

The YOUTH'S INSTRUCTOR

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No. 36



"And ever they whisper softly,
So softly to you and me,
In words most sweet, most tender,
Their message of purity;

"Be pure in every action;
Be pure in deed and word;
Lest hearts of gold so shining,
By evil thoughts be blurred."

MISSIONARY VOLUNTEER READING COURSES

EXPLANATION OF COURSES

IT is a great source of pleasure to think of the thousands of noble young people who are constantly on the alert to find the very best materials for their character building. A noble thought, a helpful lecture, a good book, or an opportunity to do good is to them always welcome. A taste for thoughtful, purposeful reading is one of the best acquisitions for any young man or woman. It opens to them the whole storehouse of truth,—the facts of history, the achievements of science, and the wonders of revelation.

"It is the books read before middle life," said the poet Longfellow, "that most mold character and influence destiny." How important, then, that we avail ourselves of such opportunities as the Reading Courses outlined by the Missionary Volunteer Department. The outlines of these courses will begin in the INSTRUCTOR of October 5.

The only cost to those who join the circle is for the books and INSTRUCTOR. "Reading Course certificates," said a college president, "are excellent letters of recommendation for young people who enter our schools. They indicate habits of systematic study and interest in the best things."

A leaflet containing full information in regard to these courses can be obtained from the Missionary Volunteer secretary of your conference, or from the General Conference Missionary Volunteer Department.

Will not those, young or old, who desire to take one of these courses, send their names for the enrolment to their conference Missionary Volunteer secretary? Procure the books, at least the first one, that you may be ready to begin promptly.

The courses contain the following books, to be read in the order named:—

MISSIONARY VOLUNTEER READING COURSE NO. 3.
—"Quiet Talks on Service;" "The Moslem World;"
"The Great Second Advent Movement."

JUNIOR READING COURSE NO. 2.—"Letters From
the Holy Land;" Three Historical Books of the
Bible; "My Garden Neighbors."

"**QUIET TALKS ON SERVICE**," by S. D. Gordon. Cloth, 75 cents. Order from Review and Herald Publishing Association, Washington, D. C.

This is an exceedingly interesting book, with its attractive style and vivid word-pictures, bringing out the charm of that sweetest element in the Christian life—service. No one can fail to become interested and to obtain from it larger views of life and its purpose. The chapter headings are as follows: "Personal Contact With Jesus; the Beginning of Service;" "The Triple Life: the Perspective of Service;" "Yokefellows: the Rhythm of Service;" "A Passion for Winning Men: the Motive-Power of Service;" "Deep-Sea Fishing: the Ambition of Service;" "Money: the Golden Channel of Service;" "Worry: a Hindrance to Service;" "Gideon's Band: Sifted for Service."

"**THE MOSLEM WORLD**," by S. M. Zwemer. Cloth, 50 cents; paper, 35 cents. Order from the Review and Herald.

Would you like to read the story of Mohammed, whose followers to-day number two hundred twenty-five million? Do you desire to understand the religion that honors Abraham and other Old Testament worthies, and yet exalts another in the place of Jesus Christ? Do you want to know what efforts have been made to break through this great barrier to Christianity? All this and more is found in this inspiring book, written by a young man who has spent his life in laboring among the followers of Allah and Mohammed.

The chapter headings are as follows: "The Great Arabian Prophet;" "The Spread of His Religion;" "What the Moslems Believe and Practise;" "A General View of the Moslem World;" "Social and Moral Evils of Islam;" "The Story of Missions to Moslems;" "The Present Problem and Peril;" "The Day of Opportunity."

A list of questions on each chapter, a chronological table of important events in the history of Islam and missions to the Moslems, a bibliography, and an index make this a very helpful book for study.

The study of this book is especially opportune at this time, when the eyes of all the world are turned

toward Turkey because of the remarkable events that have recently occurred there.

"**THE GREAT SECOND ADVENT MOVEMENT**," by Elder J. N. Loughborough. Cloth, \$1.25; paper, 50 cents. Order from any tract society or publishing house.

"We have nothing to fear for the future except as we shall forget the way the Lord has led us and his teaching in our past history." How important then that we know of the wonderful providences of God in connection with the advent movement. This story as told by Elder Loughborough, can not but strengthen our confidence in this message as the work of God.

The theme of this book is one of the subjects studied for Standard of Attainment. Thus while taking the Reading Course this year you will be preparing yourself to pass the examination in denominational history.

"**LETTERS FROM THE HOLY LAND**," by Henry A. Harper. Cloth, 50 cents; paper, 25 cents. Order from Pacific Press Publishing Association, Mountain View, California.

Would you like to visit the wonderful little country of Palestine? The next thing to it is to read the letters, written by one who was traveling in the Holy Land, addressed to his children at home. Every page of reading or pen sketching is interesting, and helps one to understand the Bible much better because of the explanation of the manners and customs in the land of the Bible.

"**MY GARDEN NEIGHBORS**," by L. A. Reed. Cloth, \$1. Order from any tract society or publishing house.

There is no dullness in this book. One who reads it is instinctively drawn nearer to the feathered friends of the air. Many strange and interesting things are told of Mr. Dicky One-leg, Mrs. Spinner, The School of Birds, etc. For the boys and girls who wish to do something in nature study on their own account, an extensive introduction to birds is given, and instruction on how to study them. Coming as it does in the spring of the year, this book will be a stimulus to the boys and girls in the study of their garden neighbors.

If you allow yourself to rest satisfied with present attainments, however respectable they may be, your mental garments will soon look threadbare.—Anonymous.

DO IT NOW

The Youth's Instructor

VOL. LVII

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No. 36

Visit to a Great Watch Factory

G. B. THOMPSON



ELGIN: everybody has heard the name of the quiet little city of Elgin, Illinois, located about forty miles northwest of Chicago. Its name has been published all over the civilized world by means of its celebrated watch factory.

Recently, through the courtesy of the manager, Elder A. G. Daniells and the writer had the privilege — which is not granted to all — of being shown through the greater part of the world-renowned plant of the Elgin National Watch Company. Mr. Kilner F. Thomas acted as guide. He proved to be a walking encyclopedia, and kindly and patiently explained to us, so far as time would permit, the ingenious and marvelous work of manufacturing modern, up-to-date watches.

The Elgin Watch Factory was started about thirty-seven years ago. At that time it was quite small, but it has grown till at the present time it is perhaps the largest in the world. Nine thousand watches are required to supply the daily demand, and one third of this number,—or three thousand complete watches, of various sizes and grades,—are made at Elgin each day. To produce this number, about thirty-five hundred persons are employed daily. Some fifteen million watches have been made and sent out since the factory started. Watch-cases are not manufactured here.

The plant is a model in architectural construction, and is kept as clean as a first-class hotel. All of the employees seem to be trained to courtesy. At the noon hour they passed from the building to their homes as orderly as if coming from church.

As one approaches this great factory, it seems to be composed almost entirely of windows; and when once within its walls and passing through its workshops, where work of the most delicate and ingenious character is being done, one is impressed with the paramount importance of windows and eyes.

The most hygienic methods of heating and ventilation are used in the factory to protect the health of the employees. A thoroughly equipped hospital ward, with trained attendants, is also found in the building, where any employee, who, because of accident or otherwise, may need medical attention, can secure it at once.

That which interests one most, however, is the marvelous work accomplished by the machines. The most delicate operations, which human hands could

not do, are quickly and accurately achieved by automatic machines, the product of some brain. These machines are all made by the Elgin National Watch Company, and bear their patents. Drills carefully tempered, and accurate in every detail, no larger in diameter than a hair, are made here. Ninety thousand drills of various sizes are used each month.

The screw-cutting machines are a marvel. Screws are made with threads from eighty to three hundred sixty to an inch. Some are only one twelve-hundredth part of an inch in diameter, and five hundred thousand are required to weigh

a pound. Such minute screws as these are scarcely visible to the naked eye. They are not only cut from the brass or steel bar, but each one is handled the second time by an ingenious machine and a groove cut in its head! Think of the delicate mechanism of a machine doing such work!

About seven

million screws of various sizes are made monthly; some of these are made at the rate of twenty-five a minute.

The making of mainsprings is interesting, and in their manufacture the skill which comes from long years of experience is used. They are made from the finest steel imported from Sheffield, England. Here measurements of the twenty-five-hundredth part of an inch are used. The steel is cut into strips and ground to the right thickness. It is then hardened, and afterward softened and given elasticity by being tempered in oil heated above three hundred sixty degrees. The hotter the oil is made, the softer the steel becomes. The springs are heated by a certain process and made straw colored. One end is then softened and drilled. These springs impart at the end of thirty-six hours the same impulse to the balance wheel as at first winding. Hair-springs as fine as a spider's web are made into a coil of strength. Eighty-five operators are employed in making balance wheels, and the accurate poising of one is a work requiring skill and patience. The tiny weights upon its edges are altered again and again until it swings true.

