

Elson

# The INSTRUCTOR

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NATIVES OF THE HOLY LAND DISCUSSING THE WAR



# From Here and There

The immortal poem Gray's "Elegy" cost the author, Thomas Gray, seven long years of patient toil to produce.

Great Britain has transported more than 4,000,000 men across the English Channel from Dover since the war began and has not lost a single man.

By planning next summer's garden now and ordering your seeds early, you will not only help the seed houses, but also the railroads and the postal authorities.

John E. Andrus, of Yonkers, New York, has just founded an orphan asylum at Yonkers in memory of his deceased wife, the value of the grounds and the endowment amounting to \$2,000,000.

The American Red Cross reported, on January 10, that its membership had been increased, since May 10, from 486,394 to 22,000,000. The total of subscriptions to the Red Cross war fund was \$103,525,955.64.

Last year army engineers spent nearly \$25,000 to keep the navigable streams of the Southern part of our country free from the troublesome, yet pretty, water hyacinth. At one time the plants were sprayed with powerful acids to kill them; but this was discontinued by an act of Congress, for it wrought ill to cows whose favorite pastime was feeding upon this succulent plant.

Since the war began, over 5,000,000 horses, or one twentieth of the world's supply, have been killed in battle or died in Europe from disease or other causes. Of this immense total, the United States has contributed 1,000,000 horses, and in addition, about 300,000 mules, having an aggregate value of some \$260,000,000. About 5 per cent of the horse population of the United States have been fed to the war god and nearly 7 per cent of the mules.

Sapphires are found in Montana; rubies and emeralds in North Carolina; and diamonds in California and Alabama. The most characteristic American precious stone, however, is the turquoise. It is the stone that the Indians have always prized above all others. Near Los Cerrillos, New Mexico, great quantities of turquoise have been mined since prehistoric ages by the Aztecs, the Spaniards, and the Indians. Recently the works were reopened.

## Short-Term Ambition

ONE of the reasons why so many girls and women fail to attain real success in business," said a successful business woman the other day, "is short-term ambition. I have girls in my business who have worked splendidly for three, four, or five years, making themselves steadily more valuable. Then upon reaching some particular position, they've stopped short. I have several who are not worth a bit more than they were five years ago. On the contrary, they are worth less, for in business quite as markedly as anywhere else in life, decay sets in when growth stops. Sooner or later those girls, although they are doing their work without blunders or noticeable failure, will be compelled to give way to girls who have life ambitions—girls who are eager and interested, alert to make both themselves and the business in which they are engaged continually more valuable."

If girls would only understand that! We see it so clearly in all departments of life. The minister who

is not constantly gaining new visions of truth and making new applications of truth to life soon wearies his congregation. The physician who does not keep up with new discoveries and methods finds his patients turning to other and more progressive doctors. The business man who is not constantly on the alert to study every new suggestion soon finds himself outdistanced by competitors.

There is a sadder failure still. The mother who does not make it the great purpose of her life to keep in touch with her children as their interests broaden comes sooner or later to the heartbreaking hour when she discovers that she has lost their confidence—that she is left behind.

Failures all, pitiful, tragic failures, because they had short-term ambitions, because the goals to which they looked forward were so far short of—eternity!—*Selected.*

## A Bad Temper

DO you think he is a Christian?" a native of India asked a missionary, concerning an American whose outburst of anger he had just witnessed.

"Certainly," replied the missionary, "but he has a bad temper."

The missionary did not fail to notice a look of incredulity on the face of the questioner, and it set him thinking. It was evident that to say, "This man is a Christian, but he has a bad temper," was as illogical to this native's mind as to have said, "He is a perjurer, or a blasphemer, but a Christian."

John Wesley would have agreed with the native. He said, "I would as lief swear as scold." In truth there is much blasphemy in scolding. The apostle James condemns the inconsistency of him who blesses God and speaks unkindly to men who are made in God's image.

Persons who have evil tempers often excuse themselves by saying with a kind of pride:

"You know I have such a bad temper."

Sometimes a quick temper goes with a warm and generous nature, but it also goes with narrowness of vision. The person who acknowledges a bad temper should say:

"I have a mind too narrowed either by nature or by habit to permit of my seeing both sides of a subject at once, and so lacking in control that I fly into a fury when I see only one side."

The Christian religion, unlike Oriental faiths, does not place emphasis upon mere submissiveness; it seeks to make men strong and courageous rather than negatively submissive. But it also teaches self-control, and should establish it in the lives of all who profess to believe in Christ. Greater than he that taketh a city is he who ruleth his own spirit.—*Youth's Companion.*

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# The Youth's Instructor

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## Tried as Silver. Ps. 66:10

MRS. J. W. PURVIS

I MUST be tried as silver, yet I know  
Why, in his wisdom, God has made it so.  
Crushed, that the dross and ore may fall apart,  
And show the precious metal of my heart;  
Else would it ever like a rock have been,  
None could have seen the silver hid within.

Tried, too, by fire; life's trials and its pain  
Do scorch my heart like fire, yet to my gain,  
For fire alone can burn the dross away  
And separate the precious from the clay.  
O cleansing fire! make ashes of my pride,  
And yield to God the silver long denied.

I must be melted, that this will of mine  
Make no resistance to the One divine.  
Just be impassive while he fashions me,  
Not asking that the pattern I may see.  
So will he teach my wayward heart to trust,  
And not to yield to him because I *must*.

I must be molded by his gracious will  
To fit a place no other soul can fill.  
But whether he will fashion me to shine  
Or not, I do not know. His will be mine.  
If humbly placed, to know the Master's hand  
Has put me there will seem supremely grand.

I must be polished till God's image shine  
Restored, reflected, in this soul of mine,  
That by my brightness others' eyes may see  
The pathway where the Lord is leading me,—  
A path with his own glory made resplendent,  
With love's sweet guiding star as mine attendant.

## Personal Work for Souls

G. B. THOMPSON

A WELL-KNOWN evangelist and soul-winner says: "There is but one business that is worth while. To undertake it the throne of heaven was emptied that the mansions of heaven might be filled. It challenged the Son of God, and consumed him with its passion, and there is nothing so godlike among men. No rewards are so great as those which it offers, and they will shine with unabating brilliancy when suns and systems are no more. 'He that winneth souls is wise.'"

There is no work greater than this. Winning the lost was truly the business of the Master. For this great work he sacrificed all, even life itself. The zeal of this great mission consumed him.

The most successful element in the work of soul-winning is personal contact. More can be accomplished by visiting in homes, offices, and making a direct appeal, than in any other way. A word of cheer to one who is discouraged, a recognition of some poor person, or some cold, ragged boy, kneeling and praying with the bereaved, weaves a cord of love around the heart.

This was the custom of Jesus. We see him in the night season with a single auditor—Nicodemus. One of the most famous conversations of the Saviour which has been preserved to us was delivered to the woman at Sychar's well; and it bore abundant fruit. He spoke wonderful words of truth to the Samaritan woman, and to the rich ruler who came to inquire concerning eternal life.

"Those early Christians understood their personal responsibility and the power of personal effort. Peter goes right after Cornelius; Philip talks directly to Queen Candace's royal treasurer; Paul answers the Philippian jailer's questions face to face, and Aquila and Priscilla have a great Bible class in the person of the eloquent Apollos."

The success of John Vassar in winning souls was in his personal work. The following incident illustrates how faithful he was in seeking for those who were unconverted:

"A young man was noticed to come night after night to revival meetings, but would slip away before one could grasp his hand. Mr. Vassar felt he must see this person, and walked five miles to the farm where he lived, arriving as the family was about to eat an early dinner, of which he was urged to partake. After being seated, the face of the young man not appearing in the family group, Mr. Vassar excused himself from the table, and hunted through all the farm buildings where a man might possibly be in hiding. At last, when about to confess himself defeated, he walked to the farther end of the corncrib, and there, in an old hogshead, he found the fellow lying low. The man afterward confessed that he had taken satisfaction in looking through the bunghole of the hogshead, in believing Uncle John would not find him there. But this 'winner of souls,' knowing his opportunity, leaped over by the side of the runaway, and then and there turned, as Charles Spurgeon has said, 'the hogshead into a Bethel,' and won a soul for heaven."

We have been instructed that we are to work for those who seem as hopeless as if dead and in their graves. The Holy Spirit may be moving their hearts far more than appears.

"J. Hudson Taylor, of the China Inland Mission, tells that when he was a college student, he had charge of a man with a gangrenous foot. It was his duty to dress the man's foot every day. He soon learned that his patient was not a Christian, and had not been in a church for forty years. Such was his hatred of religion that he refused to go inside the church at his wife's funeral. Young Taylor made up his mind to speak to this man about his soul every time he visited him. The man cursed him, and refused to allow him to pray. The student persisted in presenting Christ, until one day he said to himself, 'It's no use,' and was leaving the room. When he reached the door, he turned around and saw the man looking after him as if saying, 'Why, you are going away today without speaking to me about Christ!' Then the young man burst into tears, and returning to the bedside, said: 'Whether you



wish me to or not, I must deliver my soul. Will you let me pray with you?' The man assented, began to weep, and was converted. Mr. Taylor says, 'God broke my heart, that through me he might break this wicked man's heart.'"

