

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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No. 1.

NATURE'S WONDERS

A DAY ON THE WHITE RIVER GLACIER

A FEW years ago, while myself and a companion were spending our vacation in the mountains of Oregon, we decided to make the acquaintance of the White River glacier. Some of our friends, attempting to dissuade us from our purpose, assured us that it was "only a gorge filled with ice," and would in no way repay us for either the work or the danger attending a trip upon or across it. But we were determined to see it for ourselves; so we left camp early one morning with blankets, provisions, a life line, and a camera on our backs.

That night we camped at timber line on Mt. Hood, within a mile of the glacier's mouth. We were very tired from the long day's tramp and the heavy packs we carried,—too tired to get supper or cut fir boughs for a bed; so we spread our blankets under a pine tree, where the earth was covered with two or three inches of dry pine needles, and went to bed hungry.

We slept too late next morning to see the sun rise; but when we did get up, we felt as fresh as if we had rested all the day before. My companion gave the mountain air credit for our wonderful refreshing; but I was inclined, from my experience at other times, to give the credit to going to bed with empty stomachs.

The day was before us, and the glacier near; so we took our time about getting breakfast, and then began leisurely to ascend the mountain. We climbed down one side and up the other of rocky cañons; waded through long stretches of sand; and scrambled over great boulders, which seemed to have been thrown into our path for no other purpose than to make progress difficult. Sometimes we would cross patches of snow that the late summer's sun had not yet succeeded in melting. Then the walking was more easy.

About ten o'clock we reached the edge of the ravine in which the glacier flowed. In a moment the difficulties of the trip were forgotten in the admiration and awe inspired by the terrible, desolate grandeur of the scene that met our gaze. It was "only a gorge filled with ice;" but what a gorge! and what a mass of ice! From where we stood, the entire length of the glacier, as well as miles of the cañon below, could be plainly seen. At its head the glacier seemed little more than a stone's throw in width, while at its mouth it was probably a quarter of a mile across. Its entire length was seamed and scarred in a wonderful manner. In some places the seams, or crevasses, as they are called, were so regular that they resembled the rolling waves of the sea. At

about a mile up the mountain side until we found a more favorable place.

The photograph here reproduced shows a bit of the great ice river at the place where we reached it, and took our noonday lunch. At the edge of the glacier there is very little motion, so most of the peculiar formation here shown results from the melting of the ice.

After lunch we fastened the life line around our waists, and began to make our way out toward the middle of the glacier. The life line was about twenty feet long, and we walked far enough apart to keep it from touching the surface of the ice. As we were careful to avoid the most dangerous places, and take no unnecessary risks, it was not called into use; but had one of us lost his footing on a steep incline, or fallen into a crevasse, it might have been a life line indeed.

We spent several hours upon the glacier. Sometimes, as we crossed an ice-bridge, we would pause a moment to look into the dark and seemingly bottomless crevasse below. On the top the ice was as white as freshly fallen snow. A few inches below the surface, it was almost as clear as the natural or artificial product handled by the iceman. As the eye follows the walls of the crevasse downward, the ice assumes a greenish tint, which deepens until it is lost in the darkness below. When the direct rays of the sun



A BIT OF THE WHITE RIVER GLACIER.

other points great icebergs were thrown together in wild confusion. Sometimes one of these would fall with a terrible crash, followed by a low grumbling, grinding noise as the ice adjusted itself to the new position.

Years ago the glacier extended far below its present limits. Now the great ravine that it then cut out is empty, save for the turbid little White River, which bears away as water all the glacier's ice. At its head one can readily vault across the White River, and it seems almost incredible that so much ice should yield so little water. But the motion of the glacier is so slow that it is measured in inches a month, while that of the river is reckoned in feet a second.

Where we stood, the sides of the ravine were too steep to make the descent to the surface of the ice practicable; so we followed the glacier

creep into one of these crevasses, the walls sparkle and glisten like a great mass of emeralds, diamonds, and pearls. Such a sight (I saw several that day) always made me think of the foundation walls of the New Jerusalem, and wonder if the Creator had not left some of his great works that we might have a faint idea of the glory that awaits the faithful.

As we were leaving the glacier, we discovered an ice cave that led downward under the ice. We followed along the steep, rocky floor of the cave, toward the middle of the glacier, until we were in total darkness, and only gave up when our fingers became so numb from the terrible cold that we were no longer able to light matches to see our way. We had been in the cave only a few minutes, but nothing was ever more welcome to me than the sunlight and warm air that greeted us as we emerged from

its icy gloom. We were soon warm again, but how our fingers did tingle and burn!

Just before sunset we reached our temporary camp, tired, indeed, but feeling well repaid for our visit to the "gorge filled with ice."

J. EDGAR ROSS.



NO NEED HAVE THEY TO GO AWAY

A DESERT place; night comes apace;
No food supply;—shall souls thus die,
When God has sent the heavenly bread?
"No need have they to go away;"
God's manna sweet give them to eat,
And let the multitude be fed.

At home, abroad, on lonely road,
Or crowded street where many greet,
Perchance they hunger for life's food.
"No need have they to go away;"
In love discreet give them to eat,
And feed the suffering multitude.

Beyond the seas are feeble knees,
In distant lands are trembling hands,
The multitude is dying there.
"No need have they to go away;"
Yet time is fleet; give them to eat;
The bread of life with them now share.
—American Friend.

BEREAN LIBRARY STUDY

Daniel 4; "Thoughts on Daniel," pages 85-93

THE regular Outline of these studies is published in the *Review and Herald* and also in the *Missionary Magazine*. What is here given is only supplementary, and should be studied in connection with the Outline.

NOTES ON LESSON 6

(January 7-13)

1. *Greetings*.—The salutation of Nebuchadnezzar is a pleasant one. The Orientals still use such expressions on all occasions, and with a great show of politeness. If your house was on fire, an Arab would not be so impolite as to shout, "Fire!" He would come into your presence calmly and quietly, give and receive the customary greetings, and then perhaps say, "If God will, all is well, but your house is on fire."