Hands are cut from a strip of steel. Three hundred thousand pairs are made each month, or about six hundred each minute the factory operates.



"LADY ELGIN"



ONE OF THE EARLIER WATCHES



OLIVER CROMWELL'S WATCH

Most of the jewels are imported from Switzerland, it being cheaper to import than to manufacture them. About five hundred thousand are required monthly. These are all received with holes bored in them, but not sorted. The sorting is done by machinery. All the delicate and intricate work of setting the jewels for the pivots in the manufacture of the watch is done by delicately constructed machines.

New machines are constantly being invented. We were shown one nearing completion which has been in process of construction for over four years. When finished, it will do the work now performed by one hundred persons, and a number of machines. Everything is done, and no expense spared, to bring the manufacture of watches to the highest point of perfection and accuracy possible.

In the construction of the beautiful Elgin watch there are about one hundred fifty-three parts, including the screws. Of all these we can not speak in detail. It was of interest to note the plate which went into the hands of the first workman, a rude disc of brass, come forth from the last man, after its milling, a thing of definite weight, size, and thickness, all prepared for the wheels, screws, and studs, highly polished and prepared for its place in the watch.

In the room where the watch is put together, there are pinions so small that the unaccustomed finger can hardly detect them, screws that the naked eye can scarcely see, carefully made cog wheels, jewels as hard as adamant, pallets, bridges, and regulators. Each wheel, screw, pivot, spring, and jewel has its place. No expense is spared to produce good watches, and there is perhaps no better timepiece than a first-class Elgin watch.

After the watch has been put together by skilled workmen, it is submitted for correction. The watch is given over to the elements, which are invited to do their worst. First it is placed in an oven and subjected to a high temperature, then it is chilled in a refrigerator. It is then placed in various positions, and such faults as are detected, are corrected, and the watch comes forth from the ordeal to chronicle the seconds, minutes, and hours with marvelous accuracy.

Watches are made here for all sorts and conditions of men and women. The smallest watch made in America is the "Lady Elgin." We covered the works of one of these tiny tickers with a nickel. One of the best is described as having "twenty-three extra fine ruby jewels (raised gold settings); adjusted to temperature, isochronism, and positions; quick train with gold wheels; straight line double roller escapement with steel escape wheel; poised pallet and fork; pallet arbor and escape pinion cone-pivoted and cap-

jeweled; exposed pallets; compensating balance; Breguet hair-spring, micrometric regulator; patent safety barrel, with spring box rigidly mounted on bridge; barrel arbor pivots running in jewels; display winding work; patent recoiling click; patent self-locking setting device; double sunk glass enamel dial; dust ring; plates beautifully damaskeened; carefully timed, and parts finely finished throughout." Think of the skill displayed in making such a watch. Surely the mechanism of a modern watch is worthy of admiration. It is one of the last-day wonders.

The inventive genius of man, making possible the manufacture of such a timepiece, developed almost entirely by machinery, places one of these high-grade chronometers within the reach of almost any one.

After having gone through a factory and seen the delicate and intricate workmanship of watches, we felt that greater care should be taken in oiling and keeping them clean. What other machine runs day and night, twenty-four hours in the day, without a minute's rest, year in and year out? The balance wheel of a watch, I am told, makes five motions in a second. This is three hundred motions in a minute, 18,000 in an hour, 432,000 in one day, and 157,680,000 in a year of 365 days. Every one, therefore, who values a good watch, and wishes it to chronicle correct time and not wear out, should have it cleaned and oiled about once a year. Never allow a cheap work-



WATCH WORN BY MARY
QUEEN OF SCOTS



THE ELGIN WATCH FACTORY, ELGIN, ILLINOIS

man to tinker with your watch, but employ one skilled in the art.

When Two Presidents Meet

STANDING in the center of the international bridge at El Paso, Texas, the muddy waters of the Rio Grande, the international boundary stream, flowing beneath them, Porfirio Diaz, president of the United States of Mexico, and William Howard Taft, President of the United States of America, will meet and shake hands on October 15, and each ruler will remain on his own territory. This meeting will take place in the presence of at least four Mexican governors and three American governors, and as many of the cabinet officers of the two republics as can be there.

El Paso has already begun preparations for the meeting of the two rulers. The center of the bridge, marking the boundary line, will be marked by a line of roses, on either side of which the two presidents will stand as they clasp hands and exchange greetings. Afterward they will be seated at a unique banquet. The table will run lengthwise on the bridge. President Taft will occupy a seat on the American

side of the line, while General Diaz will sit on his right, facing east, on the Mexican side of the boundary, the two touching elbows, yet each remaining in his own country.

The international bridge will be decorated in the colors of the two nations, American colors reaching to the center from this side, and the Mexican colors reaching to the center from the other. In the center of the structure there will be a canopy composed of the flags of the two nations. On the Mexican end of the bridge, as the two presidents advance to shake hands, the Mexican troops and rurales will be lined up at "present arms," while the Mexican band will render the national air of Mexico. On the American side of the river the American troops will form a line, and the Nineteenth Infantry Band, now stationed at Fort Bliss, near El Paso, will play "The Star-Span-gled Banner." As the banquet progresses, the two bands will alternate in playing American and Mexican airs.

Seated to the left of President Taft at the banquet will be the American cabinet ministers and members of the official party, while on the right of General Diaz will be the members of his own official party. Facing the two rulers on the opposite side of the table, and sitting directly on the international boundary line will be Joseph U. Sweeney, mayor of El Paso, with interpreters at his side. The banquet will consist of American and Mexican dishes.

Another interesting feature of the welcome to Mr. Taft will be that from "the first settlers in the United States," the Puebla Indians of Ysleta. Ysleta is a small village twelve miles below El Paso, in this county. It traces the date of its foundation back beyond that of the Jamestown or Plymouth Rock settlements. Ysleta was founded as a mission by the Jesuit Fathers, and the records show it to be the oldest town in the present boundaries of the United States. The Ysleta Indians are direct descendants of the original settlers whom the priests came to convert and reform, and, declaring that they represent the first real settlers of the United States, they deem it their right to have a prominent part in the celebration attending the visit of "the Great White Father." They will have a prominent place in line, and their chief will have a seat at the banquet board.—*Washington Post*.

"Keep Your Lantern By You"

THE words were somewhat sharply spoken by the conductor of an evening train. "Keep your lantern by you. If anything should happen, you may be at one end of the car, and your lantern at the other." The brakeman was a new hand who had just come on duty. The conductor met him at the rear end of the last car, when the above words were spoken. We glanced forward as the brakeman passed toward the front end, and there, to our own surprise indeed, we saw his lantern hung up in a corner. While he was taking it down and suspending it from his arm instead of from the hook in the corner, we began to think. We thought of others besides inexperienced brakemen who sometimes put their lamps where they would be of little use in an emergency.

There are people who make a profession of religion, who seem like shining lights in the church, but who do not take their religion with them in their daily life. They leave the lantern hung up somewhere where it can do them little good in a special hour. There are

young people who go to places where they can not take their religion with them. And then how shall they be prepared to help others who are in danger — how shall they give them light to guide them or help them out of trouble if their light is away in some other place when the emergency arises? "Ye are the light of the world," Jesus said to his disciples, but they who are to give light to the world must bear their light about with them. "Let your light so shine before men," again said the Saviour, "that they may see your good works, and glorify your Father which is in heaven."

Do not forget that if we neglect to let our lights shine brightly, they are in danger of being put out entirely, and other light-bearers put into our places. — *Exchange*.

A Little More Do

A LITTLE less doubt and a little more do
Of the simple, sweet service each day brings to view.
— *Baltimore Sun*.

General Gordon's Scar

GENERAL GORDON, of Confederate army fame, was once a candidate for the United States Senate, from Georgia. A certain member of the legislature had been elected on purpose to vote against him. He stormed and raved against his old commander at all times and places; and when it came to voting he marched resolutely up the aisle with an anti-Gordon ballot in his hand. There on the platform sat the old general, the scars of battle still disfiguring a face which had once been handsome. As the veteran approached the ballot-box, his heart began to fail him as he caught sight of Gordon. His frame shook with emotion, but he tried to nerve himself for the ordeal. Then suddenly turning, and facing the caucus, he cried out, as the tears streamed down his bronzed cheeks: "It's no use, boys! I can't do it! Here goes my vote for John B. Gordon. It was all up with me, boys, when I saw that there scar. Forgive me, general." The general's scar, in the old soldier's thought, was his highest badge of honor. So Paul must have felt about the scars which he had received through his fidelity to Christ, when he said, "I bear in my body the marks of the Lord Jesus."—*Illustrative Lesson Notes*.