Great earnestness should be manifested in doing personal work for souls by those who believe that probation's hour is closing. The curtain is soon to be drawn on earthly things. The drama of a world is about finished. The last act is being staged. The shadows are lengthening, and the doom of eternal night for the lost is almost here. Today we can appeal to those outside the ark to enter through its open door; soon it will be too late. The Saviour still pleads in the most holy place; in a little while from this he will lay down the priestly censer, and put on a vesture dipped in blood. The muttering thunders and deepening gloom tell us that a storm of relentless fury is about to break. We have no time to lose, for many are without hope. Why should we not be consumed with burning zeal for those who have no hope, and labor personally, with prayer and supplication, for their salvation?

#### What Will You Do with Jesus?

JESUS is the attraction of all the worlds. The unfallen beings adore him, and in astonishment consider his great love for fallen, sinful man revealed in his death on the cross. Angels still love to look into that deep, mysterious plan of salvation that called for the life of the Son of God. How much more should it interest us whom it most concerns, for whom it was planned to uplift from the depths of hereditary, acquired, and developed sin. As the great High Priest, Jesus is the special attraction of the righteous of this age. In the sanctuary above he is our Mediator between our sinful self and a most righteous heavenly Father. Because we are drawing so near to the close of this great antitypical day of atonement, Jesus should attract our attention more than ever, and we ought to inquire how we stand before God. It would be well if we were concerned to know whether we have done our part so that the "Advocate with the Father" might with power present our cases before the "Judge of all the earth," and his infinite sacrifice and righteous blood avail in our behalf.

Jesus is the pivot of the universe, the axle upon which he has turned the hopes of millions of souls during six thousand years, the point of greatest importance to mortal beings. He is "the image of the invisible God, the first-born of every creature," "in whom we have redemption through his blood, even the forgiveness of sins." He is not only the One by whom "all things consist," but he is also the upholder and preserver of all his creation and especially so of the crown-

ing work of his creation—man. He is the One in whom we have redemption and the only one who is able to grant us eternal life. Like the pivot upon which the strain comes,—if it breaks, the machinery is useless,—so Jesus is the One upon whom all our hopes of heaven depend. Thank God he has no flaws. He never failed, and he is able to save to the uttermost those who come unto God by him.

Jesus is the anchor of our souls both sure and steadfast; he is the master Pilot on life's sea. Through raging sea and boisterous wind he keeps the life in its proper course. He is acquainted with his bark, no one needs to volunteer him information, for he knows what is in man, because he made man. In fearful typhoon, or in dead calm his knowledge is sufficient. Whether near land or far out at sea, in narrow, shallow channel of the harbor or on the boundless deep, the

vessel is safe with him at the helm. Rocks, shoals, reefs, and the like are not to be feared when one recalls that he is the Pilot. Power over the storms is in his hands, for if he commands, "Peace be still," even inanimate nature will obey. With this infinite knowledge and power, can we not safely and confidently trust him and put all in his care?

He is our Creator and Redeemer, our King, our Saviour, and our Friend, and it is all summed up in the word proclaimed to his parents at his birth, "Thou shalt call his name *Jesus*: for he shall save his people from their sins."

"Jesus, the name that charms our fears,

That bids our sorrows cease,  
'Tis music in the sinner's ears,  
'Tis life and health and peace."

The closest earthly associates of Jesus, who were with him in all experiences and knew him well, in conviction exclaimed, "Thou art the Christ." Those who lived upon the earth in ages past considered whether they would accept him as the Christ, as their personal Saviour; and individuals of today are also concerned with this the most important question.

How do you answer it?

You believe that there was such a person who lived and died in Palestine, but—

"Though Christ a thousand times in Bethlehem be born,  
If he be not born in thee, thy life is forlorn."

You may make a confession as true and as well-sounding as the devils whom the Master cast out, "Jesus, thou son of the most high God," but if your life is not consciously, permanently affected by the life and death of Jesus, then you are no better than the devils who said it, for the scripture tells us even they "believe, and tremble."

Let us, with Thomas, say, "My Lord and my God," and then, as the disciples of old, leave all and follow him, settling once and settling right the question, "What shall I do with Jesus?"

M. G. CONGER.



JESUS, THE GOOD SHEPHERD



### Prayer and Love the Secret of Soul-Winning

ONE fine September afternoon in 1913 a young Japanese clerk was sitting at the inquiry window of the post office in Seoul, Chosen, pondering on the attainment association which he planned with a few friends, in order to promote their knowledge of English. Mr. Frank Mills, the secretary and treasurer of the Korean Mission, came in and stood at the window to remit some money. He smiled and bowed politely to the clerk. After the business was transacted, the clerk asked:

"Do you know of a foreigner who teaches English?"

"No," Mr. Mills answered; "but I will teach you if you will study the Bible."

"Yes, we will."

They made an arrangement to have an English Bible

prayer was offered that morning. The earnest prayers of the devout missionary were answered.

After this, Mr. Mills helped this man spiritually and physically. At last he not only accepted the message of mercy for this generation, but connected with the work at Soonan as instructor in the Japanese language. Now he is working in Kobe, Japan, ministering the Word to others.

Mr. Mills worked so hard that his health was broken, and he was obliged to go back to America, but his efforts were not in vain. The seed sown with tears sprang up. It will continue to bear fruit, and the sower will rejoice when he sees the fruit of his labor at the glorious appearing of Christ and his kingdom.

That Japanese young man is the writer of this article.

SANAS NAGATORI.

### The Two Voices

IN the spring of 1904, with my two sisters and brother, I left our home for college. My sisters really wanted to go to school, while we boys went just to please our parents, and, when once there, stayed only to please our sisters.

We were led to a large, open room comprising the whole of the second floor of one building, where about fifteen boys had curtained off little rooms to live in, and were informed that we also could make our home there.

"This doesn't look like our cozy little room at home," brother blurted out.

"I should say not."

"H'm, we won't be here long."

Some of the fellows must have overheard our remarks, for soon they introduced themselves thus:

"We are certainly glad to see you, boys."

"Why so?" we asked in surprise.

"We saw you carrying a guitar and a mandolin in with you," said one.

"We just have great times here," declared another; while the third spoke for the whole crowd. "We'll help you get settled, boys."

Needless to say our mental attitude was greatly changed, and our little room soon took on quite a homelike appearance from the contents of our trunks.

Of course we didn't plan to violate any of the regulations, still we hoped that in some honorable way we should be asked to sever our connection with the school. An opportunity soon presented itself whereby we thought to succeed in quietly leaving the college and carrying out our plans to go to Chicago and travel with a musical company.

Being accused of wilfully violating one of the rules, we were invited to a private conference with the president of the college on a Sabbath, immediately after dinner. Perhaps his summoning us so soon after a good meal had not a little to do with what followed. As I just remarked, we had planned to leave, while our good sisters rendered steady and faithful help to the school, which reacted upon us much more than either they or we then realized.

We met the professor, as requested, at his home. When he entered the room where we were, his face wore an expression we were not expecting to see.

"What seems to be the trouble, boys?" he asked, pleasantly.

"Don't know," said my brother; "I guess we're not wanted here any longer."

"I guess you may do as you please about that matter."



MR. MILLS AND HIS TWO BIBLE READERS  
Mr. Nagatori is in the center.

class once a week at the house of one of the clerk's friends. The first Bible class was held on the next Saturday evening. Mr. Mills did his best to teach about the creation, but their knowledge of English was not sufficient to enable them to understand it well; but the class was held regularly. Mr. Mills lived about two miles away, and often he missed the last car and was obliged to walk home. Day and night he prayed, and endeavored to drive deep into their minds the love of God by teaching and by a godly life.

By and by his influence began to tell, and the young man gave up the use of tobacco and liquor. One evening the study was on the first chapter of James. "For he that wavereth is like a wave of the sea driven with the wind and tossed." This text impressed the young man deeply. That night after he went to bed, the Spirit of God came to him and made him meditate upon his sinful condition. He slept, but the Lord worked wonderfully for him. He arose next morning as usual, but he was not the same man. His first



"That's just what we've been hoping for," brother replied curtly.

"Well," returned the professor, rather sympathetically, "I think it can be arranged in about an hour."

This reply was somewhat unexpected. We felt that he loved bad boys, and we promptly responded, "We've got all over wanting to go now." We then chatted about many things. He talked so kindly to us that we just wanted to stay and do right. We knew he was our friend. We remained during the summer, and when school opened in the fall we were again enrolled.

The routine of college work continued as usual, but I was not happy. I hardly knew why, for I was obeying all the rules.

The annual week of prayer drew on, when the richest experience of my whole life occurred, when I found "the Christian's secret of a happy life." I had dreaded the week, for I surmised, on the one hand, what an embarrassment it would be to one who was unwilling to yield his long-cherished plans, and on the other, what it would mean to turn "right-about-face."

Being a member of the college orchestra, which played regularly for chapel at that time, I was in my usual place for the morning service. I had listened for six days to the readings, talks, and earnest appeals, apparently unmoved, but I was thinking. I had not given up my plans for a good time traveling, though I had promised myself to be loyal to the school as long as I chose to remain.

Finally the last Friday morning came, and chapel was called as usual. The reading for the day seemed to have been prepared especially for me. As I sat there, two conflicting voices talked to me.

