place. And the girl who used the Christmas tree as an excuse to snub an unwelcome attention—what of her? Oh, some

one had noted her "self-sacrifice," and it was much praised, and invitations were showered upon her to make up for it! But which was the supreme service, do you think?

A young man was called into military service, and took his training in camp, but did not get to France before the armistice. When he was discharged, the young people of his church made much over him. His brother had stayed at home, working hard; bearing lovingly and patiently with a fretful, nervous wife; making a home for a widowed mother; conscientiously denying himself more than one slice of bread at a meal; skimping expenses to buy Liberty Bonds. Nobody showered him with candy, flowers, and entertainments; but which really gave the supreme service?

What is supreme service, anyway? Is it not the kind that is often unseen, unnoted, unrewarded, which people take for granted and seldom praise? Is it not the service of the Moravian missionaries to the Hottentots, the Bushmen, and the Eskimos? Is it not the service of the millionaire who asked the Government for a "man-sized" job of war work, and was given a tedious, monotonous, obscure task in some forgotten corner of the South, the requirements of which were chiefly patience and freedom from self-seeking to the nth degree? A man-sized job surely, for it took a man, not a hero, to do it. Supreme service is this, and it is the service which brings beauty of character, spiritual power, friendship with God and Christ. The people who are giving it are finding life worth while, and are looking forward without fear.

A CONTRIBUTOR.

**Sacajawea, a Wonderful Woman**

**D**URING the administration of Thomas Jefferson the interest he had in the Western wilderness led him to send an exploring party into what was known as the Louisiana Country, and which the United States purchased from France.

Meriwether Lewis, who was Jefferson's private secretary at that time, promptly offered his services for the expedition; he chose an old army companion, Capt. William Clark, with other men for the trip, and on May 14, 1804, the party sailed up the Missouri River, traveling in three boats.

This band of white men were the first to cross the great divide. Many of these volunteered, and among them was an Indian maiden to whom we may apply the words, "A wonderful woman."

The maiden was Sacajawea, a member of the Shoshone tribe. It was during the time the Indians were fighting and scalping one another. The Shoshones' dreaded enemies were the Blackfeet Indians. On one of their raids the Blackfeet captured Birdwoman, as Sacajawea was often called, when between the ages of eleven and twelve. With her was Prairie-flower, her playmate, but she escaped and found her way back to her people.

At the age of fourteen Sacajawea was sold as a slave to a French trader, Toussaint Charboneau, who afterward became her husband. They resided in a Mandan village along the upper Missouri River.

In October, 1804, Lewis and Clark arrived in the village; it was there Sacajawea offered her services as interpreter for the white men.

She endured all the hardships and suffering that came to the party, she took care of the sick, and waited



on those who needed help. Her husband was a poor sailor, and one day he upset the boat containing valuable papers, notes on the expedition, which were seen floating in the water. Sacajawea saved these papers at the risk of her life.

She guided Lewis and Clark through their long and weary journey over mountains and plains, preparing food for them and doing the little things that needed to be done, even helping to pull the boats when the waters were too powerful to be stemmed by the paddles; often her feet were bruised by sharp stones.

Sacajawea knew many medicines, including a remedy for rattlesnake bites which she made from herbs.

In July they reached the spot where Birdwoman and Prairie-flower were captured. She told her comrades that they would soon see Indians, and that these Indians were her own people, the Shoshones. In a few days Captain Clark came upon three Indian women. One of them rushed to Sacajawea and proved to be Prairie-flower. There in one of the tents she met her brother, who was now the chief of the tribe. She was so overwhelmed with joy that she could not interpret without shedding tears.

She secured horses for the party from her brother and his men, for without these horses it would have been impossible to make the trip over the mountains.

Although the temptation was great to remain with her own people, still she was loyal to the promise she had made to act as guide to her white brothers.

She was the first pioneer mother to cross the Rocky Mountains; she welcomed the civilization of the white race and was the first Indian woman to embrace Christianity. So today every one who has the least drop of Indian blood ought to be proud to know that it was the young Indian maiden who led the way to the Western coast and led to the opening of the Louisiana Country.

Sacajawea was an Indian whose name has been enrolled on the pages of history. She returned to her people after her mission was completed, and at the age, it is said, of 125, the heroine passed away in the year 1884.

There have been two statues erected in memory of Sacajawea. One stands in front of the capitol building at Bismarck, North Dakota, and the other was unveiled July 6, 1905, on the Lewis and Clark Centennial grounds at Portland, Oregon.—*Mary Edge, in the Indian School Journal.*

### The Only Safe Line

ONE spring, when the time came for me to set my face northward from Florida and seek shelter from the Southern sun in a colder clime, I found it a very difficult question to decide which was the safest and best route for making the long journey. Some said, "Take the steamer that puts in at the port of St. Augustine on its way north from Nassau. It is a strong, seaworthy ship, well manned and equipped for coast service or for the open ocean. It will carry you safe to Charleston without change. That is beyond the worst of the way, and then you can make the rest of the journey by sea or land as you choose." So said some who were cautious and wise. But the very voyage when I should have taken passage on that steamer, if at all, it caught fire at sea and every passenger on board perished with the ship.

Some said, "Take the new steamer that stops for passengers at Toco on the St. John's River. That follows the inland route among the sea islands all the

way to Savannah, and so you have the advantage of conveyance by water without exposure to the perils of the deep." The agent was pleasant in manners and full of fair promises, and I gave him my name. The next day, when I called to pay the fare, I found that the ship was unsound; it was in the hands of a drunken captain and a disorderly crew. It had been seized by the sheriff for debt and taken off from the course. And all who had paid in advance lost both their passage and their money.

Some said, "Take the old line that starts from Pilatka. Their steamers are strong and run well. The officers are good, and the fare is better. They have run for years, and never fail to get through." But on the very voyage when I should have taken that line, if at all, their steamer was detained twenty-four hours by a storm. The passengers were too late for the Philadelphia steamer at Savannah. They were taken on to Charleston and transferred to a New York steamer. That ship went out to sea and fought with a furious tempest two days and nights, expecting every hour to go to the bottom, and then it came back into the harbor whence it started.

Some said, "Don't venture on the water at all. Keep to the solid land. That will not sink or burn. Take the train at Jacksonville and go all the way by rail." But both of the trains that started on the day that I should have taken one, if I had gone by rail, were wrecked on the road.

The only thing left for me to do was to take passage on a little steamer that I had never seen, never heard of before, and about which I could learn nothing. In that case I must trust that the captain would fulfil his promise to follow the channels among the sea islands all the way to Savannah, and to carry me safely over a route that none of my friends had ever tried, and concerning which nobody could give me any definite information. I did trust the strange captain's word, and he brought me through without danger or delay.

Now, suppose that instead of these five uncertain and perilous routes there had been another concerning which it could be said without dispute or contradiction, It is safe. It always has been and it always will be safe. It has been tried for ages. It has been traveled by millions. No traveler on that route has ever failed to get safely through. It has been distrusted and spoken against by some, but never by those who have tried it themselves. Nobody has ever risked life and limb on that route and then warned others not to do so. Nobody has ever lost time or failed to make connections on that line. It invites all, and it has ample accommodations for all that come. Suppose all that could have been said concerning a sixth route for the long journey of fifteen hundred miles northward. I surely should have acted like an insane man if I had not turned away from the five uncertain and perilous routes and chosen the sixth, which everybody who knew anything about it said was perfectly safe.

There is an endless journey before us all. We must start when the call comes, and it may come at any moment. Amid all the perils and uncertainties that attend our way out of the world, there is one course, one conveyance, one Guide, perfectly safe. No one putting himself under the care of that Guide has been wrecked or lost on the way. He has been acting as Guide to the better country for ages. Millions have followed his steps. He is ready to take charge of all that go.