Three Angel Spirits

THERE is a star that beams on earth
With tender, lovely ray;
That lights the path of generous worth
And speaks a brighter day.
It is friendship.

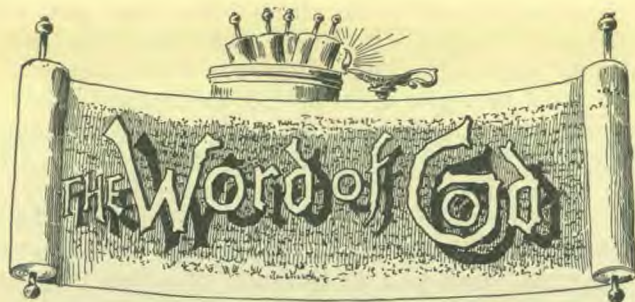
There is a tie—a golden chain—
That binds with stronger hand
Than iron shackles of the cell,
Or all the arts of man.
It is love.

There is a gem—a pearl of worth—
As lasting as the skies;
More dazzling than the gems of earth,
Its splendor never dies.
It is truth.

Three angel spirits—evermore
They guard our thorny way;
And those who follow where they lead
Can never go astray.

For God hath given them alike
To childhood and to youth;
And age is mellowed by the touch
Of friendship, love, and truth.

— *Christian Herald*.



God's Word Is a Lamp

THE Bible is like —

- A policeman's lamp. With a search-light. Ps. 119:130.
 - A postman's lamp. With a clear light. Ps. 36:9.
 - A guard's lamp. With a signal light. Ps. 19:11.
 - A watchman's lamp. With a protecting light. Ps. 119:11.
 - A traveler's lamp. With a safety light. Ps. 119:105.
 - A miner's lamp. With a safety light. Prov. 6:23.
 - A home lamp. With a useful light. Prov. 13:9.
- Selected.

The Origin of Evil and Its Final Extermination

Psalms 37:1-18

THERE was a time when sin did not exist. Job 38:1-7.

Satan is the author of sin. John 8:44.

He is called by different names. Rev. 12:9.

Lucifer and Satan are the same one. Compare Isa. 14:12 with Luke 10:17, 18.

Original Position of Satan

"Lucifer" means "light-bearer." See Smith's Bible Dictionary.

"Satan" means "adversary." See Smith's Bible Dictionary; Job 1:6, margin.

"Lucifer," the "light-bearer," became "Satan," the "adversary," or accuser. Job 1:6-11; Rev. 12:9, 10.

Satan was created perfect. Eze. 28:15.

He was the highest angel in authority. He was one of the covering cherubim. Eze. 28:12-14, cf. Ps. 99:1.

Cause of the Fall

Selfishness was the cause of his fall. In him it was manifested first in pride and self-exaltation. Eze. 28:17-19; Isa. 14:13, 14.

His selfishness was disobedience to the law of God. Matt. 22:36-40.

That is what all sin really is,—a transgression of the law of God. 1 John 3:4.

Satan led a large company of the heavenly host to join him in the rebellion. Rev. 12:7, 8.

Why Satan Was Not Destroyed at Once

The result of sin could not be realized by the universe until they saw it worked out. All must see its effect before they could understand why it should be eradicated. The universe is now watching the effects of sin as opposed to righteousness in our little world. 1 Cor. 4:9. See Twentieth Century New Testament.

When expelled from heaven, Satan continued his work in this earth, by getting Adam and Eve to do the same thing he had done, that is, seeking to exalt and to gratify self by disobeying God. Gen. 2:16, 17; 3:1-6.

Thus man was made a subject of Satan. 2 Peter 2:19; Rom. 6:16.

God, through Christ, has made it possible for us to escape from the snare of Satan. John 3:16; Heb. 7:25.

The Controversy Nearing Its Close

The prophet John beheld a time of rejoicing in the universe, or heaven. Rev. 12:12.

The context shows that this refers to about the time of the crucifixion. Verses 1-12.

The controversy had then gone so far that all the universe, outside of this world, were alienated from Satan and drawn to Christ. John 12:31-33. The word men, you will observe, in this text is a supplied word. The correct idea is better given by its omission.

Before the crucifixion of Christ, Satan was allowed to attend the counsels of heaven when the representatives of all the worlds came to present themselves before the Lord. Job 1:6-11; 2:1-5.

After the crucifixion, Satan was cast into the earth, and no longer permitted to attend the counsels of heaven or disturb the rest of the universe. Rev. 12:9, 10, 13.

The Last of the Controversy the Fiercest

Since Satan can no longer visit other worlds, his whole time and energy are given to opposing the people and work of God in this earth. Rev. 12:10, 12.

The narrowing down of the controversy has caused Satan to know that he has but a short time, and this also stimulates him to work with a determination born of desperation. Rev. 12:12.

This concentration of effort and frenzied struggle on the part of Satan results in three great persecutions. These we may designate as, first, persecution by pagan Rome, second, persecution by papal Rome, and third, persecution by apostate Protestantism. Rev. 12:3, 4; Rev. 13:1-8, 11, 12, 16, 17.

During the third, or apostate Protestant, persecution, God sends his last message to the world, and it develops a people who "keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

The Deliverance

When this message has done its work, and the persecution is at its height, Christ comes in the clouds of heaven, and brings the drama to a close. Rev. 14:14-19.

The saints are then delivered, and are next seen standing on the sea of glass, singing a song which expresses a profound sense of the justice and righteousness of God in all his dealings with sin. Rev. 15:2-4, R. V.

Sin Never to Exist Again

Satan's treatment of Christ while upon earth revealed the true character of the great deceiver, and thus alienated him from the affections of the universe. All are led to see that he should be destroyed. Heb. 2:14.

His destruction will be complete, and it will include all his followers. Eze. 28:17, 18; Mal. 4:1; Matt. 25:41; 3:12; Ps. 37:10.

Then once more all the morning stars will sing together, and all the sons of God will shout for joy. Compare Job 38:7 with Rev. 5:13. See "Great Controversy," pages 677, 678.

Sin will never exist again. Nahum 1:9.

Read "Patriarchs and Prophets," pages 33-43; "Great Controversy," pages 492-504.

O. F. BUTCHER.

THOUGHT *for* STUDENTS



Why and How?

AT every large gathering of our people, as well as in the home, the church, the school, and in books and periodicals, we hear the most solemn warnings to our youth against the reading of fiction.

While there are some whose training and discipline have been such that they accept without hesitation what is said upon this subject, there are sure to be others who will ask the very natural questions, *Why* is it wrong? *Why* is it so harmful?

When the fate of "whosoever loveth and maketh a lie" is quoted from the Bible, and the terrible results of novel reading are read from the Testimonies, the loyal Christians are, in a sense, convinced, and take their stand for the right; but with some there remains the question, *Why* is this so?

This may often be found to be the result of their own experience and reasoning. They have read a certain book which has left a pleasing impression upon the mind. The mere statement that it has injured them is not convincing. It does not seem unreasonable nor improper that they demand of us a clear, simple explanation which appeals to principle and intellect, and convinces even against apparent experience.

That this is a logical statement may be seen from our attitude toward the great companion evil of novel reading — that of intemperance. It is not expected that to get up before an audience of young men and boys and state that the use of intoxicating liquor is a terrible evil and will result in their ruin, will be sufficient to settle the question and make them all total abstainers. Many have already taken a glass of wine or beer, and the effect was so pleasing that the mind is biased in its favor.

So we present physiological charts and show the effect of alcohol upon the delicate tissues of all the organs of the body. We show the deterioration and degeneration of heart and brain and nerves, the blunting of intellectual faculties, the destruction of vital forces, and the ruin of the will power. Pictures are shown of the ulcerated stomach, the fatty heart, the hob-nailed liver, and the alcoholic brain. This appeals to the intelligent youth; and when the deceptive nature of this poison is pointed out, and the awful power of the habit once formed is shown by illustration and example, they are convinced of the danger, and take their stand because of an intelligent understanding of *why* this is the only safe course.