"Your probation may soon close," said the one.

"No hurry; no one is sure about it," said the other.

"As the close of probation finds us, so we shall forever remain."

"Plenty of time when you get back."

"Are you ready to meet Jesus? He loves you too much to see you lost."

"You wouldn't change your plans now! Your trip will be innocent and educational."

Just then I was aroused by an invitation to stand for special prayer that God would make me "willing" to yield all to him. It was a moment of awful suspense to me, while the voices continued:

"Don't stand up here."

"You may never again hear that sweet Spirit calling you."

"Just be quiet; don't be sissy."

"If you want to be made 'willing,' stand up quickly."

I would do that much, and I did. I felt the help of a good angel lifting me to my feet. I felt freer. The enemy of our souls had deceived me, but Jesus came to my rescue.

This was but the first step. I hastened to my room, got my Bible, went up to the attic, and locked myself in a little room, where I fell upon my knees and prayed, and wept, and read my Bible, by turns for several hours. No human being suspected where I was. I was "alone with God"—we communed together.

I arose with a light heart. My sins were confessed and forgiven, and I promised God to become reconciled to all whom I had injured. From that day to this I have not doubted his promises, nor questioned his dealings with me. Though I make mistakes, it is a pleasure to hasten for pardon. He loved me dearly when I

cared but little for him, and will he leave me now when I am his child, and trying to please him?—No, indeed! I long to see him "face to face."

My greatest joy is laboring for lost souls, pointing them to the One who alone gives real happiness.

"God's peace has a home in my soul,  
And I'll praise him wherever I go,  
For cleansing and making me whole."

R. D. JAMES.

## Nature and Science

### Coming

O THE bright spring days are coming,  
Coming, coming!  
O the bright spring days are coming,  
Coming by and by!

When the bees will all be humming,  
Humming, humming;  
When the bees will all be humming,  
Humming by and by.

And the birds will all be singing,  
Singing, singing;  
And the birds will all be singing,  
Singing by and by.

And the flowers will all be blooming,  
Blooming, blooming;  
And the flowers will all be blooming,  
Blooming by and by.

Butterflies in clover hover,  
Hover, hover;  
Butterflies in clover hover,  
Hover by and by.

L. MYRTLE SOURS.

### Enemies of the Submarine

A FEW weeks ago one of our missionaries with his wife was compelled by ill health to leave the African mission field for England. When but three hours out from Liverpool a submarine sighted their boat, and in a few moments the sick man and his wife,



© Boston Photo News Co.  
THE "DEUTSCHLAND," A GERMAN MERCHANT SUBMARINE

with many others, were in lifeboats, drifting upon the surging sea, while their ship with their belongings went to the ocean's bottom. Three of the lifeboats, with their occupants, soon followed the vessel to the depths, and in those that were saved the people sat in cold water up to their waists for three long hours before they were rescued.

A thousand similar ocean tragedies have taken place since our gallant "Lusitania" with its hundreds of men and women was sent to the bottom of the sea. Of course men everywhere would be alert to find ways of overcoming the sea menace. Mr. Russell Bond, in *St. Nicholas*, describes the main devices now in use in combating the submarine. He says: "There are



just three ways of dealing with the situation: the submarines may be penned in, so that they cannot get out of their bases into the high seas; they can be hunted down after they have got out to sea; or ships can be so carefully guarded and protected that the submarines will have no chance of injuring them.

"Of course, if the first of these propositions could

then they are so speedy that a submarine would have little chance of hitting them, anyway. It used to be that they carried a gun as powerful as that with which the submarine was equipped, and they were only too anxious to fight the U-boat if it came to the surface. Because a U-boat is blind under water it would have to come up now and then to get its bearings, particularly when operating in a harbor or near the coast, where it might run into a rock or a shoal.

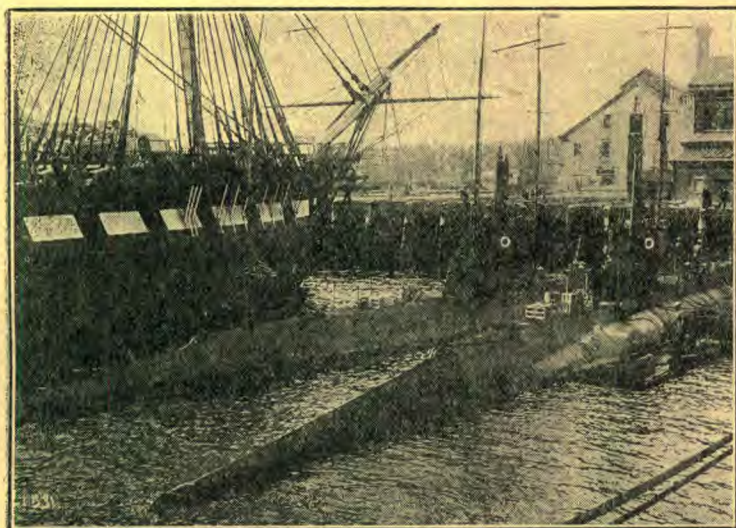
"At that time submarines were rather fragile boats, and their skin was liable to be punctured by a shell from the chaser, when, of course, they would not dare to dive under the sheltering waves. But now submarines are equipped with heavy guns of much greater range than any that can be carried on the deck of a chaser, and they are armored so that their hull cannot easily be punctured. Then, too, they are larger and can operate out in the ocean, too far from land for the chasers to follow them in safety.

"The chaser has seen its day, and its place is now being taken by the destroyer, which is just as fast and yet is armed with guns that equal, if they do not outrange, those of the most powerful submarines.

#### "A Lesson from the Fish Hawk

"Probably the greatest danger to the submarine lies in the sky. From a considerable height above the water it is possible to see the dark outline of a submarine, as a fish hawk sees its prey, even when it is lurking far under the surface. And so the sea is now patrolled by aeroplanes, which can swoop down upon the submerged boat and put it out of commission by dropping a bomb on it. Unfortunately, it is very hard to drop a bomb from a rapidly moving plane with any degree of accuracy, and so a new type of aircraft has been invented, known as a Blimp. This is a cross between an aeroplane and a cigar-shaped balloon. This queer craft can cruise around leisurely; it does not have to travel at a rate of fifty to a hundred miles per hour just to keep up in the air. When it discovers a submarine it can stop and hover over the spot, taking careful aim before dropping its bomb. It can stay up in the air much longer than an aeroplane, for it does not depend upon the engine to lift it; and with its engine running slowly it can run longer on the same fuel.

"But there is another scheme that is now being



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AMERICA'S FIRST BATTLESHIP, THE "CONSTITUTION," AND TWO MODERN SUBMARINES IN CHARLESTOWN NAVY YARD

be carried out, it would settle the whole problem very nicely. Early in the war heavy steel nets were stretched across the English Channel, and although it has been very difficult to keep them in place on account of storms and tides and the sweep of floating seaweed, yet they have kept the enemy out of the channel, and the British have been able to send troops and provisions over to France with no interruptions. Now, if a similar net could be stretched across the North Sea from Scotland to Norway, a distance of two hundred fifty miles, the U-boat would be completely bottled in and would no longer give Atlantic shipping any anxiety. It may seem like a fantastic idea, but such a net has been designed and has been given serious consideration. It must hang down to a depth of at least two hundred feet, so that a submarine could not dive under it; and as it would be impossible to patrol the submerged part of the net, it must be built so that a submarine would not dare to touch it. By placing a bomb every twenty feet along the length and breadth of the net, there would be no chance for a submarine to cut its way through without exploding one of the bombs. A single bomb would be powerful enough to sink a submarine, but delayed-action fuses would be used, so that when one exploded, it would not set off any of the others about it. The cost of this net and the bombs on it is estimated at fifty million dollars. A truly enormous sum, but it is no more than the cost of a single week of U-boat warfare in ships and cargoes destroyed.

#### "Hunting Submarines

"In the early days of the war it was found that a small, fast motor boat was the submarine's most dreaded enemy. Now a torpedo is usually set to run at a depth of at least eight or nine feet, so that the waves will not disturb the valve that controls its horizontal rudder. But these motor boats, or chasers, as they are called, are of such a shallow draft that a torpedo would pass harmlessly under them, and



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LOADING A \$7,500 TORPEDO — U. S. SUBMARINE K-5



used which makes the aeroplane more efficient. Sometimes fish are killed in large numbers by exploding dynamite under water. The fish do not have to be actually hit by the dynamite; they may be at a considerable distance from it, and yet they will be either killed outright or stunned by the pressure-wave that travels through the water. This very scheme is used in fighting submarines. A bomb has been invented which will explode when it has sunk to a certain depth in the sea. It carries enough explosive to crush in the side of a submarine that is within a hundred feet of it. If the hull of the boat is not actually smashed, its seams will be sprung so badly that it cannot keep afloat. This blunderbuss type of shooting makes it much easier for the aeroplane to destroy its prey. 'Depth bombs,' as they are called, are also used by destroyers and other war vessels, which drop them where they suspect a U-boat may be lurking.