2. *"Salute Him Not."*—Some of the more formal salutations of the Jews were accompanied with various ceremonies, or gestures; and these courtesies required much time, especially when recurring frequently; so when Elisha sent his servant in great haste to lay his staff on a child to restore it to life, he said: "If thou meet any man, salute him not; and if any salute thee, answer him not again." 2 Kings 4:29. When Christ sent out the seventy, he also told them not to waste time in this tedious, formal manner. No doubt much of the old-time courtesy was superficial, heartless, and altogether useless; but some of the shorter greetings, if from the heart, seem more Christian-like than the "How-do-you-do" of the present day.

3. *A Strange Malady*.—Rawlinson says of this: "This malady, which is not unknown to physicians, has been termed 'lycanthropy.' It consists in the belief that one is not a man but a beast, in the disuse of language, the rejection of all ordinary human food, and some times in the loss of the erect posture, and a

preference for walking on all fours. Within a year of the time that he received the warning, Nebuchadnezzar was smitten. The great king became a wretched maniac. Allowed to indulge in his distempered fancy, he eschewed human habitations, lived in the open air night and day, fed on herbs, disused clothing, and became covered with a rough coat of hair."

4. *His Own Story*.—The chapter reads as if Nebuchadnezzar was telling his own history. It would be interesting to know the full effect, upon the Babylonians, of his change of mind and heart. An ancient inscription, now on exhibition in London, gives an account of the various works of Nebuchadnezzar. Abruptly breaking off from this, the writing closes with the statement that the king's heart became hardened against the Chaldean astrologers, that he interfered with the worship of the god Merodach, and that he labored under the effects of enchantment. While some may have looked upon the events in that way, may we not believe that there were others who were led to acknowledge the power of God, as did the king?

5. *Is It Wholly True?*—In the Spencerian copy-books of a few years ago was the neatly written copy, "Every man is the architect of his own fortune." Perhaps the boys and girls who painstakingly traced that line again and again, came to believe that in every sense the sentiment expressed by these words was true. Of course we know that to a certain extent every act of our lives affects us for good or evil, and we are always free to choose which it shall be; but is there not in this lesson overwhelming evidence that the "Most High ruleth in the kingdom of men," and that the providences of the Lord exert a controlling influence upon each life?

6. *Pride*.—Nebuchadnezzar was a proud king,—proud of his conquests, proud of his kingdom, proud of the city he had built, proud of his might, proud of the honor he received, proud of the prosperity of his subjects. In the last verse of the chapter he humbly says of One who is mightier than he, "Those that walk in pride he is able to abase." Pride of heart is especially displeasing to God. It is classed with six things which he says he hates, and which are an abomination unto him. Prov. 6:16, 17. And in these days, people are proud,—proud of their smartness, proud of their money, proud of their clothes, proud of their beauty, proud of their friends, proud of what they have done,—too proud to do much that ought to be done. It is this pride that keeps many from God. "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." Ps. 10:4.

A QUERY

I WONDER if our young people everywhere fully realize that the *Berean Library* study is for them? It is, and intensely interesting all will find it, too.

Please read Dan. 2:28. What was there told Nebuchadnezzar concerns you and me—old and young alike. We wish to know "what shall be in the latter days;" and when we find out, our great desire will be to let some one else know, too. Another thing: what God then told Nebuchadnezzar would take place, will take place, whether we know about it or not. "The dream is certain, and the interpretation thereof sure."

Will not you, dear young reader, do as did the Bereans of old,—search the Scriptures

daily, to see if these things are so? and not only search the Scriptures daily, but study the field in the *Missionary Magazine*? Learn of the world and its needs,—how all peoples must know the very things that we are learning from our study of the book of Daniel.

May God bless the young, and make them indeed a blessing. MRS. W. C. SISLEY.

MISSIONARY CORRESPONDENCE

Who Should Engage in It

It does not seem to be God's plan that all should do one kind of work. In his infinite wisdom he has given men a diversity of talent; and while he has given to every man his work, he has not given to every man the same work. If in faith and humility we will seek to know what our work is, it will be revealed to us. "Lord, what wilt thou have me to do?" is a question just as pertinent for us to ask as it was for Paul.

While it is proper to counsel with others, and to seek advice, especially of those set in places of responsibility, let us be careful not to lose our sense of individual responsibility to God. Let us not look so much to human counsel as to the Lord, that he may guide us; for we are his servants, the work is his, and it is from him that our help comes. He has given instruction, "If any of you lack wisdom, let him ask of God," and again, "In all thy ways acknowledge him, and he shall direct thy paths." Is there anything in which the Lord would be more ready to guide than in our service for him? Let us ask him if he has not something for us to do in missionary correspondence. He has used others, and seen fit to bless their efforts; will he not use us?

In order to do acceptable work, we must have much of the aid of the Spirit of God. To obtain this, we must seek it earnestly and in faith. A heart filled with the love of God, and a deep burden for those for whom we labor, is the best preparation possible; for this will include all else. It will lead us to study carefully the evidences of our faith, and to seek to know how to present them to others in such a way that they will see their force, and be led to obey. It will lead us to look to God, instead of to any set form, to teach us what course we should pursue in working for each individual case.

ANNA L. INGELS.

THE FIELD

JANUARY STUDY: PART I

(January 7-13)

1. *The Basis of Study*.—The study of the field this month is based on the January issue of the *Missionary Magazine*. Questions will be found in the *January Magazine* and in the *Review and Herald* of January 2. In order to make our work more convenient, the lessons from this time on will be based on the current issue of this journal. For Part I, read the article on "Egypt," by Elder H. P. Holser. As far as possible, our young people should read some other missionary literature during the month. While considering Egypt, the Bible history as well as the secular history of this interesting land can be read with profit. Do not allow the studies to be merely a consideration of the articles in the *Magazine*, but let some time each month be given to further reading on the fields therein presented.

2. *The People of Egypt*.—The area of Egypt is four hundred thousand square miles; but of its ten millions of people, fully six millions live upon twelve thousand square miles of ter-

ritory, giving a density of population three times as great as that of France, and even greater than that of Belgium and Saxony. All religions are represented.