Thus we begin our study of the danger of intemperance by an investigation of the effect of alcoholic stimulants upon the physical body, and from this we may understand *why* its results are so terrible in weakening and finally destroying the spiritual, moral, and intellectual powers.

In this study I purpose to explain to our young people the effects upon the physical body of novel reading and other bad habits, and the consequent results to the moral and spiritual life.

Novel Reading

Perhaps many have never thought that the reading of untrue stories has a definite effect upon the physical organs of the body. But this is true, and in studying this effect we shall find a simple, logical, convincing reason *why* the reading of fiction is injurious to one.

It needs no explanation to show that reading affects primarily the brain and nervous system; so we shall first study about them. The brain consists of an almost infinite number of tiny cells, closely packed together, and commonly called the "gray matter." One of these cells is far too small to be seen with the naked eye, but placed under a microscope, it appears as represented in Fig. 1. These little cells reach out slender, delicate tendrils that touch those of other cells and bring them into communication with one another, as shown in the illustration.

Every sensation that comes to us from the outer world enters through one of the special senses. And each sensation as it enters through the seeing, hearing, smelling, tasting, or feeling, makes an impression upon a group of these wonderful little cells in the brain.

In Fig. 2 is shown an outline of the brain of a little baby, and in Fig. 3 that of a grown person. A great change and development are seen in the mature brain. This is the result of the development of the tiny cells, caused by the innumerable impressions entering the brain through the senses every day as the baby grows up to manhood or womanhood. Much of this development is also brought about by the exercise of the faculty of reasoning, and by deep thinking, study, and meditation.

It is interesting to study the process of this development, which we may illustrate in this way: When you go to have a picture taken, you sit before the camera;



FIG. 1



FIG. 2



FIG. 3

and when all is ready, the photographer snaps the shutter. Just a ray of light flashes through the opening for an instant; but when he takes the sensitive plate to the dark-room and develops it by means of chemicals, your exact likeness, or picture, is found upon it. These delicate little cells in the brain are much like the photographic plate.

To prove this, I will ask you to look up at some picture on the wall or at some person in the room, just for a few seconds. Now close your eyes tightly, and if you will try, you will be able to see the picture or person almost as plainly as with your eyes open. Perhaps at first the picture is dim with your eyes closed, but if you practise this exercise often, you will develop the faculty of clear, definite, rapid observation. Practise it until, after looking at an object only a few seconds, you can close your eyes and give a minute, detailed description of it; you will find this ability to be of great advantage to you.

But how is it that the object can be seen so plainly with the closed eyes? Simply because it has been photographed, or impressed, upon some of those wonderful little cells in the brain. If you will think a moment, you can call up pictures that you saw years

ago. You can see the home where you once lived, the pets you once loved. You can also remember the poems and songs and Bible verses that you learned long ago, because they are photographed on the tiny cells of your brain. Please consider carefully this next sentence, for it is very important: *These wonderful pictures, or impressions, may be made as lasting as eternity.*

What we mean by this is that if you fill these cells with the words and thoughts of God, those words and thoughts need never be forgotten. Through all eternity as the intellect broadens and develops, these thoughts of God will grow more beautiful and more full of meaning. This is why Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on these things."

MEADE MACGUIRE.

(To be concluded)

The New Magazine

WE wish to call the attention of our people generally to the new undertaking of the Department of Education in the establishment and conducting of a magazine devoted exclusively to the interests of our educational work.

It is designed that this new magazine, to be entitled *Christian Education*, shall be very practical in its teachings. We purpose setting forth an application of principles which will enable those who teach to accomplish their work not only more easily but more thoroughly. Not only do we intend to make it practical, but we also hope to present such a clear exposition of the principles underlying our educational system as to make it desirable and attractive to those not of our faith.

We also intend to make this magazine of special value to the home life, and it should be in the home of every Seventh-day Adventist. From these homes it should go into all other homes where the parents are interested in the education of their children and in their general welfare.

This magazine should be to the educational work what *Life and Health* is to the health work. The spirit of prophecy has said that the work that lies nearest the church-members is to become interested in the children and youth. Because this is true, our people should be thoroughly informed regarding these educational principles and their practical application.

Wherever there is a church-school in existence, or wherever there is one to be established, the church should make an earnest effort to have this magazine thoroughly distributed among the people of the community, that they may become well acquainted with our principles in education. The educational work is closely interwoven with that of the gospel, and because of this we will be enabled to bring the last gospel message to a saving knowledge of many through our educational work.

All subscriptions to *Christian Education* should be sent to the Review and Herald, or to the State tract society. The price is fifty cents a year; or in clubs of five, to separate addresses if desired, the price is, for the present, thirty-five cents. Subscribe now.

FREDERICK GRIGGS.

"THE less men think, the more they talk."

Origin of Two Slang Phrases

THE respectable word "lobster" was lured from its home on the menu out into the giddy world of slang by members of the austere legal profession. When a witness for the other side had professed ignorance of certain things that were an important element in the case for the first side,—in other words, when he was deliberately "green,"—the lawyers, having succeeded in finally getting the desired testimony from him after heated cross-questioning, qualified the witness (among themselves) as one who had turned color on the hot grill like a lobster. Such witnesses became generally referred to as the "lobster species." And it was not long before the crustacean qualification spread beyond the courts to the streets. Consequently, to-day when the other fellow (like the witness at the start) doesn't agree with you, he is "a lobster."

"Lemon" was inadvertently taken away from the etymological fireside by railroad freight-agents. Several years ago, a huge cargo of grapefruit consigned to metropolitan wholesale grocery houses arrived listed as lemons, and was delivered to the grocers as such. The grapefruit, moreover, was not in the best of condition. The grocers complained to the shippers, who, in turn, registered a complaint with the railroad for delay in delivering the goods, holding the latter responsible, accordingly, for the decay of the fruit.

The railroad authorities contended that they could not be held responsible for the grapefruit because the shippers had mislisted it as lemons, and they won their point. The grapefruit story spread among the railroad freight men, who thereafter spoke of everything that was bad or out of place as "a lemon."—*Good Housekeeping.*

The Place of Forgiving

My heart was weary, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow men,
One summer Sabbath day I strolled among
The green mounds of the village burial-place:
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrong-doer, each with meekened face
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,
Awe'd for myself, pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave.

—*Christian Advocate.*

God's Help and Our Work

WHEN Sir Salter Pyne started the first workshop at the capital of the late ameer of Afghanistan, in 1886, the ameer went to inspect the building, and said he had seen the foundation of what was to be a great event for Afghanistan. "Before these workshops can be finished," he added, "there are three things needed—God's help, my money, your work. Your work and God's help without my money are of no avail. God's help and my money without your help, and your work and my money without God's help, are equally in vain. I will find the money, you will do the work, and we must hope for God's help." Every Christian life is carried on with that kind of combination. God's mercy can not make Christians of us without our help. We can not be Christians, however hard we work, without God's help. We must do the very best we can ourselves, but we must open our hearts to God's grace, and working together with him, we shall win the victory.—*Illustrative Lesson Notes.*



Dishonest Games

If to win you have to cheat,
Let the other fellow beat.

— D. E. Matson.

What "I'll Try" Has Done

"I'll try," cried the miner boy Stephenson, and he made a steam-engine that has revolutionized the world. "I'll try," cried Watts, the young engineer, and he discovered and applied the power of steam. "I'll try," cried the canal boy Garfield, and he rose to be president of the United States of America. "I'll try," cried Martin Luther, the German monk, and he hurled down the pillars of popery. "I'll try," cried Palissy, the potter, and he made the splendid glaze on the pewter plate. "I'll try," cried Elihu Burritt, the American blacksmith, and he thrilled the world by his wondrous eloquence. "I'll try," cried Wellington, the Iron Duke, and he drove back the French guards at Waterloo. "I'll try," cried J. B. Gough, the emancipated drink-slave, and he won thousands of lost men and women from the thralldom of the drink curse. "I'll try," cried Mrs. Harriet Beecher Stowe, and she wrote "Uncle Tom's Cabin," which mightily helped to break the shackles of the oppressed, and let the slave go free. "I'll try," cried the boy preacher Spurgeon, and soon he won hundreds of precious souls to Christ.

Plodders will get on in the long run, if only they plod long enough. Don't be afraid of difficulties. These were never sent to stop our progress, but to find out what stuff we are made of. "Little strokes fell great oaks."

"If you find your task is hard,
Try, try again.
Time will bring you your reward,
Try, try again.

"All that other people do,
Why, with patience, should not you?
Only keep this rule in view —
Try, try again."

— Page Woodcock, in *Christian Herald*.