#### "Why Torpedo Nets Are Not Used"

"When submarines were first invented they were intended for use against battleships and cruisers. They were feared mainly at night when a fleet lay at anchor; for then a submarine might creep up and let fly its deadly missile. Hence, war vessels were provided with nets which they could hang over the side of the ship to catch the torpedo and keep it from striking. But the modern torpedo will go off even when stopped by a net, and to save a ship from the destructive pressure-wave set up in the water, it must be netted at something like twenty feet from the boat. Now, if a merchant ship could protect itself with a petticoat of steel netting twenty feet from its hull, it would be safe from underwater attack. But to keep the netting there calls for cumbersome rigging that would be smashed in the first heavy sea. Besides, the drag of the net would slow down the vessel until it could only crawl along, and then there would be the difficulty, at the same time, of keeping the net from riding up to the surface.

#### "Lessons from Nature"

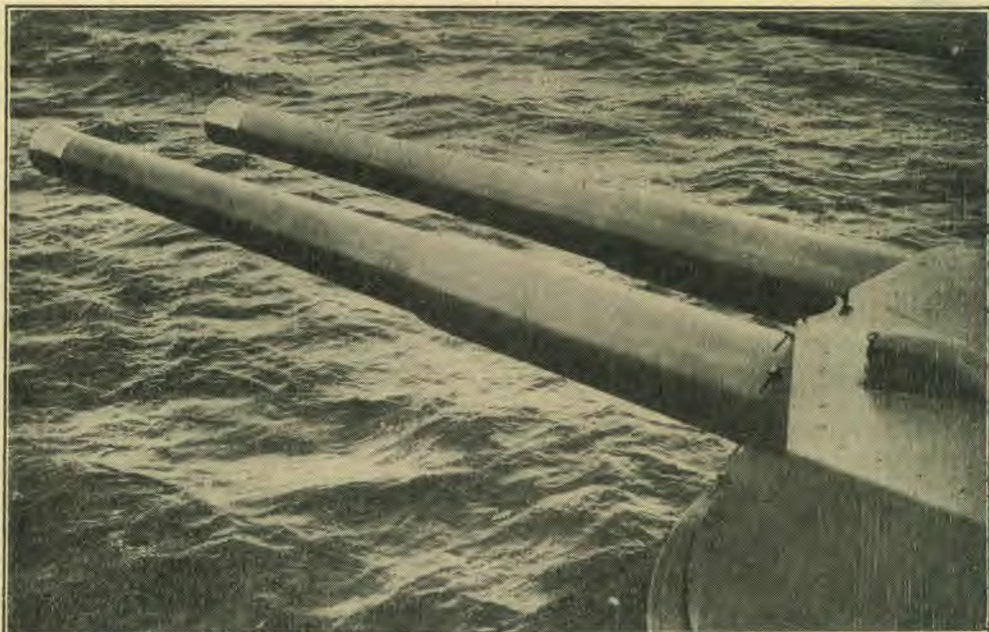
"There are better means of protection; many of them we have learned from Mother Nature. The world is full of animals that live in constant fear of their lives because they have fierce, powerful enemies, but they manage to exist despite their enemies, some because they can run faster, some because they can dodge better, and some because they look so much like their surroundings that their enemies can scarcely see them. All the tricks by which nature protects its weaker children have been tried out by merchant vessels.

"Speed is one of the best protections. Most of the U-boat sinkings, so far, have been among the slower boats, those making under fifteen knots. A torpedo is an expensive missile and a bulky one too. Not many torpedoes can be carried by a submarine, and so, unless

there is a very good chance of making a hit, the U-boat commander is not likely to shoot out such valuable ammunition, but will prefer to come to the surface and fight with his guns. The best submarine can make only eighteen knots on the surface, and if the merchant ship can do as well or better, its chances of escape are excellent, and besides it can return shot for shot from its own guns.

#### "Zigzagging"

"One of the best tricks of the merchant ships is to keep dodging, not merely when it spies the wake of a torpedo, but all through the submarine zone. Instead of sailing a straight course, it proceeds first in one direction and then in another like a sailboat tacking against the wind, but constantly varying the angle and length of each tack. When a submarine sights a vessel it tries to get as near to its intended victim as possible without betraying its own presence. It notes the direction taken by the ship, and then proceeds at top speed under water to a point that will head off the vessel. It has to proceed blindly, by dead reckoning,



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#### BRITISH DREADNAUGHT GUNS

only occasionally sticking up its periscope for a look. But it is rather disconcerting for Herr Commander to find that the ship which he saw sailing northeast five minutes ago has now turned southeast and is actually farther from him than it was before. The irregular dodging of the boat is really very baffling, and about all the submarine can do is to show itself and fight in the open.

#### "Hiding in Broad Daylight"

"A great advantage of the submarine lies in the fact that it is very inconspicuous. Even when running on the surface it projects but a few feet above water level, while the ships it hunts have masts that tower high above them, and moreover, they usually pour out dense columns of smoke that blacken the sky to a great height. This smoke gives the U-boat commander his first hint that there is a ship about. He can see the smudge above the horizon when the boat that produces it is thirty miles or more away, down behind the curve of the earth. He can head for this smoke at top speed without fear of being seen. Presently he will see masts of the vessel projecting above the horizon, and then even the smokestack, while he himself will be absolutely invisible to the man on the bridge of the



ship, because he will be below that man's horizon. So the U-boat commander will have plenty of time to size up the speed and general direction of the ship's course and make his plans to intercept the vessel, before the captain of that boat has the least inkling that there is a submarine about.

"However, our merchantmen are now beginning to take precautions. They are beginning to use hard coal in the submarine-infested regions, so that a submarine must be within fifteen miles to see them. Some boats are even cutting down their masts and doing away with their funnels, to cut down still further their range of visibility.

#### "Artists to the Rescue

"There is another trick that merchant vessels are now working, known as "*camouflage*." It is a scheme for fooling the U-boat by means of paint. It used to be that war vessels were painted a dark gray, so that they would be inconspicuous. We know now that such war paint makes a vessel more conspicuous than ever. Under the direction of artists, vessels are now painted so that there are no sharp outlines, and from a distance it is hard to tell their shape or where they start or end. The parts usually in shadow are painted light, and the lighter parts, dark. Peculiar colors are used that will blend with the surroundings. Waves are painted on the hull of the vessel, and queer stripes and spots are put on. An object painted a solid color is more easily seen at a distance than one whose surface is broken up by a lot of different shades. The leopard has been given its spots and the zebra its stripes for this very reason, and it is this trick of nature that our ships are making good use of."

#### Should You Eat Sugar?

OLD men and women consume little sugar. Babies that live consume very little sugar. Sugar-eating infants do not survive. Men who drink alcoholic beverages rarely eat sugar. The victims of diabetes are compelled to avoid sugar.

Thus we see that a very large element of our population consumes sugar sparingly. In spite of this fact the Department of Commerce has compiled figures showing that the average consumption of cane sugar in the United States during the year ending June 30, 1917, was eighty-one pounds for every man, woman, and child.

The Department figures covered cane sugar only, on top of which is piled up another sugar debauch in the form of glucose candies, corn sirup, and table sirup made of glucose and refiners' sirup.

All this means that combining the various forms of refined sugar and eliminating infants, the aged, whisky drinkers, and invalids, the average annual consumption of refined sugars in the United States is at least one hundred fifty pounds per person.

The figures of the Department of Commerce show that in Germany the consumption is sixteen pounds, in France twenty-eight pounds, and in Great Britain thirty pounds. Without realizing it we have become a nation of refined sugar gluttons.—*Albert W. McCann, in Physical Culture.*

DELIVER us from fear and favor, from mean hopes and cheap pleasures. Have mercy on each in his deficiency, let him not be cast down, support the stumbling on the way, and give at last, rest to the weary.—*Stevenson.*

#### For the Finding-Out Club

(Concluded from last week)