O travelers to the land whence none return; voyagers upon the sea that sends no passengers back to start again, take the safe course! trust the safe Guide! be ready to go when called! Fling away your doubts! trust not to uncertainties! Take passage with the Captain that never wrecked a ship and never lost a soul! And when you have reached the other shore, your name will be left recorded on the way book of time to tell the bewildered and the doubting how to choose.— *Daniel March, in "From Dark to Dawn," pp. 260-264.*

### The Girl We All Like

**T**HE girl who is sunny.  
The girl who has a heart.  
The girl who loves music.  
The girl who has a conscience.  
The girl who is trustful and true.  
The girl whose voice is not loud.  
The girl who stands for the right.  
The girl who lives for her friends.  
The girl who sings from her heart.  
The girl who knows how to say "No."  
The girl who belongs to no clique.  
The girl who believes in her home.  
The girl whose eyes are wide open.  
The girl who talks to some purpose.  
The girl who believes in her mother.  
The girl who dislikes to be flattered.  
The girl who is neither surly nor sour.  
The girl who abhors people who gossip.  
The girl whose religion shines in her life.  
The girl who has culture.— *Presbyterian.*

### Jugo-Slavia, a New Nation

**A**MONG the new countries to appear on the maps as a result of the war will be Czecho-Slovakia and Jugo-Slavia. Jugo-Slavia means the country of the southern Slavs, as the other is to be controlled by northern Slavs. Jugo-Slavs is not the accepted name for any people, but is only a convenient term covering the three branches of Slavs in Southern Europe, the Serbs, the Croats, and the Slovenes.

It was about thirteen centuries ago that these related tribes made their way from the north to the eastern coast of the Adriatic, the region that in Roman times was known as Illyria. The Slovenes came eventually under the power of Austria; and the Croats, early connected with Hungary, became a part of that country. These two branches thus adopted the Roman Catholic faith. The Serbs, on the other hand, were under the influence of Constantinople, and became followers of the Greek Church. They vigorously resisted the Turks, but were overcome at last, with the result that a part of them accepted Mohammedanism. To escape the Turks a large number of Serbs also fled and settled among the Croats.

Centuries later Austria, defeated by Napoleon, yielded to him a large tract of which he made a state called the Illyrian Provinces, reviving the old name and bringing together under one government a population made up of the three divisions of southern Slavs. The kingdom had a short life, and the people were soon under Austrian rule again; but a new spirit had been awakened in them.

The Serbs, too, at the same time were growing restless under the rule of the Turk, and persevered in

their efforts for liberty until at last the Congress of Berlin in 1878 made Serbia independent. But this country did not include half of the Serb stock. It was ambitious to take in also the thousands that were under Austrian rule.

### Governed by Fifteen Lawmaking Bodies

There sprung up also a feeling of unity among the southern Slavs, who were seeking for a political organization that would give expression to this. They had wished for a measure of self-government under Austria, which had rebuffed and oppressed them and sought to keep them divided by stirring up strife on their points of difference in religion and other matters. The Slavs were so situated under Austrian rule that no fewer than fifteen different bodies were making the laws that governed them. About 1905 the Croatian and Serbian progressive leaders in Austria-Hungary united in a new party, forming the Serbo-Croatian coalition.

Austria sought to head off the movements of Slav unity. The congress of Berlin had committed to her the administration of Bosnia and Herzegovina, provinces formerly belonging to Turkey and with a population mainly of Serbs and Croats. In 1908 Austria announced their formal annexation, which aroused great excitement in Serbia and Montenegro. The Archduke Franz Ferdinand, heir to the Austro-Hungarian throne, favored the policy of forming a third division of the empire to embrace the Slavs with a view to absorbing further territory peopled by the same stock. Austria had designs for expansion to the southeast. Serbia blocked the way. To crush Serbia would remove the obstacle and also remove the threat of agitation there that would cause unrest among Austria's Slavic subjects.

### Events That Led to the Formation of the Nation

The murder of Franz Ferdinand furnished Austria an excuse for the long-desired attack on Serbia. This brought on the recent war and incidentally the formation of Jugo-Slavia. Soon after the war started Jugo-Slav leaders formed a committee in London to bring about deliverance from Austria and union with Serbia and Montenegro. Branches of the movement were organized in North and South America, and conventions were held in Chicago and Pittsburgh.

In July, two years ago, representatives of Serbia and leaders of the Serbo-Croatian coalition held a conference at Corfu. The result was the announcement of a new state free and independent, the kingdom of the Serbs, Croats, and Slovenes, a constitutional monarchy, where religious freedom is to prevail. Unity of race furnishes a logical basis for the organization of such a state, whose territory may include Croatia, Slavonia, Dalmatia, Bosnia, Herzegovina, Serbia, and Montenegro, with other smaller tracts. Friendly relations with the Czecho-Slovaks and Poland would give added assurance of strength.

It is too much to expect that a perfectly smooth course lies before this new nation. The clash between its interests and Italy's has already raised a very knotty problem, and there is not complete internal harmony among the different elements. Disagreements there will doubtless be, but the realization of the long-cherished dream of outward unity is in itself a remarkable achievement.— *Christian Endeavor World.*

"KEEP your temper. Nobody wants it."



## A Trip from Shanghai to Bingoo and Hang-chau

BESSIE A. DOWELL

ON the morning of Sept. 30, 1918, a party of three, consisting of Mrs. Miller, our Chinese Bible woman, and myself, left Shanghai for a short visit to Bingoo and Hang-chau. On boarding the train we were pleased to find only a few passengers in our carriage, as we had ventured to travel third class that we might accompany our Chinese Bible woman. As the train steamed ahead, we came across, here and there, charming bits of scenery; and to one who had not traveled much in the "land of the blue gown" the glimpses to be had of John Chinaman's industry were many and surprising.

Naturally the rice fields were numerous, and these were to be seen in various stages of development. Some were being flooded with water, in others busy men and women were replanting, while in others the rice was being threshed. This threshing is all done by hand. Large, round, shallow cane baskets were used, at the back of which were cane screens to protect the rice from falling beyond the basket. The busy workers beat the rice against the cane tray, and afterward tie the straw in bundles. To draw water for the rice fields, buffaloes are generally used to turn the water wheel. We also saw men treading the mill for pumping water into these fields. The picture called to mind scenes described in the Scriptures, and reminded us that China is a land of age.

Many were the waterways crossed by our train in its fifty-mile journey. In some of these canals we saw beds of water chestnuts, fenced off toward the banks of the streams. A picturesque sight was that of some Chinese, generally clothed in blue, sitting in wooden or cane tubs on the top of the chestnut beds, from which they pulled up the plants by the roots and gathered the nuts. In some places the plants grew so thickly together, that it looked almost as if a green carpet had been spread upon the water.

On the streets of Bingoo, as on the streets of any other Chinese town, one can see many kinds of articles being made and many forms of industry being carried on. It was interesting to watch the people making thread from the raw cotton. Rope was being made by hand, and wood was carved; the finished pieces being well worthy of admiration. Women were busy patching old garments that we would cast into the fire. Toward evening, men industriously stirred the black sand and sirup in which the Chinese cook the unshelled chestnuts. Cooked, or rather baked, in this way, these nuts are delicious.

At Hang-chau, as we passed along the alleyways and narrow streets, we saw, in dark, dirty rooms,

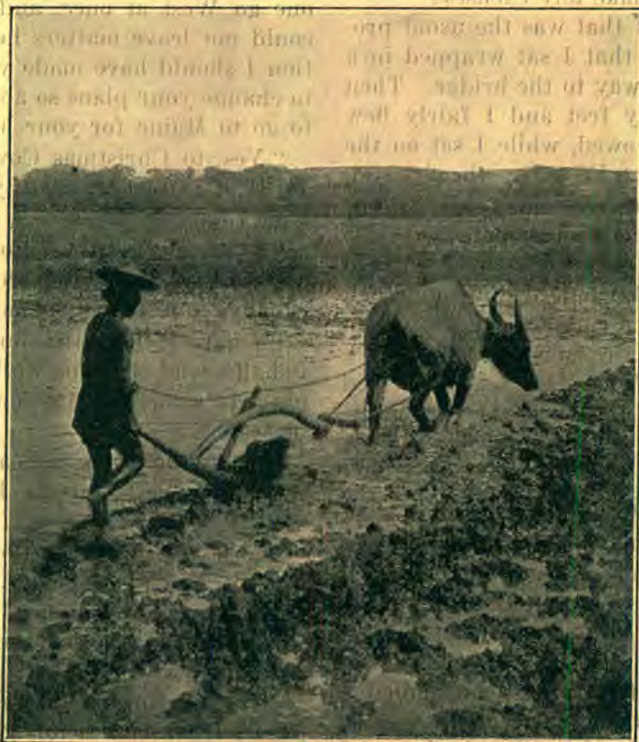
women and girls engaged in winding silk thread, much of which was of most exquisite colors. To do this work they used a large frame about nine inches square, consisting of four bamboo sticks, two of which were stationary, while the other two revolved. This frame was placed to the left of the worker. In the right hand was another frame, also square, but smaller. The silk thread from the large frame was passed between the teeth on the left side of the upper jaw and brought out of the mouth on the right side, while the right hand was kept busy turning the frame to which the thread was attached, and which wound it into a skein. We noticed that many engaged in this work had sore lips, and that the dye had stained their mouths. Cancer of the lip is often caused by this method of winding the silk thread.