A Pet Baboon Saved the Baby

THE "coat of arms" of the Fitzgerald family of Ireland is the figure of a baboon carrying a baby, and underneath the Latin motto, "*Non immemor beneficii*." The story connected with this strange device is interesting. Long ago one of the family was away at the wars, and had left his household in charge of one or two old retainers and the women servants. Suddenly there came an alarm of the enemy, and all fled, forgetful of the little baby, the heir of the house. A pet baboon noticed the omission, ran to the cradle, caught up the child, and ran with him to the top of the abbey steeple, holding him out for the people to see. The servants were all in terror, but the baboon carried the child safely to the ground. When the child's father returned, he felt that he owed a debt of gratitude to the dumb beast that had saved the heir of his house; and he was not ashamed to set the monkey in the center of his knightly shield, and place beneath the motto, "Not unmindful of his kindness." — *Selected*.

The Assurance of Faith

Two little girls were counting over their pennies together. The one said, "I have five cents." The other said, "I have ten cents." "No," said the first little girl, "you have just five cents, the same that I have;" but the second child quickly replied, "My papa said that when he came home to-night, he would give me five cents, and so I have ten cents." The child's faith gave her proof of that which she did not as yet see, and she counted it as being already hers because it had been promised by her father. So we are to trust the promises of our Heavenly Father, and we, too, can count among our possessions the thing which he has promised to give us. — *Expositor*.

Letters to a Grandson — No. 10

ATTLEBORO, MASS.

MY DEAR BOY: Nearly two weeks ago I was driven here by an acute and very painful attack, which I tried desperately, but in vain, to cope with before coming. All that medical skill and kindness could do has been done, and I am very thankful to say I am better. This is a beautiful place in the country, an ideal situation for a sanitarium.

In my last letter I think I promised to tell you of the Sabbath afternoons of my childhood in the old home at the foot of the mountain. The house fronted the mountain, and the yard on the east side was shady in the afternoon. Here grandmother, with her silver hair and serene face, would sit in her rocker, father in his arm-chair, mother in her little rocker, and we children on the grass. Father and mother would take turns reading to us and talking with us, and the older children would take their turn reading. Sometimes it was the Old Testament, sometimes the New, sometimes the YOUTH'S INSTRUCTOR — then in its infancy. I can not remember the subjects, but this I know, the exercises were distinctly religious, and at their close I would long so intensely for the beautiful home and life beyond.

Sometimes mother would take a child by either hand, and passing down the gentle slope beyond the house through the lower orchard, we would come to a smaller brook than the one I have mentioned, bush bordered, in the open field, with banks of striped grass. Here we would be seated beneath a tree, while mother would tell us of the beautiful home that our Saviour had gone to prepare, and of his promised return for those who were ready. Then kneeling on the velvet grass, her voice would mingle with the song of birds and the hum of bees as she commended us to a Father whom we realized she recognized not only as all-powerful, but who cared tenderly for even the tiniest sparrow. Most of that family group have long since passed away, but the God of our grandmother, our father, and our mother has never failed.

My dear boy, a little incident that connects my childhood with this brook (the tragedy before mentioned) shows how children might often be kept from

causing sorrow and suffering if they would counsel with those older and wiser. Bending over the brook was a small graceful willow, where, one spring-time, a pair of blackbirds made their nest, and cradled their young. We had heard that if the young birds were secured just before they flew away, they could be reared to be beautiful songsters. We decided it would be an experiment worth trying, and with eager eyes watched the little ones as they rapidly developed. One beautiful day toward evening, we three children, being of the same mind, secured the four young birds, carried them home, mounted to the attic, placed some cotton batting in a small box, and laid the birds in carefully. My brother nailed on some slats, and we left them for the night. In the morning our first care was to feed the birds. Alas! we found one dead. Silently and of one accord we formed a little procession, and took the remaining ones back to the nest. We did not visit them again for nearly a week, but when we came in sight of the nest, there was a little dead bird hanging by a horsehair to the nest. We never ventured nearer, and it is always with a pang that any one of those children sees a caged bird.

These and many other incidents passed through my mind as I returned to the waiting carriage. We learned that the road beyond was impassable, so we retraced the way we came.

"It seems so strange, with so much gone
Of love and life, to still live on."

GRANDMA.

Ants Protect Plant

A STANDING army of ants for defensive purposes is kept and provided with food by a sensitive-plant of Nicaragua. In this acacia there are two large thorns at the base of each leaf inhabited by colonies of ants, which bore into the thorns and make a home for themselves by eating out the soft inner tissue. On the leaf-stalks there are honey glands, and at the tip of each leaflet there is a sausage-shaped body, about as large as a pin's head, consisting of albuminous food. The ants sip the nectar and eat the food bodies, and being content with their lot, remain on the plant without doing it any injury.

When the plant is threatened by an invasion of leaf-cutting ants, which would damage it, the ants composing the plant's army or police force rush out and repel the intruders. Other similar arrangements exist in tropical plants.

In one of the most remarkable of these ant plants the female ant bites a hole in the stem, and brings up her brood inside it. The stalk of each leaf is swollen at its base, and bears food bodies which are eaten by the ants when they emerge to find for themselves. As the old food bodies are eaten, new ones are formed, thus keeping the ants, which are of a fierce disposition, in the plant's employment. Plants of the same species which do not happen to be inhabited by ants fall an easy prey to leaf-cutting kinds of ants, which are only too plentiful in the tropics. In other cases the defensive ants are provided only with shelter in cavities of the stem, and various naturalists have observed that these ants pour out in troops whenever leaf-cutting enemies attempt to attack the foliage.

The ants which thus defend these plants are small, but sting with extreme virulence, their small size making them the more formidable. The leaf-cutting ants cut off the leaves and pile them up in heaps, forming a sort of kitchen garden of leaf mold, upon

which they cultivate a fungus belonging to the mushroom family. They sow the spores of the mushroom, and make a pure culture of the fungus, nibbling at it to prevent the development of mushroom heads, and thus promote the growth of spawn.—*Chicago Tribune*.

Silent Thanks

NEARLY a century ago a Scotch lad was walking with his father along a dusty road. The day was warm, and the travelers were thirsty. Soon they came to a little roadside spring. The boy sprang eagerly forward to drink, but the man paused, raised the broad Scottish bonnet from his head, and his lips moved in prayer as he silently gave thanks to God before stooping to drink. "It was an object-lesson never forgotten," the boy said, years after, when he had become a man. Through life his grateful thought always went up to the Giver before enjoying the gift.—*Selected*.

Getting Out of Difficulty Easily

KENNETH had become much interested at school in his study of physiology. His teacher had told him that at every exhalation we spoil for further breathing a barrellful of air. One day while testing various members of the family at the dinner table on their physiological lore, he asked, "How much air do we take in at every breath?" Some of the older ones gave a fairly correct estimate, but Kenneth, finding no answer acceptable, announced that it was a *barrelful*. When all at the table seemed amused at his generous estimate, he naively remarked, "But I didn't say what sized barrel."

Funeral Trains and Cars in Mexico City

THE returns from the funeral service of the electric street railway company of Mexico City is between three per cent and four per cent of its total traffic. The company conducts all the city funerals, even to furnishing the hearse and trailer cars for mourners. In accordance with a clause in its concession, the corpse of a pauper must be carried free.

The cemeteries of the city are several miles away from the central portion, the country roads are difficult for vehicles to traverse, and the general scarcity of vehicles not engaged in public carriage service around the city is so pronounced that the advantages of the more showy method of carrying the corpse in the *caroso*, funeral car, and the mourners in trailers, outweigh all other considerations.

On receipt of a call, the company sends the cars to an appointed place on the line nearest the home of the deceased, and the funeral cortège proceeds on foot from the house to the train. The different funeral cars and trains of the company, which are many, comprising even mule-drawn cars to run on old lines, vary in price from \$3.75 to \$150 for a funeral.—*Popular Mechanics*.

"SEVERAL robins giving battle to a red squirrel that was stealing eggs from a nest presented a spectacle at Brillhart's Station, York, Pennsylvania, Monday evening. They chased the squirrel up and down six apple trees until it finally sought shelter in a ground-hog hole."