3. *The Copts*, who dwell in Upper Egypt, are supposed by some to be Christian descendants of the ancient Egyptians. They number about one hundred and fifty thousand, less than one fourteenth of the entire population of Egypt. Although scarcely distinguishable from the other inhabitants, they are somewhat under the middle size, with elongated black eyes, and black, rather curly hair. In many points they resemble the ancient Egyptians, from whom they have inherited the custom of circumcision. Their children are baptized within the first year. Although their dress is similar to that of the Moslems, they are generally distinguished by a black turban. The Copts are expert calculators, and are much employed as accountants and bookkeepers, by which means they have acquired great influence in the country. They are gentle in character, are not self-assertive, and have taken less political prominence than the Armenians and Jews.

4. *Egyptian Agriculture*.—Under the Pharaohs, Egypt was an agricultural country, and both commerce and manufactures were regarded as comparatively unimportant. The agriculture of the modern Egyptians differs little from that of the ancient inhabitants. Their implements are as rude in construction, with the exception of a machine for separating the grain from the straw, introduced in late years, as were those of their ancestors. Find in the Bible a description of the productiveness of the soil of Egypt.

5. *Father Nile*.—To the people of India, their sacred river is always "Mother Ganges;" and the great blessings which that noble flood confers upon the thirsty land justify the endearing title. But if this be true in the case of the Ganges and India, how much more appropriately might the term "Father Nile" be applied to this noble stream by the people of that country, which is not only moistened by its waters, but is nourished and renewed by its contributions. This idea is beautifully represented in a piece of sculpture now in the Vatican gallery. "Father Nile" holds in one hand a sheaf of grain, and in the other a cornucopia, while his children literally "live on him." Every acre of cultivable land is apparently deposited from the Nile. In Egypt there appear to be but two qualities of land, one of which is barren desert sand, and the other is the most fertile and productive soil to be found. The line of demarcation between these is so sharp that one may step almost at a single stride from one to the other. Wherever the influence of the beneficent waters of the Nile reaches, there is life in abundant measure; elsewhere there is nothing but desolation. —"Travels by Land and Sea."

6. *The Pyramids*.—The mention of Egypt always brings to mind the noted pyramids, seventy in number, one of the seven wonders of the world. They are masses of stone or brick, with square bases and triangular sides. A number of opinions have prevailed concerning their use, but the excavations of General Howard Vyse, who spent nearly fifty thousand dollars in investigating their object and structure, prove that they were erected for sepulchers. They are all the tombs of Egyptian monarchs, who flourished from the fourth dynasty to the twelfth. A receptacle for the body was hollowed out of rock, a cubical mass

of masonry placed over this, leaving the orifice of the shaft open. Additions to this, both in length and breadth, were made as long as the monarch lived; so at his death nothing remained but to smooth the exterior of the step-formed mound, and close it up after the body was placed inside.

7. *Missionary Work in Egypt*.—Missionary work is carried on by the United Presbyterian Church of the United States of America and the Church Missionary Society of England. The former has worked the most extensively, the latter confining its efforts to the Mohammedans, chiefly in school work for Moslem children. Missionary work among the Copts has never met with so bitter persecution as in some other lands. The personal relations between the missionaries and the people have been pleasant; and the government has looked upon the educational work of the former with favor, even making a grant of a valuable piece of property in Cairo for their school. Several other denominations have begun work. Our efforts in this historic land date back but a few years. The January number of the *Missionary Magazine* contains a report of our work in this country. Here is an open field, ripe for the message. Shall we not pray the Lord of the harvest to send forth laborers into his harvest?

FOR THE LOVE OF JESUS

IN the INSTRUCTOR of December 7 I noticed an article entitled "In His Name," which gave the experience of some Christian Help workers, and thought that the relation of a similar experience might be of interest to some.

Among our small company of Sabbath-keepers we formed what we called "The Lend-a-Hand Missionary Society." At this time there was in the neighborhood a family in very poor circumstances. The father had been a drinking man, and had contracted a loathsome disease. Because of this, and because he had lived a sinful life, no one would go there to help him or his family. Our missionary society decided to take up this work.

Four of us therefore visited the place, going prepared to do any kind of work. First we gave the house a thorough cleaning; for, worn out with long watching, the wife and mother was nearly ill, and quite unable to keep up the work. We worked most of the day at cleaning and whitewashing; and when we finished in the evening, the house was a different looking place. When, by these efforts, we had won the hearts of the family, we asked the father if he was willing we should pray with him before we left. He said he was; so we went into his room, and sang several old, familiar hymns. As we sang "Jesus, Lover of My Soul," he wept like a child. We then read the first part of Matthew 9, afterward laying the case of this man before the Lord in prayer.

We were invited to come again; and we did go back many times, each time taking food, and cutting wood, tending garden, etc. We generally had a Bible reading, and tried to point this poor man to the Lamb of God.

It was not long before he expressed his faith in God, and we had every evidence that he was truly converted. His greatest delight was to tell his friends, with whom he was formerly associated in sin, of the love of Jesus, and what he had done for him. As he gradually grew worse, he put his trust more and more firmly in God. His last words were words of praise.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

BERT ILES.



BE COMFORTED

THIS thing on which thy heart was set, this thing that can not be,
This weary, disappointing day that dawns, my friend,
for thee—
Be comforted! God knoweth best, the God whose name is Love,
Whose tender care is evermore our passing lives above.
He sends the disappointment? Well, then, take it from his hand.
Shall God's appointment seem less good than what thyself had planned?

—Margaret E. Sangster.

"TEMPTED IN ALL POINTS LIKE AS WE ARE."

III

WE have little idea of the strength that would be ours if we would connect with the source of all strength. We fall into sin again and again, and think it must always be so. We cling to our infirmities as if they were something to be proud of. Christ tells us that we must set our faces as a flint if we would overcome. He has borne our sins in his own body on the tree; and through the power he has given us, we may resist the world, the flesh, and the devil. Then let us not talk of our weakness and inefficiency, but of Christ and his strength. When we talk of Satan's strength, the enemy fastens his power more firmly upon us. When we talk of the power of the Mighty One, the enemy is driven back. As we draw near to God, he draws near to us.