But that which was of deepest interest was our opportunity to meet the people themselves, and to study them from the viewpoint of the missionary. We found the people of Bingoo much interested in the gospel. Day after day earnest souls would visit us, seeking a knowledge of that which alone can lift them out of their heathenism. After breakfast, each day, a Bible study was held with the Chinese evangelist and his wife; then for about an hour Mrs. Miller would give treatments. The remainder of the day was usually spent in visiting the people at their homes; and although I could not speak the language, I was glad for the privilege of seeing how others worked for the salvation of souls in a heathen land.

The first home we visited was that of a man and his wife who were attending the services of our church each week. In this home we met a girl of about fifteen years who was devil-possessed. I will not soon forget the scene in this little room. It was dark and poorly furnished, and crowded with all classes of people. Rich and poor had come together to hear the Word of God; and out on the street, crowding against one another, and leaning in at the window and door, were about forty or fifty men and women, living in heathenism and sin, it is true, yet whose very presence there witnessed to the fact that their hearts longed for something better.

Each day for a week we visited about six Chinese homes. In one of these we held studies with six women and two girls. These girls were known for their faithfulness in idol worship; but through a friend who had accepted Christianity, they have recently gained some knowledge of the Christian religion, and are desirous of learning more. This family is a wealthy one; and

(Concluded on page eleven)



Plowing a Rice Field



# The Correct Thing

## A Novel Experience

I THINK you have the most unusual young men here!" The speaker was a newcomer in town, and this amazing assertion had been made in answer to a rather pointed inquiry.

"Why?" said Edith. "Just what do you mean?"

"We-l-l," hesitated Frances. "Yes, I'll tell you!

"Last night the Mr. Wilson to whom you introduced me, suggested dinner and a lecture in the city. He is charming company, and we had a really delightful time—until the grand finale that spoiled it all. Would you believe it, Edith," and the brown eyes snapped wrathfully, "he put me on the street car at twelve o'clock at night, tipped his hat most politely in saying good-by, and left me to pay my own fare and take the long walk alone from the end of the car line home!"

"I never supposed he was that kind of a chap," mused Edith. "Didn't he make any excuses?"

"Not a word! Acted as if that was the usual procedure. I was so astonished that I sat wrapped in a mantle of amazement all the way to the bridge. Then indignation lent wings to my feet and I fairly flew up the hill to my home. I vowed, while I sat on the porch getting my breath, that I'd grasp the first opportunity to ask him where he keeps his manners, but upon sober reflection I feel too disgusted to bother!"

"Perhaps he has put the ones you missed in cold storage," laughed Edith. "But indeed the young men here are not all like that. Mr. Wilson must be an exception. I know he is not the rule."

"Well, you know I come from Missouri," answered Frances, as the two friends parted at the corner.

HARRIET VEDDOE.

## It Paid

THE night had been stifling. Even the cooler air in the large office building where Jean Burwell spent her days seemed oppressive on this particular morning, as she opened her desk and began to sort the mail.

Humming softly a gay little tune, Jean smiled a good morning to her various coworkers, as they came in one by one. Not that she felt like singing and smiling—no indeed! This was not at all the way she had planned to spend the tenth of July. Weeks before Elise Ford had invited the three other girls in the S and S Club to spend a month with her at Christmas Cove, and today they were starting. It had been close work to save the money for this trip, but Jean had it ready, and the contagious "Burwell smile" grew a little wobbly as a glance at her wrist watch told her it was 9:30, and she realized that the train was even now leaving the station.

"If this isn't luck," she sighed to herself, and then suddenly stopped and giggled. "My, but that was a close call! Now I'll say it right: It's just my luck to belong to the S and S, so I can't even indulge in a spell of the blues because the Maine coast will miss my distinguished society this summer! But whoever felt less like smiling or singing! If I didn't belong to the club, I'd have a good grouch!"

Just then her eyes fell upon the words of a little framed motto on her desk:

"Sure, this world is full of trouble —  
I ain't said it ain't.

Me! I've had enough an' double  
Reason for complaint.  
Rain an' storms may come to fret me,  
Skies are often gray;  
Thorns an' branches have beset me  
On the road — but say,  
Ain't it fine today?  
"NOW SMILE ABOUT IT!"

When Jean had finished reading, the crinkly smile had come back, and she stood musing a moment at the irony of the words.

"Yes, 'Ain't it fine and hot today?' she murmured; "but at any rate I'll be true to our motto."

Then the buzzer rang that called her to the president's rooms. Notebook in hand, Jean made a pleasing picture in her trim white dress, as she smilingly entered her employer's office. A strenuous hour followed, for the work was new to her. As she closed her book and rose to leave, Mr. Newcomb said:

"Miss Burwell, I want you to know that I appreciate your accommodation in postponing your vacation until Mr. Craig returns. From our work this morning you will understand why it was imperative that some one go West at once, and the reason as well why I could not leave matters here just now—an explanation I should have made yesterday when I asked you to change your plans so abruptly. Let's see, you were to go to Maine for your holiday?"

"Yes, to Christmas Cove," answered Jean, "but I am glad to accommodate you, Mr. Newcomb, since it is necessary."

"I am very sorry things have turned this way," and Mr. Newcomb closed his desk preparatory to leaving. "Will you be joining your friends later?"

"I hardly think so," and Jean really smiled; "but I shall spend the time while Mr. Craig is away, thinking up something to do that will be even more pleasant."

"Take the work as easy as you can this torrid weather," suggested the busy man as he picked up his hat.

Work is a good antidote for disappointment, and work Jean had in plenty. It seemed to her she had never been so busy in her life. She almost forgot there was such a place as Maine till night came with its stifling New York heat. However, the girl had no regrets, for she felt that she had done her duty. Gay letters from her friends gave detailed accounts of the good times she was missing, but these only brought the rueful wish that it were possible to be in two places at once. For three weeks Jean "stood by" faithfully.

Then one morning Mr. Newcomb stopped at her desk as he entered the corporation offices.

"Miss Burwell, matters have turned so that it is necessary for me to make a trip to our Western branch in Seattle. I am taking my wife and sister with me, and we expect to be away about two months. It will be necessary for me to do some work while I am on the road. Would it be possible for you to accompany us? All your expenses will of course be met by the firm. Mrs. Newcomb joins me in the hope that you will be our guest on a tour through Yellowstone Park before our return. What about it? Can you go?"

"W-h-y," gasped the astonished girl, "yes, sir. Of course I can go—only it seems too much!"

"Not half enough!" came the answer. "Unselfishness, you know, is always a good investment. The rest of the day is yours for packing. We must leave tonight. The car will call for you at seven-thirty."