M. E. KEEN
MATILDA ERICKSON

Chairman
Secretary

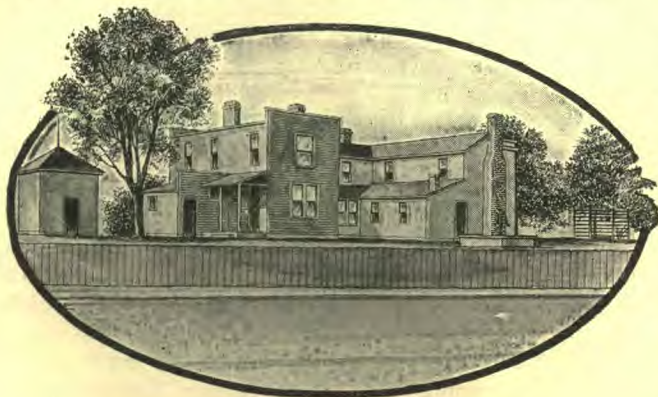
Study for the Missionary Volunteer Society

Our Training-Schools for the Colored People

Huntsville School



IN view of the great responsibility of carrying the third angel's message to the millions of freedmen in the South, Seventh-day Adventists have not acted as quickly as they should have done in establishing important training centers for the colored people. Though far behind in this important work, yet it is gratifying to know that God's people are now following the counsel of the Lord and redeeming the time.



ROCK CITY SANITARIUM, NASHVILLE

As late as 1893, at the General Conference held that year, the superintendent of the Southern District, in his biennial report, made the following statement: "There is but one ordained minister and one licensed missionary laboring among the colored millions of the South. There is not a denominational mission school where one of the colored youth can receive any Bible instruction."

Before the close of that conference, plans were laid for the beginning of an aggressive work in the South. In the autumn of 1895, it was unanimously voted by the General Conference Association to secure suitable property for the establishing of a training-school for the colored people.

A locating committee, whose members were O. A. Olsen, G. A. Irwin, and Harmon Lindsey, visited various localities and inspected properties, but it was finally decided to purchase an old plantation consisting of three hundred fifty-eight acres, lying about four and one-half miles northwest of the city of Huntsville, Alabama.

This farm had been greatly neglected since the toil and din of slavery days, and much hard work was necessary in order to prepare the place for a training center.

Brother S. M. Jacobs and his faithful wife were among the early pioneers of the school, and spent six years in their endeavor to build a solid foundation for the great work to follow. During their administration many improvements were made. Brush was cleared away; additions to the old plantation home were made; a new barn was built, that the increased harvest might be properly housed; a large building,

used as chapel and boys' dormitory, was erected; and many smaller changes were effected.

On the evening of Oct. 11, 1906, Study Hall, one of the main buildings of the institution, was burned. The loss thus sustained left the workers and students in very unpleasant circumstances; but all were patient, and the work was carried on as before, though the surroundings were adverse. It was necessary to conduct the school sessions and all public services in a small room; but through the liberality of friends, improvements soon came, and since the fire four new buildings have been erected, in the following order: Manual Arts, now used for printing-office, broom shop, and shoe and harness repair work; Study Hall, containing chapel, recitation rooms, and business office; Butler Hall, a dormitory for boys; the sanitarium, a much-needed acquisition to our medical work.

The school dining-room is too small for present demands, and it is planned to complete the building equipment this summer by the erection of a new dining-hall and kitchen, if funds are available.

The new sanitarium is not large, but is substantially built, and presents a neat appearance. It will accommodate from eight to ten house patients, and can be enlarged as the work develops. Two nurses' classes are in training. The senior class will complete its two-years' course this fall.

The school enrolment, during its last session, was over one hundred. Many of these young people are intelligent and earnest in their endeavors to gain an education. A number are entirely without money, and must meet all their expenses by work. This requires extra time, but affords an excellent experience.

Industrial work is a prominent feature of the school program. The girls study hygienic cooking, sewing, gardening, and housework, while the boys receive an important training on the farm and in the shops.

A small printing-office has been opened, and a neat four-page monthly publication, the *Southern Field*



HUNTSVILLE TRAINING CLASS FOR NURSES

Echo, is regularly issued in the interests of the school and of the general work for the colored people.

Hillcrest School

To strengthen our educational work, there has recently been opened another denominational training-school near Nashville, Tennessee, known as the Hillcrest School Farm.

For a number of years very definite instruction has been given relative to the importance of Nashville as a training center. It has long been apparent that a

training-school for the colored people should be opened near this great city, but the magnitude of projects already started forbade the launching of another institution until very recently.

In the year 1907 Prof. O. R. Staines, who was for some time connected with the Oakwood school, decided to undertake this most important work, having first sought the counsel of the leading workers in the Southern Union Conference.

In the vicinity of Nashville, search was made for suitable property, and finally, after much counsel and prayer, it was decided to buy a farm consisting of ninety-three acres, lying on White's Creek Pike, five and three-fourths miles northwest of Nashville. Sixty-three acres of this is good bottom land, and the other thirty is hill land, well covered with blue-grass, and a beautiful grove, adapted for pleasant building sites.

When the farm was bought, there was on it a brick house and a dilapidated barn. Since the purchase, there have been erected two teachers' cottages, two or more students' cottages, a very neat barn, and poultry houses. Smaller improvements have also been made, and the work is well started, and will go forward as fast as means will permit.

Regular classes have been carried on the past winter, with only a small attendance, as the limited facilities would permit the management to care for only a few boarding students; but as conditions improve, the attendance will rapidly grow.

The object of this school is set forth in the following quotation, taken from the last annual report:—

"Nashville is one of the greatest educational centers south of the Ohio River, and especially is it noted for its schools and colleges for the colored people. This school (Hillcrest) will not endeavor to follow the plan of life or the methods of teaching pursued in most institutions of learning. Manual training is one leading characteristic of the school. To furnish remunerative work for students has been a problem with schools, but we endeavor to solve this by the methods suggested above. This school particularly wishes to encourage self-sacrificing missionary enterprises, and to make missionaries of the common people; hence the industries and trades must be given more prominence than is often the case. A good general education is necessary, and ability to do well the common things about the home and farm will be recognized and encouraged. Both teachers and students are engaged in the various duties of the home, the farm, and the building department, daily. This work will be closely connected with the class-room instruction. Our mission is to train men and women for useful positions, whether it be on the farm, in the school-room, in the home, by the bedside of the sick,—in fact, anywhere and everywhere that Christian work is needed. Every student educated on the farm finds a love for the country growing up in his heart, and this leads him to give the gospel message of country life to others. Especially is help in these common lines greatly needed among the thousands of colored people of the South."

W. J. BLAKE.

"It is a hard thing to teach the lips to speak sweetly and unselfishly while there is anger and bitterness in the heart. But when the heart is overflowing with love, it would be a hard matter to speak otherwise than lovingly."

Plans for Progress — No. 5

Leadership

"Whereas, The success of our Missionary Volunteer work depends very largely upon proper leadership; and,—

"Whereas, This labor for the salvation and training of our youth is missionary work of the highest order; therefore,—

"6. *Resolved*, That our conferences make special efforts to secure the very best talent for this important work, and that the churches be encouraged to use great care in the selection of local leaders."

This was a very live question at the Conference, for upon it depends very largely the success or failure of our local and conference Missionary Volunteer work. A very interesting paper on "Leadership" was read by Miss Bates, Missionary Volunteer secretary of the Maine Conference, and will be published in the INSTRUCTOR of Sep. 14, 1909. The following are some extracts from the discussion:—

I. C. COLCORD: A leader should have action, vim, energy, enthusiasm, and a love for souls. He should be a man of prayer, magnetic, a rower and not a drifter, and have a good substantial hand-shake.

O. A. HALL: I think that *faith, hope, courage, and devotion* are very necessary qualities for a leader to possess, and I believe that he must have these before he can give the proper help to his associates.

MRS. LENKER: It has seemed to me as I have studied over this question, that young people who are faithful in small duties are the ones who are likely to be faithful in more important tasks. In our little missionary society we meet together and wrap and mail papers. Each of the young people who belong, has some special duty to look after. If we find a young person always on hand, and ready to perform these small tasks faithfully, he is likely to be called upon to step up higher.

MRS. A. E. RAMBO: It has seemed to me that one of the qualities of a good leader is a love for the missionary work, and since work is one of the main objects of the young people's society, that quality is one of the first things I look for in securing leaders.

H. M. HIATT: One of my troubles is to keep a good leader when we have one. When he is well-trained for work, some conference president or canvassing agent comes along, and then he is gone, and the society he was leading is gone too, until another leader is trained, and then it comes up again, until he is called away.

M. E. KERN: The object of the young people's work is to prepare workers for other lines, and it is really a compliment to the work, I think, that leaders are developed that can be used to fill the different vacancies in the conferences. Of course the question is how to keep the local need of leaders supplied.