Christ knows all about our trials and temptations; for he was tempted in all points like as we are, yet without sin. Before the heavenly universe he showed that men can keep the commandments of God, and perfect a Christian character. He poured out his petitions to the Father with strong crying and tears. He set his face as a flint to conquer. And he could say, "The prince of this world cometh, and hath nothing in me." In the life and character of Christ there was nothing that the enemy of souls could use to serve his evil purpose.

Many of us fail to improve our privileges. We make a few feeble efforts to do right, and then go back to our old life of sin. If we ever enter the kingdom of God, we must enter with perfect characters, not having spot, or wrinkle, or any such thing. Satan works with increased activity as we near the close of time. He lays his snares, unperceived by us, that he may take possession of our minds. In every way he tries to eclipse the glory of God from the soul. It rests with us to decide whether he shall control our hearts and minds; or whether we shall have a place in the new earth, a title to Abraham's farm.

The power of God, combined with human effort, has wrought out a glorious victory for us. Shall we not appreciate this? All the riches of heaven were given to us in Jesus. God would not have the confederacy of evil say that he could do more than he has done. The worlds that he had created, the angels in heaven, could testify that he could do no more. God has resources of power of which we as yet know nothing, and from these he will supply us in our time of need. But our effort is ever to combine with the divine. Our intellect, our

perceptive powers, all the strength of our being, must be called into exercise. We must co-operate with God in this work of salvation. If we will rise to the emergency, and arm ourselves like men who wait for their Lord; if we will work to overcome every defect in our characters, God will give us increased light and strength and help. MRS. E. G. WHITE.

THE SPEZIA MISSION

ABOUT fifty miles southeast of Genoa, Italy, and on the gulf of the same name, is the large seaside town of Spezia. Not far away are the mountains, and all around the town the scenery is grand and beautiful. To the northwest is Piedmont, where so many valiant Christians have lived and died for God, and where little bands of men and women still hold fast the precious Bible.

At Spezia are wonderful schools. They would not be thought so wonderful if they were in our country, or in England or Germany; but being in the home land of the pope, the great head of the Roman Catholic Church, they seem little short of a miracle. They are called "Bible day-schools." Did you ever hear of such schools? We do not have them here; we act as if we thought one short hour in Sabbath-school, once a week, plenty of time to spend in the study of God's holy Book, which should be the first, highest, and chiefest text-book in all Christian schools.

The pope does not like these schools: he does not wish to have the Bible taught to his people; for he knows that if they study its holy lessons, they will learn that they need not go to a poor, sinful priest to obtain forgiveness of sin, nor pay nearly all they earn to support the officers of the church. He knows that only God can forgive our sins, and that we must go to him, in the name of Jesus, if we would have them all taken away: so he tries to make himself and everybody else believe that he is acting for God as the great prince over all churches; that therefore he is "able to do almost all that God can do;" and that, having this authority, he ought to be obeyed and worshiped by all the people in the world.

He does not like to have any one find out that this is not so, and that there is but one true and living God,—the eternal, unchangeable Jehovah,—and that it is the most awful sin a human being can commit to worship any other, be it a man, an unseen spirit, the Virgin Mary, or the demons of which idols are only the supposed pictures.

But you would like to know about these schools in that lovely seaside town. They were founded nearly forty years ago, by Edward Clarke, who still carries on the work, with his associates. A thousand children of professed Roman Catholics attend these schools, and many who were once pupils are now teachers. Other studies are taught besides the Bible; but the Bible lessons come every day, and the children are taught to pray direct to God, and not to Mary, the mother of Jesus. Besides the Bible day-schools, there are Sunday-schools and meetings. The place where the meetings are held is called "Casa Alberta." When the grown people came to the meetings, some of them cross themselves at the door; for they have never been to a Protestant service, and suppose they must do as they do at their own. When they come inside the church, they

look around in surprise and wonder. They see no altar where the minister stands; no pictures hang on the walls, for the preachers to kneel to; there is no crucifix to kiss, no image to be hung with costly gifts. They listen. The reading is from a wonderful Book. They have never heard it read before. It tells them they can be saved only through Jesus; that there is no way to obtain eternal life but to come to God through him. They are told that this wonderful book is the Bible, and that through it God is talking to them, and pleading with them to accept his great gift of endless life. Many believe and obey; and though the priests try in many ways to make them give up the truth, those who are truly converted would die before they would go back to idolatry.

The missionaries have preaching at thirty stations, and by this means the Bible is put into the hands of those who have never in all their lives seen a Bible. The ministers go on board the great ships in the bay, talk with those

on board, and leave Bibles and Testaments; the children who come to the schools talk about their lessons at home; and when they grow up, go to other places and tell "the old, old story of Jesus and his love." Thus the light of

the gospel is spread abroad.

We are glad there are Spezia

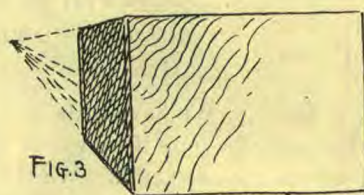


FIG. 3

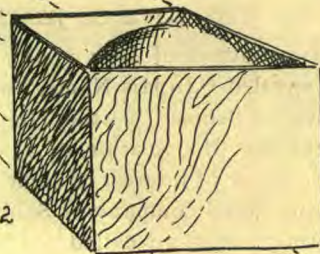


FIG. 2

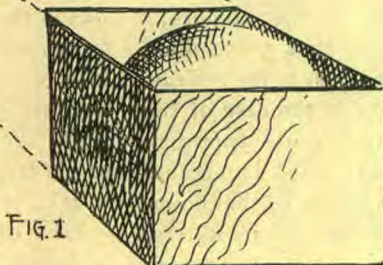


FIG. 1

schools and a Spezia mission; for when the people of Italy, or of any other country, receive and obey the word of God, the mud and filth of sin and false doctrines will all be carried away by its clear, living flow.