L. E. C.



# For the Finding-Out Club

## Part I

**T**HERE is a country with a population four times that of the United States. It is one of the richest countries in the world, yet one of the poorest because of its undeveloped resources. Millions of the people are poverty-stricken, and always hungry. Wages of workingmen range from nine to twenty-five cents a day. Three fourths of the babies born die in infancy. Only one woman in a thousand can read or write. It is noted for a great wall, built 220 years before Christ was born, which still stands, and which, it is said, contains sufficient material to build a wall six feet high around the whole world. In this country are found the richest coal and iron mines in the world. When Moses led the children of Israel out of Egypt, the people of this country had a language and literature unequaled. The first Protestant missionary to labor there prayed that "God would station him in that part of the world where difficulties were the greatest, and to all human appearances the most insurmountable." And the name of this country is —?

L. E. C.

## Part II

### The Bible Contest Questions

**T**HE Child Welfare Department of the District of Columbia Federation of Woman's Clubs, recently conducted a Bible question contest for children between the ages of twelve and eighteen. The purpose of this contest, according to the *Washington Star*, the leading evening newspaper of the national capital, in which the questions appeared, was "that young people may be encouraged to cultivate a better and more accurate knowledge of the Bible, which not only is the world's moral and spiritual guide, but is acknowledged to be the finest literary production of the world." The questions are confined to the book of Genesis. Prizes were awarded for the highest percentage of correct answers, and among the first three winners was Eleanor Markle, a member of our Memorial Church Sabbath school. Believing that the members of the Finding-Out Club will be interested in these contest questions, we purpose to print them in four sections. We hope that many of the younger readers especially will send in answers.

#### First List of Questions in Bible Contest

1. What word in the title of the Bible reminds us that it is a sacred book?
2. How much of the book of Genesis is given to the wonderful story of the creation of the universe?
3. What are the first four words of the Bible?
4. What was the first thing that was created?
5. Which was made to appear first, vegetation or the sun, moon, and stars?
6. Who is named in the Bible as the first man and woman?
7. Give the names of the first three children as recorded in Bible history.
8. How old was Adam when his third son was born?
9. How long after the birth of their third child did Adam and Eve give birth to children?
10. How old was Adam when he died?

11. Which was older when he died, Adam or Noah, and how many years?

12. Give the names of ten men of great age living before the flood whose ages ranged from 365 to 969 years each.

13. Which one of the ten men of great age was so spiritual that it is written of him that he walked with God: and was not, for God took him?

14. What was the physical development of some of the men in the days before the flood?

15. Who sinned first, man or woman?

16. In whose time did men begin to call upon the name of Jehovah?

17. What relation was this man to Adam?

18. Who was the first murderer recorded in history?

19. Who built the first city and after whom was it named?

20. What musical instruments that are popular today were invented and used by the descendants of Cain?

21. Which one of Cain's earliest descendants was an instructor of every artificer in brass and iron?

### Answers to Questions Printed July 8

#### Part I

1. THE Philistines came up against Israel, and David inquired of the Lord, "and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines. David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gezer." 1 Chron. 14: 13-15.

2. (a) "The fate of Uzzah was a divine judgment upon the violation of a most explicit command. Through Moses the Lord had given special instruction concerning the transportation of the ark. None but the priests, the descendants of Aaron, were to touch it, or even to look upon it uncovered. The divine direction was, 'The sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die.' The priests were to cover the ark, and then the Kohathites must lift it by the staves, which were placed in rings upon each side of the ark, and were never removed. To the Gershonites and Merarites, who had in charge the curtains and boards and pillars of the tabernacle, Moses gave carts and oxen for the transportation of that which was committed to them. 'But unto the sons of Kohath he gave none; because the service of the sanctuary belonging unto them was that they should bear *upon their shoulders*.' Thus in the bringing of the ark from Kirjath-jearim, there had been a direct and inexcusable disregard of the Lord's directions.

"David and his people had assembled to perform a sacred work, and they had engaged in it with glad and willing hearts; but the Lord could not accept the service, because it was not performed in accordance with his directions. The Philistines, who had not a knowledge of God's law, had placed the ark upon a cart when they returned it to Israel, and the Lord accepted the effort which they made. But the Israelites had in their hands a plain statement of the will of God in all these matters, and their neglect of these

(Concluded on page twelve)



## The Horseback Ride Picnic

[The following story was written by three young girls as their expression of a real experience.]

"OH, if we were only near a swimming pool, wouldn't we have a good time!" exclaimed Jeanette, wiping the perspiration from her forehead.

"The hammock looks just as inviting to me," said Mary, who had never learned to swim.

"And a large dish of ice cream would satisfy my longing just now," declared Louise, laughingly.

This conversation was held by three girls of about sixteen years of age. Mary and Louise were sisters and Jeanette was their chum. They were spending the summer vacation on a large ranch with the sisters' aunt. Two months before vacation time they received the following letter from their hostess, which caused great excitement and much pleasurable anticipation:

"OAKNOLL, CALIFORNIA, April 2, 19—.

"MY DEAR GIRLS: I can hardly wait for the summer vacation to begin so that I can have you with me here on the ranch. The young people here are planning for a large horseback picnic on Friday, June 21. I wonder if you girls wouldn't enjoy it. Uncle Clark says you may use his new riding horses, Dolly, Spot, and Mercury. We hope to have you with us soon.

"AUNT DELLA."

Of course the girls would enjoy the horseback picnic, and everything else connected with the ranch, and they lost no time in passing the information on to the one who gave the invitation. And just as soon as circumstances permitted they were happily ensconced on the ranch with their beloved hostess.

Being amiable and full of fun, they quickly gained the friendship of many. Louise and Mary looked much alike, although their temperaments differed greatly. Louise was happy and full of fun, while Mary was unusually sweet and thoughtful. Both girls had beautiful blue eyes, Louise's being alert with life and mischief, while Mary's were beaming with gentleness and love. There was a certain sweet charm about Mary that could come only from a life in touch with the Saviour, while it was often said of Louise that she had never seen a serious day in her life. Jeanette had large brown eyes which would sparkle and dance, or snap and glare if her will was crossed. She, like Louise, was a thoughtless, happy-go-lucky girl.

As the hammock was the only available wish of the three, they chose this. Sitting in the shade of the old apple tree the girls talked of the picnic which was to take place five days hence.

"Oh, girls, it is certainly comfortable here after riding in the hot sun all morning," said Mary with a sigh.

"When supper is over, let's race over to Malone's Dam," said Jeanette eagerly, never quiet for long.

"Oh, girls, won't I look stunning in my new habit?" asked Louise.

"And so will Jeanette May Bailey," quickly corrected Jeanette.

"Here! Here! Miss Mary Minnie Fauver is not to be left out of this," laughed Mary.

Many times during the intervening days the good time coming was referred to, and Aunt Della would say, "Don't plan so, dears. Something might prevent your going." But these words fell unheeded on their ears.

Thursday evening came. The big round moon rose slowly over the fragrant orange grove and shed over the surrounding country a strange, mystic light. The girls climbed up into the large hospitable oak tree in the yard and talked and sang softly. The music

floated like a zephyr's gentle song down to Aunt Della and Uncle Clark on the porch below.

Presently they heard the chug, chug of a motor car approaching. The car turned up the lane leading to the old-fashioned farmhouse. No sooner had the whirl of the machine died down than the girls were out of that tree and in front of the car.

"Oh, Mr. Morrison! Have you any more news of the picnic?" exclaimed Louise, making herself at home on the running board.

"Yes, girls," he answered. "It has been postponed until Saturday, as Mr. Barnet, the owner of the picnic grounds, has just sent word that they cannot be used until Saturday.

The expressions on all faces betokened great disappointment.

"Well, girls, I must leave and spread the news," he said, as he turned to go, unconscious of the keen disappointment his words had given.

The girls stood looking at each other, speechless.

"Why don't you say something?" asked Louise impatiently.

"What shall I say?" answered Mary. "Sabbath!"

"Yes, Sabbath! Please do not say it again," said Jeanette saucily.

"Oh, what can we do? What can we do? All our planning, our new habits, and the fun we would have had. What can we do?" wailed Mary.

"What can we do? Why, go, of course. What are you thinking of, Mary?" exclaimed Louise indignantly. "I mean to go."

"Well, I am going no matter who stays at home. Think of what we should miss," said Jeanette stubbornly.