ELDER WM. HEALEY: I am interested in this question of securing leaders. I believe that we should have good leaders, but when we start a young people's society, we are obliged to start out with the best we have. When a young person has developed into a good leader, we must not expect to keep him; for people always pull the big onions and leave the little ones to grow. Another thing, we always want leaders who do not seem to lead. Every church elder and every father and mother should have a burden for the training of leaders.

O. K. BUTLER: I believe that one qualification of a leader is the ability to train successors. We ought to emphasize the thought that no leader is a success until

he has trained a successor. A good leader will have some one trained to fill his place should he be called away.

O. A. HALL: It seems to me that there must be some education, even for those of our youth who have talent in these lines, before they can profitably take up the work. And I believe that while we are training young people to fill positions of trust, one of the first positions they should be called upon to fill is that of Missionary Volunteer leaders, and from that work on. It seems to me that some plan must be laid to fit them for the work.

F. M. DANA: At South Lancaster we organized a young people's band for the study of the different subjects pertaining to this work, with a view to training leaders.

Resignation

Job 23:10; James 5:11; 2 Tim. 4:6.

PAIN'S furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper, "As God will!"
And in his hottest fire hold still.

He comes, and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, "As God will!"
And at his heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow;
And yet I whisper, "As God will!"
And in his mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will, to-morrow,
When God has done his work in me;
So I say, trusting, "As God will!"
And, trusting to the end, hold still.

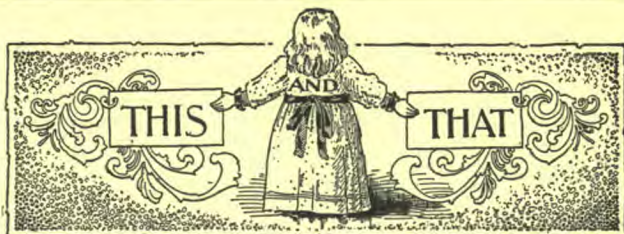
—Julius Sturm.

A New Convention Plan

RECENTLY in a convention I saw this plan used, and it proved to be a very helpful and interesting one. Instead of having two or three long prayers in the missionary session, the leader asked that a number of persons in the meeting pray, asking definitely for God's blessing on the particular field or missionary that each was personally interested in. It was only a small meeting, but twenty-six different fields and workers were prayed for. It is a good plan. Try it.—
Karl Lehmann.

Word From Java

MISS EDITH GRAHAM, secretary of the Australasian Union Conference, wrote in a recent letter: "One of our island missionaries has had a trying experience. Just about midnight she woke to see a big hole in the side of her bamboo house, and to hear footsteps running away. She then found that her large American trunk, with all her clothes, about four pounds of her own money and about forty pounds of that belonging to the mission were gone. This happened at the mission turned over to us by Miss Jansz. We are sure that if Miss Tunheim had wakened while the robbers were there, they would have murdered her, as that is their custom. We are glad that the Lord protected her life."



MORE than ten million acres of forested areas are burned each year, entailing a loss of one hundred thousand dollars.

THE State of Iowa recently ordered five hundred copies of the Temperance INSTRUCTOR, to be used in connection with its camp-meeting temperance rally. Michigan ordered one thousand copies.

THE crops of the United States last year were valued at seven billion seven hundred seventy-eight million dollars. The crops for this year are estimated by the Secretary of Agriculture to be worth eight billion dollars.

"THE carpets of the adjusting rooms of the United States mint were taken up a little while ago, and treated to a process for removing the gold-dust. A bar of gold valued at ten thousand dollars was the result. The carpets had been down only six years."

THE strike begun on August 4 in Sweden, has developed into one of the most complete lockouts recorded in the history of labor troubles, and illustrates what may be expected when unions have complete control of the laboring classes. The trouble began over factory wages, and has spread until several hundred thousand employees have left work, and nearly every one in the country is seriously affected. King Gustav endeavored to bring about a settlement, but only the employers' association responded to his efforts, the unions remaining obdurate. The strike became so general that a food famine soon resulted, telephone and telegraph business was interrupted, all means of transportation was stopped, and even grave-diggers joined the strike. To make matters still more serious, whole regiments of soldiers mutinied, out of sympathy for the strikers. Gas and electric-light plants, however, were guarded and operated by soldiers, and many civilians aided the police in keeping order. The government stopped the sale of liquors, thus minimizing disorder and crime.

It is a difficult matter to determine the loss of life during the recent Spanish insurrection. While current reports placed the number killed by revolutionists, among the thousands, and the number of revolutionists executed by the government, as high as two hundred, yet the authorities deny that there was any loss of life. But they do not attempt to conceal the fact that an immense amount of damage was done to property. Thirty-five churches and convents were burned; and the Scientific Museum of Barcelona, containing seventy thousand volumes, was destroyed, as well as many bridges and railway stations. The direct cause of this revolution was the Moroccan war, in which the Spanish people have but little interest. The Spaniards and Moroccans have been enemies since the ancestors of the latter were driven from Spain after the capture of Granada. This spark of enmity was fanned into a blaze, by trouble over Moroccan mines which were operated by Spaniards. When the Spanish reserves were ordered to the seat of trouble, they refused to go, and they and their friends started the revolution, which was quelled with so much difficulty.



XII — Parables: The Tares; the Mustard Seed; the Leaven; the Hidden Treasure; the Pearl; the Fish; the Householder

(September 18)

LESSON SCRIPTURE: Matt. 13: 24-53.

PARALLEL TEXT: Mark 4: 30-34.

MEMORY VERSE: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. 13: 38.

The Lesson Story

1. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." Tares are plants that resemble wheat while growing.

2. "But when the blade was sprung up, and brought forth fruit, then appeared the tares also." Seeds of evil in the heart are not always seen springing up when first sown. But sometime, somewhere, they will appear and bear fruit. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." He may not do the sowing himself, but if he sleeps and lets others sow evil seed, he will reap a harvest of sorrow and sin.

3. "So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

4. "Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."

5. By this parable Jesus taught that the righteous and the wicked will be in the world together till the Judgment day. When he prayed for us, Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." We shall always be surrounded by those who would tempt us to do wrong, but God is able to keep us to the end.

6. Jesus made it clear that the time will come when the righteous must be separated from the wicked, by saying: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine

forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

7. Another parable Jesus spoke was this: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." In Judea the mustard plant grows as large as a fruit tree, yet it springs from a very small seed.

8. To show how this kingdom would develop, and the work of grace to be done in the heart, Jesus compared it to leaven hidden in meal till the whole is leavened. The Christian life is one of growth; finally the whole character becomes like Jesus.

9. Two parables were given to show the great worth of God's kingdom, and that we must give up all to be Christians. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

10. To show that the wicked will be separated from the righteous, and that they can never inherit the kingdom of God, Jesus spoke this parable: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

11. "Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Those who have found heavenly riches and the pearl of great price should not hide their treasures, but bring them forth that others may share them.

Questions

1. What other parable did Jesus speak? While men slept, what did an enemy do? Matt. 13: 24, 25.

2. When did the owner of the field learn what had been done in his field? Verse 26. When do seeds of evil spring up? What will every man reap? Gal. 6: 7.

3. What questions did the servants ask the householder? What was the reply? What question did the servants then ask? What was their master's reply? Why was it not best to root up the tares while the wheat was growing? What did he say the servants should do? What would he tell the reapers in the time of harvest? Matt. 13: 27-30.

4. When Jesus had sent the multitude away, where did he go? Who were with him there? What did they ask him to do? Who is the sower in the parable? What was meant by the field? What by the good seed? What by the tares? Who is "the enemy"? What was meant by the harvest? Who will do the reaping? Verses 36-39.

5. What truth did Jesus teach by this parable? What prayer did he offer for us? John 17: 15. By what shall we always be surrounded? How shall we be kept?

6. What did Jesus clearly teach? When Jesus comes, what will the angels do? Into what will the wicked be cast? How will the righteous then appear? Where will they shine? Matt. 13:40-43.

7. To what did Jesus compare his kingdom in another parable? What did he say of the mustard seed? How does mustard compare with other plants when grown? Verses 31, 32. Describe this plant as it grows in Judea.

8. To what may God's grace in the heart be compared? What is the effect of a little leaven in the meal? What may we learn from this? Verse 33.

9. For what purpose were two more parables given? To what did he compare the kingdom of heaven in the first? How does a man feel when he finds such treasure? How much did the man in the parable give for the field? How much must we give to be disciples of Jesus? Luke 14:33. To what was the kingdom again compared? For what was this man seeking? What did he find? Repeat a promise to those who seek. Matt. 7:8. What was the man willing to give for the pearl? What is the pearl of great price? Matt. 13:44-46.