S. ROXANA WINCE.

THE INDIA-RUBBER TREE

WHEN you put on a pair of overshoes or look at a rubber tire, do you ever think of the india-rubber tree, which gives its sap for these useful articles?

In Mexico these trees once grew wild. About a hundred years ago the Spanish government sent a man to Mexico to study its vegetable productions, and he discovered how valuable is the juice, sap, or milk, whichever you wish to call it, of the india-rubber tree. The natives soon learned its value; and they used the trees up, as we have our forests, and did not think of the time when there would be no wild trees to furnish the rubber sap.

Recently some men have bought land, and planted it to india-rubber trees. These trees are self-propagating; that is, they sow their own seed. In the cultivated india-rubber forests the trees are planted to grow in regular order, and the young shoots are either cut down or transplanted. The method of gathering the sap is not unlike our method of gathering maple sap; and before the rubber sap is ready for market, it must be boiled to get rid of the water. It is then pressed into cakes, and shipped to all parts of the world.—

Selected.



REPRESENTING OBJECTS IN PERSPECTIVE

Now that we have studied the principles of perspective, we will study the relative perspective of different objects; for the perspective of curves and that of straight lines are separate studies.

Suppose you take paper and pencil, and study the perspective of certain objects around you. Paper that has a rough surface, and a soft pencil, are best to use in drawing. Do not sit too near the object to be drawn, but if possible, three or four times its height away. To sit farther away will do no harm; but to sit nearer will bring you so close to the object as to put your drawing in what is called "violent perspective."

For the present, do not attempt to shade your drawing, but work in outline. Do not spend time trying to make your lines very straight and even; for this is of only secondary importance, compared with the proper direction of your lines. Be content if the principal lines of your drawing are correct. The making of even, straight lines is merely a mechanical process (any one can make such lines, with a little practice); but to place your lines so that they will show the position of the object, and its relation to other objects and to the observer, requires thought as well as an intelligent application of principles.

Place objects in every position you can think of, and draw them; for you must get used to representing objects seen in difficult positions. In drawing a certain object, we might turn it so we could get a good view of it; but in drawing a roomful of objects, we must take them as they are. For

instance, while we might move the objects on a shelf, we could not move the shelf itself. This is why we must practice drawing objects in all positions. We must study to see correctly; and in order to do this, we must study with thought. Try to draw correctly what you see, and do not be discouraged by criticism.

Many lack a knowledge of perspective; and this is one reason you will not always be able to make a perspective drawing that every one will recognize. When objects are above the eye, on the level with the eye, or below the eye, we get different views of them. For example, here is a box with a ball in it. When the box is below the eye, as in Fig. 1, it is easy to see the ball; but if placed a little higher, as Fig. 2, we can see less of the ball; and when raised to the level of the eye, as in Fig. 3, or above the eye, it is impossible to see the ball in the box.

Suppose you see the box as in Fig. 3; and while you are sitting down drawing, some one enters the room, walks up to the shelf, sees the ball inside the box, and asks you where the ball is in your drawing. You have to say, "I am making a picture of the box as I see it; I can not see the ball, so I can not draw it." To learn to look at a picture properly, we must be familiar with this fact of perspective,—that, looking from one position, we can not see all the parts of an object seen from other positions.

PEDRO LEMOS.



GRANDMA

SHE sings so many pretty songs,
She tells so many tales,
We care not if the sun may shine,
Or if it rains or hails;
For in the house where grandma lives
The clouds may never come;

The sun must always
brightly shine
With grandma in the
home.

She led our mama's toddling
steps,
She taught her lisping
tongue,
And bent above her cradle
bed
When she was very young;
But now her noon of life is
past.
The evening shadows
come;
We'll be her gentle ministers
While she is in our home.

Her stitches dropped will
we pick up,
Her needles will we
thread;
We'll hunt her straying
spectacles,
And comb her snowy head.
Why should we sigh for
mission fields,
Abroad why long to roam,
While we may wait on
grandma dear,
The sunshine of our home?
ELIZABETH ROSSER.

SURPRISING MOTHER

MOTHER was suddenly called to a neighbor's so soon after breakfast that she did not have time even to clear away the dishes, or tell ten-year-old Tom and eight-year-old Dolly what to do while she was gone. But they were never mischievous, and she knew they would take good care of little Ned and the baby; so she was not afraid to leave them.

As she was on her way home, however, after an hour's absence, she began to think of all the work that must

be done; for it was "preparation day," and the winter days were short for all that must be done in them. Then, as many mothers sometimes do, she began to worry, lest all the work might not be finished before Sabbath. In fact, by the time she reached her own door, she almost had that terrible malady, "the blues."

But what a change came over her thoughts as she stepped inside the door, and met the laughing children! How the work had disappeared! The breakfast dishes had all been washed, and put away; the floor had been swept; the kitchen window and chairs had been washed; and the children had helped one another wash their hands and faces. How different the day's work looked to mother, and how pleased she was with the loving helpfulness

of her children. Her pleasure doubled theirs, as they realized how much more blessed it is to give than to receive, even of pleasure.

AUNT BETTY.

THE STORY OF DELIVERANCE

A True Story

"WHAT queer names the little girls of olden times used to have!" said Angelia. "Just listen, Aunt Dora,—'Thankful,' 'Mercy,' 'Faith,' 'Hope,' 'Charity'! Wouldn't you like to know why the parents gave such names to their dear little baby girls?"

"I hope their names fitted them better than

fore Thankful's day. Would you like to hear about her?"

"Yes, yes!" cried the children; and, as they drew their chairs up to Aunt Dora's, she began: "In the early part of the last century, a great number of people came from Pennsylvania to North Carolina, seeking a home where they could worship God as they pleased. Among them was a young man, who, on account of his religion, had been banished from his old home in Scotland. He fled to Ireland, but stayed there only a short time; for, hearing of this beautiful country across the seas, he determined to bring his young wife hither.