Louise and Jeanette tried hard to convince each other that it would be all right to go, but somehow they could not feel at ease about it. Mary was as disappointed as they, but she said little. She also was trying to convince herself that it would be no harm to go; but when the girls told her that *just once* would do no harm, she pictured to herself her Saviour, who had given up all for her; and her darling mother with hair just touched with gray and her eyes dim with tears as she kissed her good-by and said, "I am trusting you, Mary;" and her Sabbath-school superintendent, who by her gentle ways and loving smile had completely won Mary's heart. Could she bear to disappoint these who trusted her so? Jeanette and Louise loved them, but they were inclined to forget everything but their own pleasure.

No one could speak to Jeanette but she would say, "I am going. I am going anyway." While Aunt Della was trying her best to console them, Mary crept softly out into the wonderful night to talk with her heavenly Father, to seek comfort from her best Friend. After telling her story to Jesus and receiving strength from him, she went softly up to her room. As she made preparation to retire, her eyes fell on the memory verse lying on the table:

"He that overcometh shall inherit all things; I will be his God, and he shall be my son." Rev. 21:7.

What is man's reward compared with God's wonderful reward to the overcomer? The next day little was said concerning the picnic, except Louise and Jeanette were sure they were going.

As the sun was about to sink behind the purple hills, Louise and Jeanette were putting the finishing



touches on their outfits. Mary, with her Bible in her hand, quietly opened the door and sweetly asked, "Girls, do you know what the memory verse for tomorrow is?"

"No, I don't know and don't care," said Louise obstinately.

"Well, I will read it to you," and she opened her Bible and read softly:

"He that overcometh shall inherit all things; I will be his God, and he shall be my son."

This greatly impressed the girls, for Mary looked so pretty and happy and sweet in her new determination. Later in the evening, as Louise and Jeanette passed Mary's window they heard her singing:

"Yield not to temptation,  
For yielding is sin,  
Each victory will help you  
Some other to win."

Out in the orchard, among the large, bending apple trees with the silver moon peering through the leaves, the girls gained a wonderful victory for Jesus and for the right. Everything seemed so bright as they went back to the house prepared to have a good night's rest. To their surprise they were met at the gate by some of their friends, who immediately inquired whether or not they were going to the picnic.

"Mary is not, but you girls will, I know," said Bessie quickly.

"Of course they will," assented the others.

Imagine the surprise, the happiness, the gratitude of Mary, when she heard the girls firmly say, "No." Immediately she sent up a prayer of thanks to her Helper and Guide.

"Oh, girls, please do not spoil it all now," said one.

"We have planned on you so," pleaded another.

"Well, it's this way," said Jeanette: "We could not go on the Sabbath to a picnic and come away with a clear conscience. If we did go, we could not enjoy ourselves because we should be breaking the fourth commandment, and when we break one we break all."

"Since when did you change your mind, Miss Jeanette?" asked Bob, leaning up against a tree. "I can hardly believe my ears."

"If you boys and girls had a sister like Mary, you would change your minds also, and come to church with us tomorrow," said Louise with enthusiasm.

"Well, to tell the truth," said Jack, just the kind of lad to have along on a picnic, "I don't see any real fun in the picnic if you girls are not going, and you certainly do seem decided not to go."

"I have no more enthusiasm for it," pouted Jane.

"Oh, and it was to have been so nice," echoed Grace.

"We are sorry it came on Sabbath, but you certainly could not expect us to go then, could you?" asked Mary.

"Certainly not," said Ralph, thoughtfully; "for we know that you folks never do anything like that on Saturday."

"The Sabbath begins at sundown Friday, so I think it would be better if we drop the picnic question now," said Mary sweetly. "Come and let's study the Sabbath school lesson together. You will enjoy it, I know. It is on God's promises to the overcomer."

When all were seated around the hammock, Mary read the lesson, and as she repeated the memory verse, which had made such an impression on the three girls, Rob repeated after her slowly and thoughtfully: "He that overcometh shall inherit all things; I will be his God, and he shall be my son."

"If you don't stop, I'll not be able to go to that

picnic with a clear conscience either," said Grace, smiling.

"Well, it's had its effect on me already," said Jack. "I am not going."

"Neither am I," echoed one after another, until all decided not to go.

"Come over and go to church with us," exclaimed Louise, clapping her hands for joy.

"I cannot think of a better place to go," said Rob.

Sabbath morning found the young people's pew filled with bright-faced boys and girls, and as Elder Burgess read his text: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," each looked at the other, for they felt the promise was directly for them.

The girls did not lose friends, but gained them by being true to principle, and better than that some of their young friends decided to become Christians, because these girls stood so firmly for the right. It pays to be true to principle.

V. B. D.

### A Fellow Feeling

I NEVER liked young Tommy Brown,  
For Tommy Brown, you see,  
Is just the kind my people think  
As good as good can be.

They say to me, "Now, Tommy Brown  
Would never muss his hair,  
Nor stamp his feet when things go wrong,  
Nor strew things everywhere."

How tired I grew of Tommy Brown,  
He seemed so very good!  
The things he should not, never did,  
But did the things he should.

Then once I went to Tommy's house,  
And heard his mother say:  
"Now, Tommy, stop! Why, Teddy White  
Would never act that way!"

So when I now meet Tommy Brown  
I try to be polite;  
I like him better than I did,  
For I am Teddy White.

—Harper's Monthly.

### A Trip from Shanghai to Bingoo and Hang-chau

(Concluded from page seven)

because of this they did not often attend the services at the church, but, like Nicodemus of old, came privately to hear about Jesus. Pray that these inquiring hearts may be satisfied in a full acceptance of gospel truth.

In another home the man and his wife had cast away their idols and had accepted the religion of Christ, having learned by sad experience the powerlessness of their gods to help them in their hour of need. Eight children in this family had died. As again and again the parents had besought their gods in vain to save the lives of their little ones, they had lost confidence in their heathen deities. Today these honest souls are walking in the path of righteousness, and have found peace in Christ. The mother is a pleasant woman, and very desirous that she may grow in grace daily.

Our visit to Bingoo came to an end all too soon. On the last afternoon of our stay a meeting was held at the chapel, and there was a large attendance. Our hearts overflowed with joy as we saw many testify of their determination to follow Jesus. There can be no greater joy than this—to see souls snatched from darkness and brought to know God.



### Keep Your Appointment

**I** APPROACH the end of my life," said General Ferdinand Foch, "with the conscience of a faithful servant, who reposes in the peace of the Lord. Faith in life eternal, in a God of goodness and compassion, has sustained me in the most trying hours. *Prayer* has enlightened my way."

It is said of this truly great and noble man that he never fails to spend an hour on his knees every morning, and every night it is the same. This is not a habit which he acquired during the trying years of the war, but he has kept these daily appointments with God all his life. The secret of his power with men lies not in brilliancy of intellect, but in strength of soul.

Are we devoting even a half hour daily to communion with our Master? Is his will the controlling influence in our lives? Is the sweet fragrance of the Christ-life emanating from us, because day by day we are drinking deeply at the fountain of Life?

"But I have no time," we say in our shortsightedness. Yet we are missing the best, the most important thing in life when we fail to take time to sit at His feet and learn of him. It is the one sure and never-failing secret of daily victory over sin. Can any one afford to neglect this precious privilege? Make your appointment with God and keep it. ELLA IDEN.

### Indian Calm

**Y**OU can't startle an Indian," said Indian Commissioner Malcolm McDowell. "You can't ruffle an Indian's calm dignity."

"I once had the satisfaction to point out to an Indian chief an airplane sailing across the sky. It was the first airplane he had ever seen, and I had fond hopes that he would show some excitement."

"There!" I said. "There! What do you think of it? Isn't it extraordinary?"

"The chief looked up at the airplane calmly; then he looked at me, and said,

"But it was built to do that, wasn't it?"—*Selected.*

### Answers to Questions Printed July 8

(Concluded from page nine)

instructions was dishonoring to God. Upon Uzzah rested the greater guilt of presumption. Transgression of God's law had lessened his sense of its sacredness, and with unconfessed sins upon him, he had, in face of the divine prohibition, presumed to touch the symbol of God's presence. God can accept no partial obedience, no lax way of treating his commandments."—"Patriarchs and Prophets," pp. 705, 706.