33. Jane Austin. American. Wrote stories of early colonial days.
34. Samuel Francis Smith. American Baptist divine, born in Boston. Author of "America."
35. Joaquin Miller (1841-1913). "Poet of the Sierras."
36. James Fenimore Cooper. American novelist. Wrote "The Last of the Mohicans."
37. Henry Blake Fuller. Born in Chicago. A novelist. Wrote "The Cliff Dwellers."
38. Sir Walter Scott. Scottish novelist and poet. Author of "The Lady of the Lake."
39. Bayard Taylor. American traveler, writer, and poet, born in Pennsylvania.
40. Oliver Wendell Holmes. American author, wit, and poet. Author of "The Autocrat of the Breakfast Table."
41. Sir Thomas North. English writer. Made first translation of Plutarch's "Lives" into English.
42. Robert Southey. English poet and biographer.
43. Paul L. Ford. American writer of historical fiction.
44. James Whitcomb Riley. American poet. Best known by his dialect poems.
45. John Hay. American writer and diplomat.
46. Roger Ascham. English classical scholar and author.
47. George Ade. American humorist and dramatist.
48. Thomas Babington Macaulay. English historian and essayist.
49. James H. L. Hunt. English poet and essayist.
50. Mrs. Humphry Ward. English novelist. Wrote "The Marriage of William Ashe."
51. Andrew Marvell. English poet and satirist.
52. Robert Bridges. English poet. Author of "Bramble Brae."
53. Jack London. American novelist. Author of "The Call of the Wild."
54. Robert Greene. English dramatist, novelist, and poet.
55. Henry Cabot Lodge. American author. Wrote "A Short History of the English Colonies in America."
56. John Burroughs. American author and naturalist.
57. William Cowper. English poet.
58. Charles Lamb. English critic, essayist, and humorist.
59. Hamilton Wright Mabie. American journalist and essayist. Editor of the *Outlook* for years.
60. George W. Cable. American novelist. Author of "Old Creole Days."
61. Tobias George Smollett. British novelist and historian.
62. Walter Savage Landor. English poet and prose writer.
63. Charles Dudley Warner. American author. Wrote "Backlog Studies."
64. Alfred Tennyson. Noted English poet.
65. Edward Everett Hale. New England prose writer. Author of "The Man Without a Country."
66. Alfred Noyes. English poet.
67. Stephen C. Foster. American musical composer and writer of songs. Author of "My Old Kentucky Home."
68. Bret Harte. American humorous poet and novelist. Author of "The Luck of Roaring Camp."
69. Sir Richard Steele. English essayist and dramatist.
70. Henry David Thoreau. American author and naturalist.
71. Harriet Beecher Stowe. American author. Wrote "Uncle Tom's Cabin."
72. Edward Tyas Cook. English journalist.
73. Robert Browning. Noted English poet.
74. Francis Bacon. English writer, philosopher, and statesman.
75. Robert Burns. Celebrated Scottish poet.
76. Anon.
77. Shakespeare. Great English dramatist.
78. Thomas Nelson Page. American author. Wrote "In Ole Virginia."
79. Edward Everett. American orator, scholar, and statesman.
80. Henry W. Longfellow. American poet. Author of "Evangeline."

MRS. GRACE HOOVER.

He that dares not say an ill-natured word or do an unreasonable thing because he considers God as everywhere present, performs a better devotion than he that dares not miss the church.—*William Law.*

GIVE to your enemy forgiveness.  
Give to your opponent tolerance.  
Give to your friend your heart.  
Give to your child a good example.  
Give to your parents deference.  
Give to everybody sunshine.

—*The Calendar of Sunshine.*



## The Angel of the Prisons

LONG ago, in the year 1780, a little girl was born in Norwich, England. As "my dovelike Betty" her mother sometimes spoke of her, but her real name was Elizabeth. She had clear, loving eyes and a quantity of soft, flaxen hair, and she was not only pretty, but winning in her ways.

Elizabeth's father, Mr. John Gurney, was a rich London merchant, and the home where "little Betsy Gurney" was brought up with her ten brothers and sisters was grand and beautiful. It was called Earham Hall, and spread over many acres on the banks of a lovely river.

The big house stood in the center of a park, where trees, hundreds of years old, shaded gardens in which beds of lovely wild flowers were carefully tended. Here Elizabeth used to walk with her mother. When she listened to stories of the Garden of Eden, she thought, "It must be like this," because she could not imagine anything lovelier than what she saw around her at Earham Hall.

There were other stories, however, that brought fear to the timid Elizabeth. One of these was about the deluge. "Suppose," she perhaps thought, "there should be another deluge." This was, no doubt, the reason that, the first time she saw the ocean, she burst into tears. For years afterward she dreaded to bathe in its waters. Her mother, however, would not give way to what she thought were a silly girl's notions. So Elizabeth was obliged to take sea baths that made her tremble with fear.

She also had to go to bed in the dark. "If only I could have a light in the room!" she pleaded. But her mother was firm, and Elizabeth was left alone in the darkness, to imagine all sorts of dreadful things before she finally went off to dreamland.

Still other ways in that beautiful home were not pleasant to Elizabeth. The day was divided up into exact periods for study, Bible reading, walking, and playing. "I'm not free to do anything when I please," thought Elizabeth, and she lost interest in everything, so that, though she was really bright, she got the name of being stupid and stubborn.

When she was twelve years old, a great change came in the home life—the dear mother died. Elizabeth was very sad at losing her. Now, however, she was freer than she had ever been before. Her father was a Quaker, as her mother had been, but he was "easy-going," and did not hold very strongly to the ways of his people. Elizabeth, therefore, was allowed to dress in as bright colors as she wished, instead of the sober gray garments usually worn by the Friends. She also learned to ride horseback and to sing and dance, and many a merry party was held in the grand parlors of Earham Hall. Now, strict Quakers believed both music and dancing to be wrong, as well as giving thought to fine dress. So, when the pretty young girl sometimes appeared in the meeting-house in "smart purple boots laced with scarlet," many eyes looked severely at her. She loved music so dearly that she would run "almost beside herself," as she afterward said, to listen to the band playing in the square. She went to the opera and was greatly delighted when the prince, who was also present, looked at her.

Five merry years went by, in which the young girl thought little of her mother's teachings. But at last they began to trouble her.

"I am not unselfish," she said to herself. "I care for my own pleasure. I speak crossly to my brothers and sisters. I think too much about pretty clothes. I am often idle."

Though such thoughts made her feel uncomfortable, she kept on with what she called "storms of pleasure," till one night she had a dream that filled her with terror. It seemed to her that she was standing on a beach, and that the tide was rising about her and would soon sweep her out into the ocean.

The next night she had the same dream, and the next, and the next. Elizabeth dreaded to go to sleep, thinking of what she was sure to suffer in her dreams.

Then came a new and beautiful experience—she went to hear the preaching of William Savery, an American preacher. Elizabeth sat on the front seat, with her "smart boots" and all her finery.

She afterward wrote that what the preacher said "was like a refreshing shower falling upon earth that had been dried up for ages."

When Elizabeth slept that night, she dreamed of the ocean waters rushing in upon the beach, but she was beyond their reach.

She awoke with a light heart, believing the dream had been sent by heaven.

"I will live to do good to others," she decided. "That is the only way to be truly happy."

### The Influence of Dancing and Dressing

But Elizabeth still loved music and dancing and pretty clothes. "Can I keep on in the old way, and still help others as I should?" she asked herself.

After a while she answered the question with, "No, the pleasures I enjoy so much take my mind away from serving God."

From that day the young girl gave up the wearing of gay colors and dressed in sober drab, with a close cap about her pretty flaxen hair, and a snowy kerchief crossed upon her breast.

"My plain garments will protect my thoughts," she said to herself.

What were those thoughts?—That God, who is wise and loving, is close at hand, and that nobody in the world is wholly bad, because there is something to love in every one.

But Elizabeth did not stop at *thinking*.

"I must show my love for others, no matter how poor or ignorant they are," she decided. So she went about among sick and needy people, bringing them many comforts and talking with them about God's love for all.

She also invited poor children to her beautiful home on Sunday evenings, and read stories in the New Testament to them. The children enjoyed these evenings so much that she said to herself, "I will have a day school for them."

So she started a free school, which kept on growing till there were eighty boys and girls in it. How they loved their kind teacher!

When Elizabeth was nineteen years old, Joseph Fry, a young London merchant, asked her to marry him. Soon afterward she became his wife and went to live in the big city.

Before long she had boys and girls of her own to care for.

"I will teach them by love and not by force, to do right," she thought.

Busy years went by, in which Mrs. Fry cared for



her children wisely and tenderly. She also gave much time to making her many guests happy. Yet even now she found time to visit poor and sick people in the city and give them aid.

#### Ministers to the Poor

She had lived eleven years in London when her husband bought a beautiful home in the country at Plashet, with gardens and wide fields where the Fry children could have joyous times.

"They must also learn the happiness of giving joy to others," the wise mother said to herself. So, when she went out to do loving deeds among the poor, she took her two older daughters with her. Making their way through dirty yards where pigs were running about, they would climb broken staircases and grope along dark, narrow passages. At last, perhaps, they would reach a room where a sick woman was lying helpless, with ragged, hungry children about her. Then how tenderly the beautiful Quakeress would talk to them, as she gave them the food and clothing they needed!

Opposite Mrs. Fry's home was a broken-down house in which an old man lived with his sister. The only money they earned was by selling rabbits. Though the woman was shy and sad, Mrs. Fry quickly won her friendship.

"How would you like to have a girls' school in the empty room next your building?" she asked the old couple. They readily agreed, and soon seventy girls were being taught under Mrs. Fry's watchful care. Her gentle, loving ways, her sweet voice, and her kind eyes quickly won the hearts of her pupils.

She also set up a station where needy people could get flannel and calico. One room was filled with medicines for the sick, and in another, soup was made for the hungry through the long, cold winter.

When Mrs. Fry was thirty-three years old, she went to London to spend the winter. She had already been made a preacher of the Quaker faith, and had often spoken and prayed at public meetings.

One day, soon after she went up to London, a Quaker friend came to her saying, "I have been to Newgate Prison. I wish you could see the pitiful sights I have just seen."

At that time prisons were far worse than they are today. Although we still have much to do and more to learn about prisons, people are now beginning to see that wrongdoers are sick in mind, and must be healed of their badness, if possible, as those ill in body are cured in hospitals. But in those days men and women who were imprisoned were treated cruelly. They were often put to death for the smallest sins. They were even hanged for stealing food to keep them from starving, and were sometimes imprisoned for years for getting into debt, even through no fault of their own.