"In those days there were no fine ocean

steamers, and it took long, dreary months to cross the ocean in clumsy little sailing-packets. After a rough voyage, the young exile and his wife reached America. They first thought of making their home in Pennsylvania, where many of their friends and relatives had settled; but it was winter when they reached there, and everything was so cold and bleak and bare that they resolved, early the next spring, to seek a warmer and more genial climate. Long before the winter snows had disappeared, a little band of settlers started on their southward journey. For weeks and weeks they plodded on their weary way. Every path had to be cut, often through dense forests, rivers had to be forded, wild animals killed, and fierce Indians constantly warded off.

"At last they reached North Carolina, and resolved to settle there. So the men all went to work felling trees and clearing the ground. Each man lent a willing hand to his neighbor; and by summer all the rude little cabins were built, and things were beginning to look quite homelike and comfortable.

"One bright summer morning Zedekiah went, as usual, to the fields to work, leaving Mistress Mary in the house all alone. But she was not afraid; for many a time had she been all day beyond the sound of a human voice, so she went cheerily about her household duties.

"But for some time two hideous-looking Indians had been prowling around the place. They looked this way, and they looked that way. No one was in sight. They crept up to the little window, and peeped in. Mistress Mary was sweeping the hearth. They crept noiselessly into the room, and before she could cry out for help, they seized her, tied up her mouth and eyes, and led her away.

"Over rough roads, through briars and bushes, in and out of creeks, they carried her. At last they halted; and when her eyes were



"WE'LL BE HER GENTLE MINISTERS."

some girls' names I know now," slyly whispered Tom.

But Aunt Dora shook her finger at him, and said: "My grandmother's name was Thankful. I wonder if you can guess why her parents gave her that name?"

"Because they were so thankful she was a girl!" quickly cried Angelia, casting a triumphant look at her brother.

But that young American, not at all abashed, said: "Humph! don't you know that she was born in 1782, and that her parents were so thankful the Revolutionary War was over, and we had won, that they called her Thankful?"

"I know," continued Aunt Dora, "why one little girl was named Deliverance; for she was my great-great-aunt, and lived a long time be-

unbound, she saw that she was in a dirty Indian wigwam.

"For many weary weeks she was kept there. At first she was treated unkindly, but after a while her gentle ways and sweet smiles won the hearts of the children. She would gather them about her, and in her broken Indian language tell them sweet stories of Jesus. The women, too, would come and listen when the men were off fishing and hunting. At last the rude women felt sorry for the beautiful white squaw who had been stolen from her husband. They wished to help her escape, but what could they do? The men would kill them if they let the pale-face go back to her people.

"But God put it into the heart of a poor half-witted Indian lad to restore her to her husband. In the dead of night he carried her safely to her home. Then swiftly he sped back to his own wretched wigwam.

"The next morning the escape of Mistress Mary was found out, but of course no one thought of blaming Half-Wit. So, after a time, the matter was dropped. But Mistress Mary and her husband did not forget their terrible experience with the Indians; and when their baby girl was born, they said, 'We will call her Deliverance, for the Lord delivered us in time of trouble.'"—*Sunday-School Times*.

BIBLE LESSON AND NOTES

SABBATH-SCHOOL LESSON—NO. 2

THE COMMUNION

(January 13, 1900)

Lesson Scriptures.—Matt. 26:21-29; Mark 14:18-25; Luke 22:15-23; John 13:21-32.

Memory Verses.—Luke 22:19, 20.

Time: A. D. 31. **Place:** Jerusalem. **Persons:** Jesus, disciples.

QUESTIONS

1. When Jesus first seated himself at the Passover table, and before washing his disciples' feet, what did he say? Luke 22:15-18; note 1. During the progress of the supper, what special ordinances did he institute for his church? Matt. 26:26-28; note 2. What did he then say concerning his own relation to these things? V. 29.

2. While they ate, what painful statement did Jesus make? Mark 14:18. What was the effect of his words? Except Judas what did they all begin to say? V. 19. What answer did they receive? V. 20.

3. Learning that one of their own number would be the traitor, what did the disciples begin to do? John 13:22. In what position was one of the twelve at this time? V. 23; note 3. What did Peter therefore motion to him to do? V. 24.

4. Acting upon Peter's suggestion, what did the beloved disciple ask? V. 25. What answer did Jesus give in pointing out the guilty one? Matt. 26:23; John 13:26, first part. Concerning his betrayer, what words did Jesus then utter? Matt. 26:24. What did Jesus then immediately do? John 13:26, last part.

5. Not having heard what Jesus had said ("The Desire of Ages"), what did Judas Iscariot now ask? What answer did Jesus make? Matt. 26:25. With the exposure of his wicked purposes, what change came over Judas? What were Jesus' last words to him? John 13:27; note 4.

6. Though Judas had been plainly exposed, how did the eleven regard these words of Jesus? Vs. 28, 29. What did Judas then do? V. 30.

7. As soon as he was gone out, what did Jesus say? Vs. 31, 32.

NOTES

1. Not only was this the last Passover that Jesus would attend with his disciples, but it was also the last Passover, in the true sense, ever to be held. It marked the close of the typical, and the beginning of the antitypical, Passover. At this feast, Jesus, the true paschal Lamb, was slain; and in him, from henceforth, the people of God must find their only Passover offering. It was, therefore, an hour of great importance to Jesus; for he desired that his disciples should fully understand the great change that was about to take place. It was also a time of great importance because it was his last opportunity, before his death, to instruct his beloved followers in the things that would prepare them for the hour of darkness before them. That same Jesus is now longing to instruct his children, that they may be shielded in the day of trouble just before them.

2. Three ordinances are joined together by Jesus for the good of his church, that they may keep him in remembrance till he come. The first, that of feet-washing, prepares one for the other two,—the breaking of the bread and the drinking of the wine. In the act of feet-washing there lies no virtue, except it be done in faith, and with a real desire to humble self and exalt our brother. When it is performed in love and faith, it becomes a mighty means in the Lord's hand to purify the soul from pride and vainglory, and prepares the heart of the child of God to see Jesus in the bread and wine. Because so much blessing and power are attached to the ordinance of feet-washing,—the ordinance of humility,—Satan has endeavored to stamp it out of the practice of the church, and to a large extent he has succeeded. With the leaving out of this ordinance, and the introduction of leavened bread and fermented wine, the Lord's Supper is far from what Jesus designed it to be. But the remnant church, through God's help, has restored the original plan; and blessed is every one who joins in the service that shows "the Lord's death till he come."