(b) "By the judgment upon Uzzah he [God] designed to impress upon all Israel the importance of giving strict heed to his requirements. Thus the death of that one man, by leading the people to repentance, might prevent the necessity of inflicting judgments upon thousands."—*Id.*, p. 706.

3. a. H-ira-m ..... 1 Kings 5:1, 15.
- b. A-hi-o ..... 2 Sam. 6:3.
- c. D-ebi-r ..... Joshua 10:3, 27.
- d. A-ta-d ..... Gen. 50:10, 11.
- e. S-alom-e ..... Mark 16:1.
- f. S-ado-c ..... Matt. 1:14.
- g. A-bagth-a ..... Esther 1:10.
- h. H-ega-i ..... Esther 2:8.

Hadassah was the name of the queen, and Mordecai the name of her famous relative.

### Part II

#### Vacation

Oh, how joyous is vacation,  
Cheerful time of recreation,  
Free from toil and tribulation,  
Full of life and animation,  
When, with feelings of elation,  
We abandon our vocation  
And enjoy the sweet sensation  
Of entire relaxation;  
When we quit, for illustration,  
The old wearisome dictation  
That we've had to satiation,  
Lay aside all obligation  
In our daily situation,  
Cease from harsh self-abnegation,  
And in some approved location  
Yield us to the fascination  
Of complete and sweet stagnation,  
Or in welcome separation  
From our usual occupation,  
For our simple delectation,  
Seeking no one's approbation,  
Asking not remuneration,  
With a scorn of compensation,  
We incline to vegetation,  
Rumination, meditation,  
Following our inclination  
Free from any molestation,  
Far from any habitation,  
Loafing without ostentation,  
Filled with thoughts of exultation  
At our disassociation  
From the worry and vexation,  
From the ceaseless irritation,  
That is found in any station,  
Seeking pure recuperation,  
Pleasure, and rejuvenation,  
Energy, invigoration—  
That's the sweet joy of vacation!

—Somerville Journal.

## Missionary Volunteer Department

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

### A Live Educational Secretary

**T**HERE is an old Latin proverb which says, "Time and patience will change the mulberry leaf to satin." We are often obliged to wait for the results which we are striving to attain, but ultimately success will crown our efforts if we "hustle while we wait."

One office in the Missionary Volunteer Society which particularly requires patience and perseverance is that of educational secretary. It is not an easy task to line up the members of a society for definite reading and study, particularly in places where the young people are busy with regular daily employment or school work. But it has been demonstrated that it can be done; persistent effort wins.

*Personal work* is the secret of success in this as in most other phases of society endeavor. General announcements to the whole society have their place, but usually one must work with the individual to accomplish anything permanent. One educational secretary, in relating her experience in securing members to work for the Standard of Attainment, said:

"After I had made a public announcement, during the time of the regular period for announcements in the church service, a time was set for the class to meet. No one came but the one whom I had asked to teach the class.

"The next Sabbath, I asked for some time to explain the Standard of Attainment work, after which I re-



requested those who desired to take the course to raise their hands. Four hands went up; two of those voting I already had on my list. This seemed discouraging, so I thought the next thing to do would be to make it a personal matter, as you suggested. After church was out, I spent my time trying to persuade individuals to take the course, until there were no more at church to persuade. I now have twenty-five on my list, who are going to try to take the examination in Bible doctrines."

That is a good example of the results of personal effort. If you are not having success in interesting the members in good reading and in Bible study, try "winning them *one by one*." You will be surprised at the ready response.

A good beginning, however, is not all there is to this work. Your task does not end with the enrolment of members to take the Bible Year, to study for Attainment membership, or to begin the Reading Course. It is the successful completion of the work undertaken which proves your ability, and unless the members can be encouraged to finish what they signed up to complete, the efforts of the educational secretary are little short of failure. Have a Bible Year chart made showing the names of those who signed up for this work, with spaces after each name in which to indicate the progress made. Check up the members weekly or monthly as seems best, giving stars to those who are up to date at each roll call.

Be sure to have a good leader for the Attainment band. This means everything to its success. Meet on time; meet regularly; review frequently; make the work interesting; use the Standard of Attainment Manual. Frequently encourage each member in the band by inquiring as to his progress. Do not let the work ravel out.

In the Reading Course work, be sure to read the books you ask others to read. If practicable form a reading circle. Read the more difficult books in the circle, and encourage the completion of the easier ones at home. Have a chart for checking up each member on the books read. Be sure to arrange for the presentation of certificates as soon as possible after the work is finished. No one likes to be kept waiting indefinitely for what has been honestly earned.

If the educational secretary will remember that hundreds have been rescued from the evils of novel reading by taking our Reading Courses; that the Standard of Attainment studies have fitted many a person to give this truth to those who have never heard it; that the Bible Year has been the means of leading thousands to love God's Word more and to become better acquainted with it than they ever would have done without this plan,—then his work will seem truly worth while and worthy of his best endeavor. "The measure of life is service."

E. I.

#### Workable Plans for Your Society

1. SYSTEMATIC house-to-house distribution of the Present Truth Series.
2. By so doing you will find many openings for Bible studies and cottage meetings.
3. Urge your members to sell the monthly *Signs of the Times* and the *Watchman*.
4. Form the habit of carrying tracts to hand to people you meet.
5. Have reading racks in the prominent railway stations and keep them supplied with clean, up-to-date reading matter.

6. Endeavor to furnish your public library with copies of the *YOUTH'S INSTRUCTOR*, *Signs*, and *Watchman*.
7. Mail copies of our papers to interested friends, or to persons whose names may be secured from our canvassers.

Each item, according to its number, is explained more fully below.

1. System always spells success. Go to the same houses week after week, unless they refuse to read the papers left the week before. If you can visit but two homes, do it regularly — follow up your work.

2. If No. 1 is faithfully carried out, openings for meetings will be numerous. Your pastor should be consulted regarding who is competent to give readings. Take plenty of help with you — singing is a big asset.

3. These magazines can be bought for 7 cents a copy if your society will take 50 at one time. Five to 40 copies, 8 cents each. The selling price is 15 cents.

4. Money thus earned can be used in buying tracts for free distribution, or applied on the Missionary Volunteer Goal.

5. *Some dependable and enthusiastic person should be appointed to keep the reading racks or stations supplied with papers.* Place them in the ladies' rest-rooms, etc. Secure copies of papers from members of your church.

6. In some libraries it may be possible to secure yearly subscriptions to our magazines. At least the librarians never object if you have them sent to the library free. Send one or more publications.

7. Never write a letter to unconverted friends without sending a tract, or in some way bringing before them the truths of the gospel. When sending literature to names that are furnished, it is always best to write a letter to the person concerned. It is not advisable to write more than three or four letters without receiving a reply.

A MISSIONARY VOLUNTEER SECRETARY.

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## Just for the Juniors

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### The Fisherman's Reward

**H**AROLD BAILY was busily at work hoeing corn. It was early June, and the little plants were only about three inches high. The weeds were almost as big, which explains why Harold was working so hard.

A shout from the road made him look up.

Delbert Broekler, a neighbor boy, was carrying a fishing pole over his shoulder.

"Come on!" shouted Delbert. "Fishing ought to be fine today."

"Can't," returned Harold, hardly looking up. "Dad told me I could keep the money from this patch if I took good care of it. These weeds are fierce."

Delbert went on, chuckling at the idea of any boy wasting a fine June morning at work when the fishing promised so well.

Harold, however, did not care what Delbert or anybody else thought. He had his own idea of what to do with a sunshiny day.

That fall he husked twenty bushels of corn from his patch. Ten bushels were not first-class, so he sold these to his father for fifteen dollars, to feed to the stock. But ten bushels were very fine corn. These Harold sold to the neighbors for seed, and received fifty dollars.



For all the backaches he had suffered in the corn-field that summer he had sixty-five dollars of real money to show.