#### Visits Newgate Prison

The prison at Newgate was one of the worst of its kind. In the cells within, people of all ages, those who had done great crimes and those who had broken the laws only in some small way, were huddled together in dirt and rags and darkness. It was to this dreadful place that a friend of Mrs. Fry's said, "Come, and see for yourself."

She needed no urging. What she soon looked upon made her heart ache. When she visited a ward filled with women, she found three hundred of them together, with their innocent children about them, without even beds to lie on at night. They were screaming, swearing, and pulling each other's hair. On the walls

hung chains and fetters with which they were often bound.

"Poor, poor women!" thought the gentle Quakeress. "They must be helped at once."

Soon she made a second visit to the prison. "Leave me alone with these women," she asked, for she had no fear with God to help her.

When she was alone among the prisoners, she took out her Bible and read some of the words of the dear Lord who had come to save sinners, and went on to explain why he had come.

Before she went away, she offered to set up a school, where the poor, half-naked, half-starved children should be taught. Bad as many of these women were, they wept for joy at their visitor's words.

The school was soon started, and women as well as children came crowding into it.

Mrs. Fry did not stop here. "These people must have work," she decided. "They will be far better if they are not idle."

Many people laughed at the idea. They said the women would steal or destroy any work given them. Mrs. Fry did not heed their words, but as soon as possible, formed a company of twelve persons who were to improve the condition of the women's quarter of the prison. A room was made ready, matrons were put in charge, and the prisoners who had seemed almost like savages were soon sewing busily and learning to be neat and orderly. They also gladly listened to daily reading from the Good Book. Prizes were given them for neat work, and they received a part of their earnings to use for themselves and their children.

No one was ever punished by Mrs. Fry. The women agreed, "It would be more terrible to be brought up before her than before the judge."

By this time Newgate had become so noted for its good order that letters from other parts of the country came pouring into Mrs. Fry's lap, all bearing the same request: "Tell us how we may better the lives of those in our prisons."

#### Invitation from Queen Victoria

Queen Victoria invited the lovely Quakeress to her court, and newspapers sounded her praises. Wherever she went, people crowded forward to look upon her. Yet she felt no pride in herself. "It is the Lord's doing," she wrote in her diary.

As time went by, Mrs. Fry visited other countries, everywhere giving wise help in the management of prisons. The greatest rulers in Europe entertained her in their palaces.

This noble woman worked not only to help the unfortunate people while in prison, but to make it easier for them to earn a living when they were set free. She also tried her best to make others see the wrong of putting people to death, no matter what sins they had committed. She said, "It hardens the hearts of men," and gave good reasons why it brought more harm than good to the rest of the world.

Thus busy years went by, during which Mrs. Fry had many troubles of her own. Her husband and two of her children died.

At last she herself was called to lay down her life. In her going, as in all her busy life, she was happy in the thought of the loving Father and his nearness. How could the dear ones left behind her grieve, when they thought of the one who had ever been such a wise friend, who had never been known to speak a cross or unkind word? One of her sons said afterward, "Her word was law, but always the law of love."—*Mary Hazelton Wade, in Everyland.*



### The Ant and the Cricket

A SILLY young cricket, accustomed to sing  
Through the warm, sunny months of gay summer and spring,  
Began to complain, when he found that at home  
His cupboard was empty and winter was come.  
Not a crumb to be found  
On the snow-covered ground;  
Not a flower could he see,  
Not a leaf on a tree.

"Oh, what will become," says the cricket, "of me?"  
At last by starvation and famine made bold,  
All dripping with wet and all trembling with cold,  
Away he set off to a miserly ant  
To see if, to keep him alive, he would grant  
Him shelter from rain.  
A mouthful of grain  
He wished only to borrow,  
He'd repay it tomorrow;  
If not helped, he must die of starvation and sorrow.

Says the ant to the cricket: "I'm your servant and friend,  
But we ants never borrow, we ants never lend.  
Pray tell me, dear sir, did you lay nothing by  
When the weather was warm?" Said the cricket, "Not I.  
My heart was so light  
That I sang day and night,  
For all nature looked gay."  
"You sang, sir, you say?"  
Go, then," said the ant, "and sing winter away."

Thus ending, he hastily lifted the wicket,  
And out of the door turned the poor little cricket.  
Though this is a fable, the moral is good—  
If you live without work, you must live without food.

—Theodore Tilton.

### Our Flag

OUR flag now has a special meaning to every man, woman, and child. To a mother it brings pain, for it has taken or will soon take a dear one from her side. To a father it arouses his pride as he thinks of the strong young men who have answered its call. To the child it stands for beauty and heroism.

We may wonder how a mother, as she thinks of her country's emblem, can force a smile through the tears. We also wonder how a person who has spent his life preparing to go to a country where no one can talk to him in his mother tongue, where heathenism prevails, can stand up and make his "good-by" talk to loved ones, companions, and home with a smile on his lips, though there are tears in his eyes. Ah, it's a smile of peace radiating from his heart over the sacrifice he is making, that eternal joy may come into other lives. So with the mother. Of all the sacrifices that are made for this war, there is no sacrifice more heroic, more unselfish, more terrible than the sacrifice of the mother who sends her son, in his strong, clean young manhood, from the protecting influence of his home, to live, to fight, to die, if need be, with no one near to guide or advise him. Only a mother's heart can understand why she so completely leaves him with the invisible Comrade.

The father is looking forward to the close of the war when the Government will say, "We return your son, made strong by suffering, made wise by discipline, no longer a boy but a man, tried in the fierce flame of war."

Will parents be disappointed; will their boy come back to them demoralized, or will he redeem all the heartaches and anxious months they have spent?

In doing honor to the flag of our country we each have a nobler duty to perform. There is another flag of lily white that should float above the flag of every nation. This beautiful flag of the Captain of salvation will not only protect the flag waving beneath it, but it will uplift the one who carries it and be as white as he is pure and white.

Oh, that every young man and woman would rally to this flag and keep it from blot or stain, and in keeping it out of the filth of the earth, keep the purity of our own national flag.

Christianity is not in danger anywhere unless its followers play the coward, and fail to fly aloft the flag of their Captain.

One day after a great Spartan victory, Daimonides of Greece went into the market place, and standing with his friends, read the names of three hundred whom the state was honoring for gallant and conspicuous service. His name was not on the list. He walked away with a smile on his lips. One of his friends asked, "Why are you so happy? your name was not there." "No," answered the Greek patriot, "and that is what makes me so happy; I know what I have done and it makes me proud of my country to know that there are three hundred who have done more."

That is the spirit of patriotism! It will take this same modest, unenvious, self-forgetting, true spirit to give every young man or young woman courage to unfurl to a watching world the pure white flag of Jesus Christ.

MARIAN BROOKE.

### A Boy with a Future

I WAS once in conference with a New York banker," says a writer on business success, "when a newsboy entered the room to deliver a paper. After the boy left, the banker said to me:

"For two years that boy has been bringing me papers every week day. He comes at exactly the time I have told him to come—three o'clock. He sells me a paper for just one cent, and neither asks nor expects more. Now a boy who will attend to his business in that fashion has the right kind of stuff in him. He doesn't know it yet, but some day I'm going to put him in my bank, and you may be sure he will be heard from."

Perhaps that may seem a very small series of actions by which to judge a boy's business abilities, but after all, details of character tell a great deal. A boy who, year in and year out, is always on time, is a boy who has self-control and accuracy enough to make a schedule and to hold to it through all weathers, all occurrences, and all distractions. That isn't a small thing in character. A boy who every day for two years sells a penny paper to a rich customer, and never tries to get more than just that one cent, is a boy of sturdy independence and thorough honesty. The banker had learned in his business to be a shrewd judge of men, and he saw in this newsboy the stuff from which strong men are made.—*King's Treasures*.

### Winter Jewels

A MILLION little diamonds  
Twinkled on the trees;  
And all the little children cried,  
"A jewel, if you please!"

But while they held their hands outstretched  
To catch the diamonds gay,  
A million little sunbeams came  
And stole them all away.

—Mrs. Mary F. Butts.

It is not in a man's creed but in his deeds, not in his knowledge but in his wisdom, not in his power but in his sympathy, that there lies the essence of what is good and what will last in human life.—*F. Yorke Powell*.



# Missionary Volunteer Department

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## Missionary Volunteer Work in Haiti

**O**FTEN we have been encouraged by the heroic efforts of our young people in Haiti to keep up their work, even in the midst of revolutions and other hindrances. Some may remember about the young girl who walked fifty miles to bring her quarterly report to the mission office.

Brother A. G. Roth recently sent in a good report of the Missionary Volunteer work in this little French republic in the West Indies, and tells us of the plans on foot to build up this branch of the work.

It is planned to encourage the observance of the Morning Watch, and a plea is made for a French Morning Watch Calendar. We hope the time will soon come when this language will be added to the growing list of languages in which the Morning Watch Calendar is published.

It is also planned to have definite Missionary Volunteer programs during the year 1918. Brother Roth says: "We have to write or modify the articles, then translate and write them on the typewriter, and duplicate them for the societies. It will take much work, but we are going to make a desperate effort."

A Reading Course has been started, consisting of the one volume of the Testimonies which is published in the French language.