10. In what way did Jesus show that the wicked can not enter his kingdom? When will the wicked be separated from the good? Who will do the work of separation? Verses 47-49.

11. What question did Jesus now ask his disciples? What was their answer? When we have found heavenly treasure, what should we do with it? Verses 51, 52.

10. What scripture was Jesus fulfilling in teaching in parables? Verses 34, 35.

The Hidden Treasure and Pearl

11. By what parables did Jesus show the exceeding value of God's grace and salvation and the importance of seeking for it? Verses 44-46.

The Fish

12. By what parable did he emphatically show that the world would never be converted? Verses 47-50.

13. What question did Jesus then ask his disciples? What did they reply? Verse 51.

14. How did he emphasize the importance of studying the Word and of having a living experience? Verse 52.

Note

We present no extended notes to this lesson. In "Christ's Object Lessons" will be found splendid developments of the passages of Scripture. These lessons are worthy of double emphasis: (1) Jesus taught that evil and good would continue to the end; (2) that it was not his servants' duty to execute judgment upon sinners; that he had reserved to himself at the end of the world; (3) that the business of the Christian is to sow the seed of truth, to spread the leaven and life of the kingdom, to lay all upon the altar that we may win the great prize, to teach the truth of God applicable to the times.

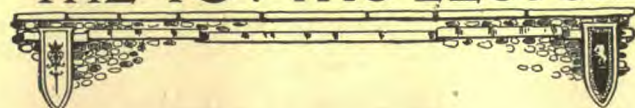
Something to Remember

LET us keep fresh in our memory all the tender mercies that God has shown us,—the tears he has wiped away, the pains he has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed, thus strengthening ourselves for all that is before us through the remainder of our pilgrimage.—"Steps to Christ."

Walls of Jericho Discovered

DR. SELIN, the well-known Austrian archeologist, has unearthed in Palestine the remains of the supposed ancient city of Jericho — that city whose walls fell so miraculously before the trumpet-blasts and shouts of Joshua's army. The site of the excavations is a collection of mounds in the vicinity of Ericha, near the Dead Sea. After digging to a depth of only eight feet, the excavators came across the exterior or outer wall of the vanished city. They were surprised at the technical excellence of its construction. The natural rock foundation is overlaid with a filling of loam and fine gravel, a meter or so deep, upon which a sloping rubble wall, heavily bulging externally, is superimposed to a height of twenty feet, and having a breadth of from six and one-half to eight feet. The wall is built of well-laid rubble, which becomes finer toward the top. Enormous blocks are partially employed for the lower parts of the wall. Upon this comes the fortification wall proper, built of clay bricks. In one place this part of the wall reaches a height of eight feet, but it would seem to have been considerably higher. At the corners were found the remains of what were evidently huge towers or ramparts. The whole must have been a most striking structure, which dominated the whole plain without the city, and visible for miles. The wall is believed to have extended in the form of an oval for a distance of about nine hundred yards. Some four hundred fifty yards have already been laid bare since the excavations were begun in the winter of 1906.—*Technical World*.

THE YOUTH'S LESSON



XII — Parables: The Tares: the Mustard Seed; the Leaven; the Hidden Treasure; the Pearl; the Fish; the Householder

(September 18)

LESSON SCRIPTURE: Matt. 13:24-53.

RELATED SCRIPTURE: Mark 4:30-34.

LESSON HELP: "Christ's Object Lessons," pages 70-79; 95-134.

MEMORY VERSE: Matt. 13:38.

Questions

The Tares

1. What was the second parable Jesus put forth? Matt. 13:24-26.

2. Relate the conversation that occurred between the householder and his servants. Verses 27-29.

3. When did the householder say the wheat and tares would be separated? Verse 30.

4. When Jesus had sent the multitude away, what did the disciples say? Verse 36.

5. Whom did the sower represent? Verse 37.

6. What was represented by the field? by the good seed? by the tares? by the enemy who sowed them? by the harvest? by the reapers? Verses 38, 39.

7. What separation and disposition will be made of the two classes? Verses 40-43.

The Mustard Seed

8. To what other thing did Jesus liken the kingdom of God? Verses 31, 32.

The Leaven

9. To what was the kingdom again likened? Verse 33.

The Youth's Instructor

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True Courtesy Is Lasting

TRUE courtesy is a matter of the heart. Miss Eleanor Clapp, in her little book, "The Courtesies," relates an incident that shows of what little value outward acts of courtesy are if it is known that the heart is ignoble.

"Not many years ago a certain New York reporter called on a man of wealth and prominence in order to interview him in regard to his alleged political ambitions. Being shown into the library, he politely presented his card and explained his errand. The master of the house took this card, deliberately tore it in two, and threw it into the waste-basket.

"'Nothing to say,' he growled, and that was all the visitor could get from him.

"A year or two after this occurrence the same man was candidate for a high municipal office. Meanwhile the reporter had been made editor of an important newspaper. In that capacity he again called upon the prominent citizen and this time found him courtesy itself. The editor, however, had not forgotten the torn card. The incident still rankled, and in consequence his paper made such a fight against the election that, mainly through its influence, the man suffered defeat. A single act of rudeness, committed two years previous, had cost him position and power."

The courteous heart will always treat the stranger with polite consideration, even though one may not be able to grant him the object of his visit. Refusals should be given as courteously as permissions.

Sound Advice

Be grateful for benefits, and be ready to express that gratitude by word and act. Cultivate the habit of acknowledging even small favors. Never allow pride to make you unmindful of what others have done for you. If your parents or friends are old-fashioned, don't be ashamed of them, and so slight them in public or private. They may be of far greater worth than you are. There is an incident just now before the world that is a pathetic illustration of a daughter's ingratitude. The mother died when the child was but three years old. The father is a pudler in an iron foundry. Because of his honesty and faithfulness he has commanded good wages. These he has used to daintily clothe and broadly educate his daughter. Possessed of unusual musical ability, her father sent her abroad to study. She has lately re-

turned, a strikingly beautiful and gifted young woman, — a famous singer. She has, however, since her return refused to own her father, though she still accepts the twenty dollars a week he sends her, but without writing or seeing the sender. His strength and means have been freely given to her. He is proud of her conquests, but he is to-day described as the "most miserable, the happiest, the most broken-hearted of men, — happy, of course, only in utter self-devotion."

A mother risked her life in a burning building to save her baby girl. She received such fearful burns that her face was terribly scarred for life. But that girl, in her young womanhood, refused to acknowledge her mother because of those scars that were the result of her saved life. This is base ingratitude; there is nothing worse.

And be equally quick to forgive. Don't resent an apology. Never part from friends in anger. There have been many hearts saddened for life because of a failure to heed the foregoing advice. One morning a good man and his wife had an unpleasant discussion over some trivial matter. The wife thought her husband oversensitive, so she determined to cure him of this fault. After the husband had gone some distance on his way to work, he turned back and sought his wife, saying, "Maria, let's part as friends; forgive and forget. Give me a kiss, and all will be well. I fear I'll not succeed well with my work if we do not." But the wife turned away, refusing all he asked, thinking in this way to cause him to be less sensitive. Thirty years passed, and that wife still bore on her face the marks of self-reproach and sorrow that came to her when on that very night her husband was brought home a corpse.

Staying the Plague by a Goddess

ELDER J. N. ANDERSON, in writing of a visit he recently made to a Chinese town by the name of Moi Lung, says: —

"The plague has carried off about two hundred of the people of this town during the past month. The heathen did not know what to do, so they sent away thirty miles for a goddess to come and stay the curse. They had to give the priest one thousand dollars (Mexican) in order to obtain permission to take her to Moi Lung. She arrived at the time I did. All the literary men were there, about two thousand persons, and with about two hundred beating gongs, and one hundred flying banners, and two big paper dragons, they went out to meet her. After burning much incense, and worshipping, they marched her through the streets. Before she came, nearly every one cleaned up his house, and put on his best clothes. The streets were also cleaned, and any place that did not present a neat appearance was carefully screened. One strange feature in the procession was the carrying of two buckets of clean mountain water, into which branches of some trees were dipped and then sprinkled on the houses as the procession passed on.

"As I beheld the great multitude marching after this goddess of wood, I could but long to see many of them following the true God. I was pleased to know that some of those who are studying the Bible with us did not take part in this affair. For two days people were forbidden to eat chicken, fish, or pork.

"I left that town with good hopes for our work, and with a deeper insight into the hold that idolatry has upon the heathen."