3. In harmony with the rest that had been given them, the people then partook of the Passover Supper in a reclining position. Couches were placed about the table, and the guests lay upon them, resting upon the left arm, and having the right hand free for use in eating. In this position a guest could lay his head upon the breast of the one who sat next above him.—"The Desire of Ages," page 653. The disciple who reclined upon Jesus' breast, the disciple whom Jesus loved, was John. John, therefore, was at Jesus' right, while Judas, ambitious to be first, sat at his left. It was therefore easy for Jesus to give him the sop.

4. At this point Judas made his final decision, and abandoned himself to evil. The Spirit of God could no longer make impressions upon his hardened heart, and Satan took full control. Up to this time there was hope for him, because he had not yet obliterated the tenderness that could be awakened; but when he cast aside the last appeal, he lost all desire for good, and passed the line of probation, and the darkness of eternal night settled down over his soul. And yet, afterward, there came that final realization that he was forever lost; and then, in despair, he hanged himself. How dangerous it is to meddle with sin! Sooner or later, we know not when, the line that divides between God's patience and his wrath will be crossed by all who refuse Christ; and then will come that final awakening, though too late, when the soul will sense the terrors of black despair, and cry out with "wailing and gnashing of teeth."

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For nearly half a century THE YOUTH'S INSTRUCTOR has stood for purity and excellence in literature for the young; and during the year to come, editor, publishers, and contributors will endeavor to maintain this high standard, and to set before INSTRUCTOR readers only such matter as shall tend to build up strong, sound Christian character. The INSTRUCTOR is a missionary paper; and as such it will give special prominence to missionary topics. Its special aim will be to awaken in the hearts of the youth a love for present truth, and a desire to carry it to others.

A FEW SPECIAL FEATURES FOR THE COMING YEAR.

What Bernice Learned about the Apostles,

By Mrs. L. D. Avery-Stuttle. A series of short articles in story form, setting forth various incidents in the life and death of the Twelve.

Missionary Work in China

Will be described by Brother Erik Pilquist, who spent ten years spreading the light of the gospel in the interior of China, and who expects to return to that field early next spring.

Nature's Secrets.

Dr. L. A. Reed's series of illustrated articles under this heading will be continued. The subject is presented in a simple, delightful style, which will attract older readers as well as the children. Illustrated by original pen drawings and photographs.

Notes from the Log-Book.

R. W. Munson, who is already well known to INSTRUCTOR readers, will tell of his recent long ocean journey to Sumatra. We expect interesting contributions from him also concerning the progress of the message in that far-away island.

Character Building, Precious Promises, The Christian Pathway, The Eternal Inheritance, etc.

Under these and various other general headings, Mrs. E. G. White will continue from week to week her words of warning, admonition, and counsel to the youth, in whom she has always taken so deep and tender an interest. These articles are invaluable to every young Christian.

Man's First Schoolroom, and How He Was Turned Out.

Elder S. N. Haskell, who has lately returned to this country from the Avondale School for Christian Workers, at Cooranbong, Australia, will write under this head a series of articles on the subject of cultivating the soil, and its relation to important truths in the plan of redemption.

Drawing from Nature.

This series of practical drawing studies, by Pedro Lemos, will be continued, and will increase in interest from lesson to lesson. The fact that several have asked that their subscription begin with the number in which these lessons were started, shows that they are appreciated. They are invaluable to church-school teachers and all others who have a desire to ground themselves in the rudiments of drawing. Every point brought out in the lessons is fully illustrated with original pen sketches by the author.

Bible Topics for Children,

By Mrs. S. M. I. Henry. As she has gone from camp-meeting to camp-meeting during the last two years, many parents have said to Mrs. Henry, "I do wish you could tell me how to interest my children in the Bible;" and to meet this call she will write, sometime during the coming year, a series of articles on Bible Topics for Children. Mrs. Henry does not feel free to promise these articles soon, in view of the many calls upon her pen and in other lines; but she has a true love for our young people and a genuine desire to help them, and she will do what she can.

With Pen and Kodak, Beauties of Our Own Land, Travels in Far-off Lands, etc.

Under these general headings will be presented illustrated articles on travel and description by various writers both at home and abroad. Elder G. C. Tenney will tell of Queensland; Gold-mining in Queensland; Farming in Queensland, etc.; J. H. Krum, of Jaffa, Palestine, has promised a series of articles on that interesting land, early in 1900; and J. Edgar Ross will describe Climbing Mt. Rainier; Playing Eskimo Two Miles above the Sea; Making Lumber of California Big Trees; A Day on the White River Glacier; etc. Other subjects will be presented under these headings.

Missionary Reading Circle.

The study of the message and of the field is one of the most important topics that can engage our attention; and if rightly entered into, it will surely hasten the time when "thousands and thousands of live, active missionaries will rise up all over this land, and in other lands, to give the message that Jesus is soon coming." Every one who is taking the *Berean Library* Lessons and the Field Studies should have access to the Supplementary Notes on both these topics, which appear every week in the INSTRUCTOR, from Mrs. L. Flora Plummer and Miss Estella Houser. In addition to the Notes, the department will contain short articles from other writers on the various lessons brought out in the studies, suggestions for practical work, bits of helpful experience, etc., etc.

Elementary Photography,

By J. Edgar Ross, an experienced photographer, who has contributed to several photographic journals. These articles will be illustrated, and will be greatly enjoyed by all interested in the art. The following are some of the sub-headings under which this subject will be presented: History and First Principles of the Science; Use and Misuse of Photography; Light, Camera Obscura, and Lens; Selecting a Camera; Fitting up a Dark Room; How to Make Trays and Washing-boxes; Plates, Paper, and Chemicals; Exposure; Development; Printing; Toning and Mounting; Correcting Mistakes; Caring for Negatives; A Book of Photographs; The Artistic Side; Paper Negatives; Blue Prints; The Stereoscope; Panoramic Pictures; Lantern Slides; Bromide Enlargements; The Camera and the Microscope; etc., etc., etc.