I am sure our Missionary Volunteers who are favored with many books, leaflets, and periodicals filled with the message, and with good instruction in their work, will pray for the Missionary Volunteers in Haiti, who have so few facilities, but are anxious to make advancement, and to help carry the advent message to all the world in this generation.

M. E. K.

## They Won't Report

**T**HE secretary's face was the picture of discouragement as she sat down to make out her quarterly summary. "What shall I do?" she murmured disconsolately; "they just won't report. I am ashamed to send in such a tiny summary of work done, when we have such a large society."

If you have ever been a secretary, you know something about how she felt. Fifty supposedly active members in the society, and only ten who had reported regularly. What was the cause of this delinquency? The secretary determined to find out. At the next meeting of the executive committee she handed to each officer a list of five members who were not reporting, requesting that these individuals be visited during the week, for the purpose of ascertaining the cause of their failure to report.

The results of the investigation showed that four fifths of these nonreporting members were doing no missionary work whatever, and of course they could not report work which they had not done. The other eight members gave one of the following excuses for not reporting:

1. I do so little that it isn't worth reporting.

2. It seems like bragging to report the work I do.

3. I always forget to make out my report.

This society is very much like other societies; the causes that lay at the heart of its trouble are very much the same in every society. The greatest reason for the difficulty in securing reports and for the oft-repeated complaint, "They won't report," is that the members *are not working*. Before the reporting problem can be solved, this condition must be changed. The matter should be brought before the executive committee with the earnest request that plans be laid and carried out whereby every member will be enlisted in service. All society members have promised in signing the membership pledge, "to take an *active* part in the work of the Missionary Volunteer Society;" and surely no one will refuse to do his share, if work is outlined, and he is assigned a definite part. Then when an enthusiastic interest has been awakened among the young people, and the society is actually at work and experiencing the joy of service for others, most of the difficulty in securing reports will vanish. If you don't think so, try the plan.

And what about those who gave excuses for not reporting the work they were already doing? They need educating; it will take time and patience, but do not be discouraged. To the individual who says, "I do so little that it isn't worth reporting," call attention to the fact that if every one followed his example, our whole system of reporting would be broken up. It takes the littles to make the grand total. Two cents isn't much, yet if every Christian gave that amount weekly to missions, it would equal \$160,000,000 in a year. So with our small reports; though not much in themselves, when added together, they make up the splendid figures which are such a source of encouragement to us all.

To the one who feels that it is boasting to report, the secretary might suggest that the report blank be filled out, and handed in without a signature, if preferred. However, if one has a good report, he is rarely backward about signing his name to it.

To the careless individual, who says he always forgets to report, may be handed a blank each week with the request that he fill it out while the secretary waits for it. If the secretary perseveres, the reporting habit will soon be established.

Frequent oral reports from different members of the society will sometimes inspire others to faithfulness. Comparative reports placed upon the board from time to time, and referred to in a tactful way, will also help. Illustrations of the good accomplished through reporting may be given by the leader occasionally as an encouragement to the society to do its best. Cheerfully, tactfully, persistently, train your members to report. It will be a blessing to the individual, it will encourage the society, it will help the conference, it will swell the statistical reports of the union, it will even affect the General Conference reports; but best of all, it will glorify God.

E. I.

## How They Used It

**S**OME time ago I visited at the home of one of our conference presidents. When the time came for morning worship, our brother stepped over to the mantel shelf, took down the Bible and the Morning Watch Calendar, found the proper text and read it, in connection with the context. The family consisted of father, mother, daughter, and grandmother. Time after time the text itself was read, until each one in the circle was able to repeat it. The daughter was the



first one to memorize it, and the dear old grandmother came in last. But she was not the least appreciative of this privilege of still storing her memory with the precious gems of truth. The whole service seemed beautiful to me, and I think with this example set by the president of the conference, surely its influence will be felt throughout the entire field. One can never measure the inspiration that will come through the regular observance of the Morning Watch.

C. A. RUSSELL.

### Are You Reading the Testimonies?

**Y**EARs ago, when a young girl in one of our schools, I talked with one of the teachers about reading the Testimonies. To me they seemed dry and uninteresting, and I could not see why they were necessary.

"Suppose we do not argue about it," the older woman said; "but I should like to have you notice one thing, and think about it. Those who read the Testimonies most, and try most faithfully to carry out their instruction, are those who enjoy the happiest and brightest Christian experience; while those who talk against them and neglect them, soon lose their hold on this truth, and finally drift away into the world."

Many times since then I have thought of that conversation, and have had occasion to verify its truth. The desirability of reading the Testimonies is not a question that can be decided by argument; it is shown by the fruit that it bears in the life. Do you desire to enjoy a deeper Christian experience during the year to come? One of the helps provided for you is very likely in your home library—perhaps unused and unprized. Take down the Testimonies, read them carefully, and mark the sentences and paragraphs that are especially helpful; you will be surprised, as you read, to see how much there is that seems especially fitted to your special need.

A. B. E.

## Our Counsel Corner

### Tied Down at Home

**I** AM tied down at home, with duties which make it impossible for me to attend school. What am I to do to gain the education which I know I must have if I am ever to enter the work of God?

T. A. H.

You are facing a problem which many other young people have had to meet, and many have met successfully. It may be necessary for you to plan your work very carefully, in order to get any time for home study. But this careful planning gives a training in efficiency which will always be useful. Try to have a little time every day for study, and to have it regularly. Our Correspondence School offers instruction in a number of branches, for which some degree of credit is given in our regular schools. Where you cannot arrange for personal instruction from a competent teacher, work in a good correspondence school is to be recommended. A great deal of general information may be obtained by careful reading. Do not waste time on reading what has no permanent value, but put your time on the best books, and on one or two good magazines which will extend your knowledge of world events and current history. Read carefully, and form the habit of giving an outline of what you have read.

A. B. E.

### Overcoming

*It has now been four years since I accepted the message; yet I have the same old habit of criticizing*

*and gossiping, though I have tried repeatedly to overcome this. Can you suggest a remedy?*

I. E.

You have probably been trying in your own strength. If you have learned the lesson that such efforts are certain to meet with failure, you are now prepared to accept the only possible means of overcoming the sinful habit of criticizing and faultfinding, or any other evil habit, for that matter. Your only ground for victory is found in such passages as 2 Corinthians 3:5 and Hebrews 13:20, 21. We are not sufficient of ourselves to control our thoughts which lead to criticism. Our sufficiency is of God. He has promised that Christ by his blessed Spirit shall take up his abode in our hearts and in our bodies, and shall live in us and work in us that which is well pleasing in his sight. You are convinced that these habits are not well pleasing to him. Confess your sin to him and to those whom you have injured by your gossiping and faultfinding. Tell him you cannot overcome the habit; you have tried and miserably failed. Remind him that he has promised to take possession of your mind, and work out his pleasure through you. Ask him to do it, and believe that he does. Pay no attention to your feelings, just believe that Jesus lives in you. Give up the evil habit to him, and tell him he must overcome it in you, for you cannot. Go forward moment by moment, hour by hour, day by day, in this faith, and victory is assured. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

C. C. L.

## Just for the Juniors

"WHEN we are asked to do some work,  
We're not the kind to say,  
'Let some one else, we cannot,'  
But, 'We'll try without delay.'  
And if at first we don't succeed,  
We'll try another plan;  
For we're organized to do things,  
And when we will, we can."

### That Steam Inside You

**A** BOY sat beside the fire one day, thinking. He was in his grandmother's great old-fashioned kitchen. On the stove was a fat iron teakettle, which hummed and sputtered gayly as the steam puffed from its spout in a big white cloud. The lid of the kettle was making *such* a racket, clattering up and down almost as if it were alive. As the boy watched it, he thought a great deal. Surely the steam must be very powerful to make the kettle cover move like that; he wondered if some day he could not make a machine that would use the power which was in that steam. And did he ever carry out that boyish hope?—Yes, he planned and experimented until finally he made the first steam engine ever known.

James Watt saw that there was power in the steam, and that it was going to waste. Not only that, but he determined to make use of this power. And think what wonderful things are done today by the use of steam! that powerful giant that used to spend itself in making a great deal of noise, but accomplishing nothing.

Our Juniors are like the kettle, full of energy that is going to waste. While it is right to play and have fun, still at the same time there is much for boys and girls to do besides that. We like to hear the kettle hum, and watch the steam as it curls up to the ceiling, but there is a far greater work for steam to do in accomplishing useful things. So with boys and girls, they must find out how to use the "steam" inside them, so that it will do strong, kind, helpful deeds for others.



Every true Junior Missionary Volunteer will be planning ways of doing good. The very first place to begin is in your own home. When you bring in coal and wood, when you keep the walks clean, or wash dishes, or help care for the younger children, you are using the steam inside you to good advantage.

In the Junior society there are always things to do. One of the reasons we have Junior societies is to teach us to work for the Lord. Here is what some of the boys and girls in New England are planning for 1918: Each Junior will give away, each week, at least four Bible Fact cards to passers-by on the street, and will also select four houses where they will leave copies of the *Signs* (weekly), keeping strict account of the street, the number of the house, and the number of papers given out. Besides this each boy and girl will sell one magazine a week, giving the money into the Junior society toward the goal for missions. Every Junior will read at least one set of Reading Course books during the year, and study the Morning Watch.