One day Delbert came to see him. There was snow on the ground, and Delbert had brought his sled.

"Let's go coasting," he suggested.

Harold agreed.

"Wait a minute, I want to take my camera along."

Harold went to his room and returned immediately with a fine new camera.

Delbert's eyes shone enviously.

"You are a lucky fellow," he complained. "I never get such nice things."

Harold smiled. "Perhaps," he said, "you don't like to hoe corn as well as I do."—*W. A. Freehoff.*

## Our Counsel Corner

**T**HE members of our society are very backward about taking part in prayer. What can we do to cultivate more of the prayerful spirit? R. G.

Have a meeting with the subject, "Lord, teach us to pray." At this meeting have a ten-minute talk on "What Prayer Is, and How to Pray." Study with the society the chapter from "Steps to Christ" on "The Privilege of Prayer."

Set apart five or ten minutes of every meeting for sentence prayers, real sentence prayers, not ten or twenty sentences in one prayer, but one sentence from each member. Be sure that all bow their heads and that there is no whispering.

Call upon the members to pray one after another in the order in which they sit, without any gaps, a real chain of prayer. Ask them to pray loud enough to be heard. Have the members learn the Bible prayers. There are hundreds of them, each only a sentence long. These prayers are always appreciated, and can be repeated by the most timid.

Before the meeting ask several members to offer short prayers following one another in order. They will not often refuse, and this method is less embarrassing than calling upon timid individuals in the meeting.

The prayer bands develop freedom in prayer. Cultivate regularity in the prayer-band work and faithfulness in attendance. This will do more than any other one thing to bring the spirit of prayer into your society. "Much prayer, much power; little prayer, little power; no prayer, no power." M. V. D.

*I have been serving Christ to the best of my ability for years; yet I have doubts, sometimes, as to whether I have really experienced the new birth, because I cannot tell when I was converted. Is it possible to have been "born again" and not know when it occurred?* R. M.

"A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. . . . Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. . . . While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact."—"Steps to Christ," pp. 61, 62.

"Booker T. Washington, the great Negro educator, was one time making an address, and ran briefly over

the facts of his life and experience. "I do not know when I was born," said he, "but I am very sure that I was born."

"The fact of his birth was of considerably more importance to himself and to every one else than the time of his birth.

"And so the fact of our new birth, of our being born again, is far more important than the knowledge of the particular time when this wondrous fact occurred.

"God pledges his Word that the Holy Spirit shall regenerate, or cause to be born again, all who believe on the Lord Jesus as Saviour. If we know that we believe on the Saviour, we must know—if God's Word is reliable—that God has done his part in our new birth. The fact is more important than the time. God knows exactly when the instant of time was. Many a Christian also knows at just what instant of time he passed out of death into life by the new birth. Many another Christian does not know the time, but rejoices in the fact. Both are safe in God's keeping."

## The Sabbath School

### Young People's Lesson

#### VIII—The Laborers in the Vineyard

(August 23)

LESSON SCRIPTURE: Matt. 20: 1-15; 19: 29.

GOLDEN TEXT: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." Matt. 19: 29.

#### Questions

1. What parable did Jesus give to illustrate the question of reward for service rendered? Matt. 20: 1. Note 1.
2. What agreement did the householder make with the laborers? Verse 2.
3. At what time in the day did he hire other laborers? Verse 3. Note 2.
4. What agreement did he make with them? Verse 4.
5. At what two later hours did he hire still other laborers? Verse 5.
6. At what hour did he last hire laborers? Verse 6, first part.
7. What conversation did he have with those whom he found idle at this time? Verses 6, 7.
8. What agreement did he make with these? Verse 7, last part.
9. What did the Lord of the vineyard command his steward at even? In what order were the laborers to be paid? Verse 8.
10. What did the eleventh-hour laborers receive? Verse 9.
11. What did this lead those who had been hired first to expect? How much did they receive? Verse 10.
12. What shows that they were disappointed and dissatisfied? Verse 11.
13. What reason did they give for expecting more wages? Verse 12. Note 3.
14. How did the householder defend his actions? Verses 13, 15. Note 4.
15. What did he advise them to do? What was his final decision? Verse 14.
16. What promise of reward is given to all who unselfishly labor in the Master's vineyard? Matt. 19: 29.

#### Notes

1. This parable was called forth by the question of Peter given in Matt. 19: 27, "We have forsaken all, and followed thee; what shall we have therefore?" It is the first of the third series of parables, and was spoken in the temple at Jerusalem three days before the crucifixion. This parable, with those that follow in the Sabbath school lessons this quarter, all deal more or less with the great question of the closing work of Christ and the reward of the servants. The general subject of the first series was sowing the gospel seed; of the second series, seeking the lost.

2. "Early in the morning," the time when the first laborers went into the vineyard is interpreted to mean six o'clock; the third hour was nine o'clock in the forenoon; the sixth hour was twelve o'clock; the ninth hour, three o'clock in the afternoon; the eleventh hour, five o'clock in the afternoon; the



hour of settling with the laborers, was six o'clock in the evening, and marked the close of the day's work.

3. "Not the amount of labor performed, or its visible results, but the spirit in which the work is done, makes it of value with God. Those who came into the vineyard at the eleventh hour were thankful for an opportunity to work. Their hearts were full of gratitude to the one who had accepted them; and when at the close of the day the householder paid them for a full day's work, they were greatly surprised. They knew they had not earned such wages. And the kindness expressed in the countenance of their employer filled them with joy. They never forgot the goodness of the householder, or the generous compensation they had received. Thus it is with the sinner, who, knowing his unworthiness, has entered the Master's vineyard at the eleventh hour. His time of service seems so short, he feels that he is undeserving of reward; but he is filled with joy that God has accepted him at all. He works with a humble, trusting spirit, thankful for the privilege of being a coworker with Christ. This spirit God delights to honor."—*Christ's Object Lessons*, pp. 397, 398.

4. Among the Jews an "evil eye" meant a malicious, covetous, or envious person.

## Intermediate Lesson

### VIII — The Captive Maid

(August 23)

LESSON SCRIPTURE: 2 Kings 5.

MEMORY VERSE: "Thou shalt be his witness unto all men of what thou hast seen and heard." Acts 22: 15.

STUDY HELP: "Prophets and Kings," pp. 244-253; "Bible Lessons," McKibbin, Book Two, pp. 161-165.

"I would not have the restless will  
That hurries to and fro,  
Seeking for some great thing to do,  
Or secret thing to know;  
I would be treated as a child,  
And guided where I go."

#### Questions

1. Who was king of Syria at the time of the events of this lesson? What is said of the size of his army? How did the Israelites appear in comparison? 1 Kings 20: 1, 27.

2. Who was captain over this great Assyrian host? How was Naaman regarded by his king? What great affliction did he have? 2 Kings 5: 1. Note 1.

3. Whom had the Syrians captured in one of their raids upon the Israelites? Where was this little maid now living? Verse 2. Note 2.

4. While in the midst of heathen people, how did this little girl show her faith in the true God? To whom were her words reported? Verses 3, 4.

5. Although it was but the saying of a child, what did the king of Syria advise Naaman to do? To whom did the king offer to write? In harmony with the custom of the country, what did Naaman take with him? Verse 5. Note 3.

6. When Naaman reached Samaria, to whom did he deliver the letter? What did the letter say? What shows that Naaman had gone to the wrong person for help? Verses 6, 7.

7. When Elisha heard what had taken place, what word did he send to the king? Where did Naaman then go? What message did Elisha send out to him? Verses 8-10.

8. How did Naaman receive this message? What had he thought that Elisha would surely do? How did he compare the rivers of Damascus with those of the land of Canaan? Verses 11, 12. Note 4.

9. What did the servants of Naaman say to him? When Naaman was willing to obey, what wonderful experience did he have? Verses 13, 14. Note 5.

10. To whom did Naaman and all his company return? What did Naaman say he now knew? What did he urge Elisha to receive? Verses 15, 16.

11. What memento from the land of Israel did Naaman desire for his altar? What would he henceforth do? What did he think he would still have to do in company with the king? What were the parting words of Elisha? Verses 17-19.