MISCELLANEOUS SUBJECTS.

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Bible Characters
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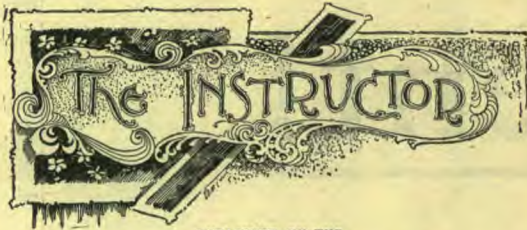
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FOR EVERY DAY OF THE WEEK

SUNDAY:

"Never a day is given,
But it tones the after-years,
And it carries up to heaven
Its sunshine or its tears;
While the to-morrows stand and wait—
The silent mutes by the outer gate."

MONDAY:

"All growth comes from within. We do not take on virtues as we put on clothes. Outward graces are but the manifestation of the inward spirit."

TUESDAY:

"He who loseth wealth loseth much; he who loseth a friend loseth more; but he who loseth his energies loseth all."

WEDNESDAY:

"There is no God," the atheist said,
And gazed into the lily's heart;
But in its pure, sweet depths he read,
"What man can make my counterpart?"
— Emma C. Dowd.

THURSDAY:

"Great faith finds great things. The heart that believes much will ask much. God is honored most by the faith that makes largest demands upon him. According to our faith is it unto us; this is the law of God's dealing with his children."

FRIDAY:

Dear, patient Father, lift us up
To meet thy thought divine;
Then shall our life horizons sweep
And broaden unto thine.
Then shall our hearts grow great to hold
The love our Saviour bears;
And all thine own, nay, earth, shall feel
Thy answers to our prayers.

— The Echo.

SABBATH:

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

NO ONE person can learn everything; no one can learn even a few things all at once. Knowledge comes to us a little at a time, and from various sources. If we close our eyes to all but what we can understand and enjoy, we shall miss many a sweet and precious lesson; for we may set it down as a fact that there is no person, however unfortunate, poor, or unlettered, of whom we can not learn something. Often those whom we half unconsciously look down upon could teach us lessons in patience, gentleness, courtesy, or even give material help in the subjects we take pride in knowing well.

FOR months astronomers had predicted, and the press had spread the information all over the world, that on the nights of Nov. 14, 15, and 16, 1899, would take place a grand meteoric shower, similar to that witnessed by our grandparents on the night of Nov. 13, 1833. But though every one was looking eagerly forward to viewing the promised display, and elaborate preparations were made in the great observatories for photographing the falling meteors, all agree that the looked-for shower was disappointing. In England, where a balloon ascended above the clouds, only five meteors were seen. Varying numbers were seen at other places, the greatest display being in the Austrian Alps, where over three hundred Leonids were seen and photographed. How far short this comes of the star-shower of 1833, when, it has been computed, no fewer than "two hundred and forty thousand meteors were visible at one time above the horizon of Boston;" and when the display at Niagara Falls appeared like the "firmament descending in fiery torrents over the dark and roaring cataract." Though astronomers may ascribe this meteoric shower to natural causes, none deny that it was the most brilliant on record; and to the student of prophecy, it marks a plain fulfillment of one of the signs of Christ's second coming.

HOW TO WIN

MR. CHARLES DANA GIBSON, one of the most famous and popular artists of this country, gives in the *Saturday Evening Post* his experience with his first published sketch,—a little dog barking at the moon,—and its effect on his work. The incident is worthy the consideration of beginners in all kinds of work:—"I took in the little sketch to Mr. Mitchell, the editor of *Life*, and waited, not without some trepidation, while he scanned it. Presently Mr. Mitchell wrote out a check for four dollars, and handed it to me with the remark that he would like me to bring some more stuff just as good. I tried to conceal my joy, and tucked the check in my pocket without so much as glancing at it. I thought that was the kind of professional indifference all successful artists showed when checks were given them. When I was well away from the place, I took out the check, and saw that it was more than is usually paid for little dog pictures with mechanically drawn moons in them.

"I calculated on my way home that if one small sketch sold at four dollars, more ambitious work would bring twice as much; and as the best things that I could do would command at least the price of the purchased drawing, there was a fortune ahead of me. I figured that I could make five sketches every day at four dollars apiece, which would net me one hundred and twenty dollars a week.

"At this rate I would make an annual income of more than six thousand dollars. That was a bright prospect for a beginner. Accordingly, I hurried home, and made five hasty drawings before going to bed, and brought them over to Mr. Mitchell the next day. I waited for my check, but instead, I received all my drawings back, with the remark that I had better try again, and put more time and work into my sketches. The rebuke was a heavy blow then, but it saved me from myself and future bad work."

NOTICE!

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IN EFFECT SEPT. 24, 1899.

Trains Pass Battle Creek, as follows:

WEST-BOUND.

No. 21, Mail and Express	6.58 P. M.
No. 23, Accommodation	2.07 P. M.
No. 27, Local Freight	8.25 A. M.

EAST-BOUND.

No. 22, Mail and Express	8.25 A. M.
No. 24, Accommodation	1.45 P. M.
No. 28, Local Freight	5.30 P. M.

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No. 1, Chicago Express, to Chicago	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper	1.10 A. M.
Nos. 7, Mixed, to South Bend	8.30 A. M.

Nos. 9 and 75, daily, except Sunday.

Nos. 1, 3, and 5, daily.

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No. 8, Mail and Express, to Pt. Huron, East, and Detroit	3.45 P. M.
No. 4, Lehigh Express, to Port Huron, East, and Detroit	8.27 P. M.
No. 6, Atlantic Express, to Port Huron, East, and Detroit	2.25 A. M.
No. 2, Lehigh Exp., to Saginaw, Bay City, Pt. Huron, and East	6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols)	7.15 A. M.

Nos. 8 and 74, daily, except Sunday.

Nos. 4, 6, and 2, daily.

A. S. PARKER, Ticket Agent,
Battle Creek.