Now don't you think this is a fine plan? Unless you are already busy with something else, will you try it, too? Let us resolve to harness our surplus energy, and make it accomplish something that is really worth while.

E. I.

THIS week a fine report for 1917 came from the Junior society in Edgewater Park, N. J. This is a small society, with only eleven members. Although some of these are quite small, they believe in doing things. Two members gave their hearts to Jesus. The society did 509 hours of Christian help work, and gave away 503 Scripture cards and 779 papers. They also gave \$39.05 to missions. These are just a few of the items reported.

CARRIE STRAY, a Junior in southern New England, has recently finished three Reading Courses. Wouldn't it be a splendid thing for our Juniors to keep at it until they have finished *all* the Missionary Volunteer Reading Courses for Juniors? There have been ten courses so far.

## The Sabbath School

### IX — The Battle of the Kings; God's Promise to Abram

(March 2)

LESSON SCRIPTURE: Gen. 14: 1-4, 10-24; 15: 1-7.

MEMORY VERSE: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Gen. 15: 5.

STUDY HELPS: "Patriarchs and Prophets," pp. 134-137; "Bible Lessons," McKibbin, Book One, pp. 73-77.

"Some things that are we cannot count —

The stars, the sands upon the shore,  
The grain that makes the golden sheaves,  
The leaves upon the forest floor."

#### Questions

1. How many kings are mentioned in Gen. 14: 1?
2. Against how many kings did these make war? Verse 2.
3. Where was the battle fought? Verse 3.
4. What caused the war? Verse 4. Note 1.
5. What is said of the condition of the battle field? What kings were overcome there? What did the others do? Verse 10.
6. What goods did the king of Elam and his allies secure? What notable man was taken prisoner? Verses 11, 12.
7. Where was Abram dwelling at that time? How did news of the battle reach him? Verse 13.
8. What did Abram at once undertake to do? What was his plan of action? What success did he achieve? Verses 14-16.

9. Who went to meet Abram as he was returning after the battle? What offer did the king of Sodom make? Verses 17, 21.

10. What did Abram say? Verses 22-24. Note 2.

11. What did the king of Salem do? Who was the king of Salem? Verse 18.

12. What words of blessing did he speak? How did Abram recognize God's ownership? Verses 19, 20.

13. After these things what words of encouragement were given to Abram? Gen. 15: 1.

14. What fears had entered Abram's mind? Note 3.

15. For what purpose did the Lord take him out of his tent? In what words was the precious promise of God renewed to Abram? Verse 5.

16. What was counted to Abram for righteousness? Verse 6.

#### Things to Look Up

What are slime pits? See Bible Dictionary.

Where in the New Testament is the priesthood of the order of Melchizedek referred to?

How is a priest different from a king?

How many times is God's promise that Abram should be the father of many nations referred to in Genesis, chapters 12, 13, and 15?

#### Notes

1. Chedorlaomer, king of Elam, or Persia, fourteen years before had marched his army twelve hundred miles, from the Persian Gulf to the Dead Sea, and conquered all the countries through which he passed. For twelve years his rule continued; then a number of the princes rebelled. The Elamite king with his allies again marched into the country to reduce the rebellious princes to submission.

2. "On his return, the king of Sodom came out with his retinue to honor the conqueror. He bade him take the goods, begging only that the prisoners should be restored. By the usage of war, the spoils belonged to the conquerors; but Abraham had undertaken this expedition with no purpose of gain, and he refused to take advantage of the unfortunate, only stipulating that his confederates should receive the portion to which they were entitled."—"Patriarchs and Prophets," p. 135.

3. "Abraham gladly returned to his tents and his flocks; but his mind was disturbed by harassing thoughts. He had been a man of peace, so far as possible shunning enmity and strife; and with horror he recalled the scene of carnage he had witnessed. But the nations whose forces he had defeated would doubtless renew the invasion of Canaan, and make him the special object of their vengeance. Becoming thus involved in national quarrels, the peaceful quiet of his life would be broken. Furthermore, he had not entered upon the possession of Canaan, nor could he now hope for an heir, to whom the promise might be fulfilled."—*Id.*, p. 136.

#### Handling the Word

THAT there should be more care in handling the literal Bible, one must acknowledge. To see that precious book exposed to dust or flies, or allowed as a toy for the children is teaching irreverence for it and its teachings. In the mind of the owner it may not mean that the newspaper supersedes the Bible when he throws it on the sacred volume, but that view of it might be taken by others.

Have you ever seen a minister literally slam his Bible onto his desk for the purpose of emphasizing a point he was making? If so, how did it impress you? Some make it a point not to allow any other book to be placed on a Bible, no matter what the location.

These things may seem insignificant, but no mother has ever sorrowed for having trained her children too well in manifesting reverence for the things of God.

MRS. D. A. FITCH.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Canon Farrar*.

THOSE who bring sunshine into the lives of others, cannot keep it from themselves.—*J. M. Barrie*.



# The Youth's Instructor

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## Words Recently Mispronounced

Ally, ăl-lī, not ăl'ley  
Allies, ăl-līz', not al'leys  
Coma, kō'mā, not kom'mā  
Contiguous, kon-tig'u-us, not kon-tij'u-us  
Eczema, ec'ze-mā, not ec-zē'mā  
Vaudeville, vōd'vil, not vau'de-vil  
Submarines, sub-mā-rēnz', not sub-mār'i-nēz

## Using the Opportunities

AFTER Harriet Beecher Stowe in her old age had so lost her memory that she did not recognize "Uncle Tom's Cabin" as a product of her own mind and heart, she found great comfort in reciting from memory the many beautiful poems she had learned in childhood and youth.

If all children could realize how much the entire adult life is dependent upon what is wrought into the life during the first fifteen years, how anxious would they be to fill these years as full of good things as possible. Mature people work laboriously to provide money and comforts for old age. This is worthy; but how much more worthy is it for the boy and girl to fill every treasure box in brain and heart with something good and helpful, with something sweet and beautiful, with something strong and ennobling, knowing that their own lives and the lives of others will be enriched thereby during all the years to come.

A man said to another recently, "Do you know one way I made a fool of myself when I was quite young? I failed to learn how to make a decent talk in public. I had the chance to learn—the chance to practice in college. But I never dreamed that I should ever be in a place where I could use the ability to speak. Now the time has come when I could use it if I had it—but I haven't it." The one to whom this remark was made moralized thus: "Apparently a young man can use in later life almost any genuine accomplishment that he can acquire. You just can't acquire too much. Grab every opportunity—that seems to be the lesson."

This is sound advice. Grab every opportunity to store away beautiful and helpful thoughts; for these affect action. In connection with the present series of Sabbath school lessons there appears each week a stanza of poetry appropriate to the lesson scripture studied. These are meant to be memorized by the pupils. How is it? Are you doing it, young people? These are grains of golden thought that, tucked away in the brain, may later keep out some unholy thought that may seek to find a nest there. Why not give them a place together with the memory verse of each lesson?

Very, very often when one is in special temptation or trial the Lord speaks to the person through some text of Scripture previously memorized. How can the Lord speak if we have not learned the scriptures?

It requires only a slight effort to memorize one short scripture and one brief stanza of poetry on a Sabbath afternoon. Will you not determine to do it, and then do it? You will never regret having fulfilled such a pledge.

## Bashfulness

ARE you timid, too timid for comfort or for effective service? Then perhaps the following thoughts may be helpful to you:

"Bashfulness is but self-consciousness, a lack of self-confidence, and one of the best ways to overcome it is to learn to listen when one has nothing special to say, and to know how to express one's ideas clearly when one has something to say.

"Enthusiasm is one of the best cures for bashfulness, for when enthusiastic, thought of self is lost entirely.

"Great readers and well-informed folk are rarely afflicted with self-consciousness, for they are so well aware that it is the thought under discussion that is important, not the personality, that they lose themselves in their interest.

"As the Bible is the greatest word painting of humanity in all its phases, one who knows it well is never at a loss for a quotation or an inspirational central idea about which to formulate his arguments or conversation. He is ready to meet all comers in the mental lists, and will rarely be routed. He at least wins a hearing, and is never ignored when important matters come up for consideration.

"Prepare yourself by following this beneficial and delightful pastime, so that you will be able to hold your own and lose your consciousness of self when you are drawn into a contest of minds."

## Thoughts on Personal Work

SOMEBODY has said, 'Every adult convert is a monument of somebody's neglect.' Every one should be led to Christ in youth. Whom are we neglecting? What will be the consequences of our neglect?"

"PERSONAL interest and the personal word win more souls than preaching. Edward Kimball was Moody's Sunday school teacher in Boston when Moody was a boy. Kimball went one day to the shoe store where Moody was packing boots, and pleaded with him to give his heart to Christ. Moody yielded there and then. What if Kimball had not spoken?"

"THERE is not nearly so much opposition to Christ as we imagine. The very people whom we think hard and impossible may be hungry for God, waiting an invitation. There is something in man's heart that God appeals to. The worker has an ally in the sinner's soul."

A LAUGH is just like sunshine,  
It freshens all the day,  
It tips the peak of life with light  
And drives the clouds away.  
The soul grows glad that hears it,  
And feels its courage strong;  
A laugh is just like sunshine  
For cheering folks along.

—The Calendar of Sunshine.