12. How did the spirit of covetousness in Gehazi's heart, now show itself? How did Naaman greet the servant of Elisha? Verses 20, 21.

13. What other sin did Gehazi add to his covetousness? How did Naaman respond to his request? Verses 22, 23.

14. Where did Gehazi hide his treasures? When he came before his master, how did he add to his wrong-doing? Verses 24, 25.

15. What had the Lord revealed to Elisha? What stern words of reproof did the prophet speak? What outward sign of the leprosy of his soul did Gehazi bear with him the rest of his life? Verses 26, 27. Note 6.

#### Things to Think About

Whose faithfulness really led Naaman, the idolater, to the true God, and opened the doors of a foreign land to the gospel?

How does this lesson illustrate the fact that sins flourish in clusters,—one leads to another?

Does close association with godly persons, always make one true and good?

Can circumstances make us good? or prevent us from being good?

What light does this lesson throw upon the failure of Gehazi, noted in last week's lesson?

#### Notes

1. "There are different kinds and degrees or stages of leprosy. Indeed, some inmates of the lepers' home in Jerusalem are hardly noticeable, either because the kind of their leprosy is different from that of others, or it has not yet reached the more terrible stage usually noticed and described; and doubtless it was the same with Naaman; his may have been white leprosy, or else not sufficiently advanced to preclude the possibility of his occupying great positions and doing great deeds, and his brain power must have been such as to make his master and people overlook his physical infirmity."—*Peloubet*.

2. "We know not in what line our children may be called to serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world. They are to obtain an education that will help them to stand by the side of Christ in unselfish service."—*Prophets and Kings*, p. 245.

3. The king of Syria, knowing nothing of Elisha, naturally thought that the quickest way to find him would be through the king of Israel. He would no doubt expect that such a prophet would be at the king's court.

The very rich present was in keeping with Naaman's position, and the high favor he wished to ask. The ten talents of silver are estimated at \$16,400, and the gold at \$48,000.

Samaria, the capital of the kingdom of Israel, was about one hundred ten miles from Damascus.

4. The Abana "flowed pure as crystal from the snowy Lebanon, through the very streets of the city, amidst wide gardens whose fame was spread through all lands."—*Geikie*. And of the Pharpar, Miss Beaufort, the Oriental traveler, says: It has "the clearest water possible, and singularly bright in color; in the morning a full, deep emerald green, in the evening a sapphire blue."

5. "From the Jordan to Samaria was a distance of not less than thirty-two miles."—*Cook*.

"Not only in the journey to the river, but also in the repeated dippings was the faith of Naaman put to the test."

6. "Goldfish swimming about in a glass bowl, or bees in a glass beehive, may as easily screen themselves from observation by the bystanders, as our inward thoughts and sins can hide themselves from the sight of God. In the general post office sorting-room there is a hole in the wall, darkened by a grating, through which a frequent watch is kept upon the letter sorters. Notwithstanding this, deceit often goes undetected by man, but never undetected by the eye of God."—*Biblical Museum*.

#### A Swarm of Bible Bees

**B**E the children of your Father in heaven.

Be ye therefore wise as serpents, and harmless as doves.

Be ye also ready.

Be ye therefore merciful.

Be the children of light.

Be not faithless, but believing.

Be true.

Be not wise in your own conceits.

Be ye steadfast, unmovable.

Be ye not unequally yoked with unbelievers.

Be ye therefore followers of God.

Be ye not unwise.

Be blameless and harmless.

Be ye thankful.

Be not slothful.

Be ye doers of the Word.

Be ye holy in all manner of conversation.

Be followers of that which is good.

Be thou faithful unto death.

Be watchful, and strengthen the things which remain.

Be patient.

Be courteous.

Be not overcome of evil.

Be not conformed to this world,



### It Could Be Done — It Was Done

**A**T Marshfield, Wisconsin, there is a church school of twelve pupils with twenty interested church members. Not many months ago this school scored only 308 points of the 475 required for a standard school.

The meeting of the regular expenses of the school seemed to be all that could be done, without purchas-



The Boys and Girls of the Marshfield School

ing maps, desks, organ, library books, and other needed equipment. But "where there's a will there's a way," is as true today as when the maxim was first spoken, and the Marshfield school has proved it to be so.

Miss McChesney tells how the money was raised:

"Our start was made during the home missionary convention when they gave us \$2.35, the proceeds from a few hours' work with our smaller books.

"We at once put in an order for seventy of the 'World Peace.' There were others of the World Crisis Series on hand, and the children started to work after school that first evening. They divided into two bands, the Red and the Blue, each side working to raise \$8—the entire sum to be used toward the maps.

"Every one had a part in the money raised—uncles, big brothers, and all were solicited. Books were sold before school, at the noon hour, and after supper. One little six-year-old boy disposed of seventeen books. Children brought from their own savings. A little girl found a quarter, and upon being asked by her mother what she was going to do with it remarked, 'Why, give it to the map fund, of course.' She seemed surprised that her mother would think it could go for anything else.

"Our fund grew gradually, and upon the date set for Church School Rally Day our chart showed \$42.33 as the amount raised by the school. The church manifested its appreciation of the work by putting enough with it to purchase the needed equipment. As a result more than one hundred dollars has been spent on our school the last six weeks.

"Among the things Marshfield has added during this period of time are a sand-table with kindergarten chairs, teacher's desk, organ, set of wall maps, stove jacket, ninety library books (over half of these are new, costing about fifty dollars), drinking fountain, window ventilators, and playground equipment."

No doubt these boys and girls, after raising their school equipment to the required standard, will be even more enthusiastic in raising money for the foreign mission work.

We hope to hear again from these "boys and girls who do things."

F. D. C.

### Engage in the Colporteur Work

**I**N a little volume entitled "If I Were Twenty-One," Mr. W. W. Maxwell, veteran business man of New York, gives the following very wise counsel:

"If I were twenty-one again, I would not seek a salaried position of any sort until I was twenty-five. I would become a salesman or a canvasser on a commission basis, and I would do so before I left college.

I can conceive of no better way to develop business backbone and stamina. The articles that inexperienced young men can obtain for sale are usually rather difficult to sell, and success with them tends to mark a youngster as above the average in ability and industry.

"The young man who shrinks from testing himself as a commission salesman and prefers that his maiden job be at a stated salary needs to take stock of himself. It is this cowardice that consigns so many men to lives of hopeless and small-salaried drudgery.

"Recently we wanted to hire a financial man. Not one of the applicants could tell the price of spot cotton or wheat. We have not yet hired a man for the position, and I am wondering when we shall find one who is an all-round financial man and not merely a financial specialist. Each knew his own particular little stunt, and nothing else. They were merely croupiers in a game wherein they were able to chalk up the score, but the principles of which they had not even tried to understand.

"If I were twenty-one again, I should read many books. Six hours of serious reading each week is not too much; but it may mean the difference between a \$20,000-a-year executive and a \$25 clerk. Read! Learn to think with—and against—the deep thinkers of the world!"

### His Chance Came

**I** WILL study and get ready, and maybe my chance will come," said Abraham Lincoln. While working on a farm in eastern Illinois, Abraham Lincoln spent his evenings in study, thus improving every opportunity. One writer has said:

"In the autumn of 1830 a traveling book peddler, who afterward became a successful publisher and the head of a firm whose name is well known in the United States today, came to the door of a log cabin on a farm in eastern Illinois, and asked for the courtesy of a night's lodging. There was no inn near. The good wife was hospitable but perplexed, 'For,' said she, 'we can keep your beast, but we can't lodge you, unless you are willing to sleep with the hired man.'

"Let's have a look at him first," said the peddler.

"The woman pointed to the side of the house, where a lank, six-foot man, in worn but clean clothes, was stretched on the grass, reading a book.

"He'll do," said the stranger. 'A man who reads a book as hard as that fellow seems to, has got other things to think about than my watch or small change.'

"The hired man was Abraham Lincoln; and when he was President the two men met in Washington and laughed together over the story of their earlier encounter."

M. LUKENS.

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