

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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UNDER THE STARS



WHEN the sun is set, and the stars
come out,
And night's holy breathings are
all about,
Then the sounds of earth seem
to faint and die,
And the soul opens windows
toward the sky.

Beneath those orbs, which have
shed their beams

While ages roll, how like nothing seems
This present world, with its doings small;—
The great eternity, all in all.

Then the gate of heaven wide open swings,
And we feel the brooding of angels' wings
As they pass to earth, o'er the ladder bright,
Which Jacob saw in a dream one night.

O toiling one! with the fevered breast,
Who art sad and weary, and longst for rest,
Go forth at night, 'neath the stars, and feel
Their blessed peace o'er thy spirit steal.

VIOLA E. SMITH.

THE TEMPLE OF MUSIC

THE Temple of Music for the Pan-American Exposition will cover a plot of ground one hundred and fifty feet square, and will be situated on the northwest corner of the Esplanade and Court of Fountains. The exterior of this handsome building will be treated architecturally after the style of the Spanish Renaissance. It will be octagonal in shape, with octangle pavilions at each corner. The main entrance will be through the pavilion on the corner of the Esplanade and Court of Fountains. Each of the façades of the main building will have a richly ornamented colonnade. Between the columns will be large window openings and ornamental panels, each bearing a portrait bust of some musical composer. The cornice, frieze, and balustrade of the main building will be designed in a florid adaptation of the Spanish Renaissance, and the balustrade will carry tablets bearing the names of noted musicians and composers. On the corners above the pavilions will be groups of statuary representing music, dancing, etc.

The chief features of the drum of the dome will be star-shaped windows resembling those seen in the ancient Spanish mission buildings. These windows will light the interior of the auditorium. The dome and the roofs of the pavilions will be richly gilded. Gold and brilliant coloring will be freely used in all the exterior decoration. The crown of the dome will be one hundred and thirty-six feet above the grade of the Court of Fountains, and the Temple and its pavilions will form a very attractive part of the landscape scheme of the entire group of Exposition buildings.

The auditorium, which will seat twelve hundred persons, will be a few steps up from the grade of the building, and in addition the restaurants and balconies will give a further seating accommodation for sixteen hundred persons. The other pavilions, in addition to the one used for the main entrance, will be occupied by the stage and by a fully equipped restaurant.

The flat-domed roof of the auditorium will be supported by eight massive piers. Between the piers will be large arches opening into the galleries, to the main entrance, and leading to the stage. Over each of the eight large arches will be a cartouch bearing an inscription indicating one of the grand divisions of music,—Oratorio, Grand Opera, Symphonic Music, Lyric Music, etc. The front of the galleries

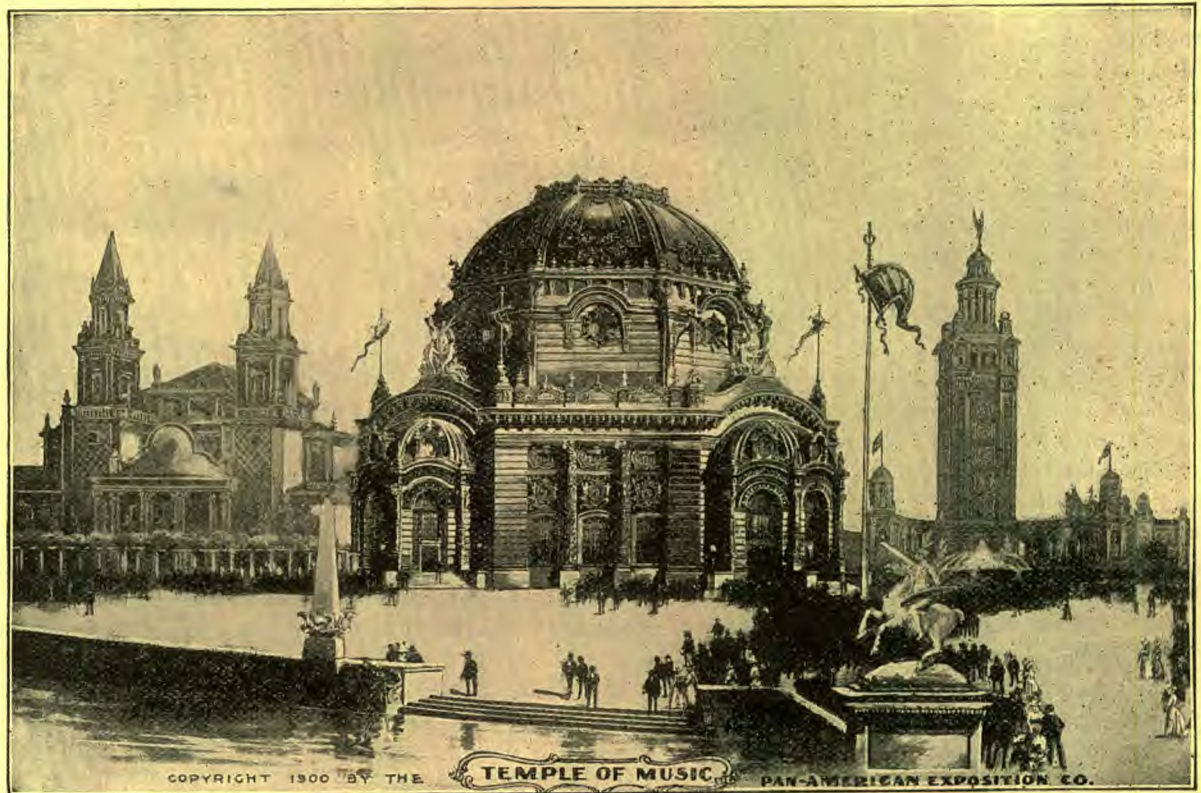
tended after serving its purpose in the Exposition.

An elaborate and complete system of heating and ventilating will be adopted for this building. Numerous and commodious entrances and exits will be provided, so that absolute safety to visitors will be assured. The interior as well as the exterior of the Temple of Music will be treated with a view to securing the best architectural effects.

POISON GERMS

THE minister was coming slowly down the village street; the sunshine glinted on his white hair and kindly face, his people thought, as if it, too, loved him.

Miss Katty saw him through her kitchen



will be decorated with a frieze of singing cherubs.

In the Temple of Music will be erected one of the largest and finest organs in the United States. It will be an exceedingly beautiful and complete instrument, with all the latest improvements in organ-building. It will have four manuals and about fifty speaking stops, and will be voiced on three different wind-pressures. The action will be the most complete style of tubular pneumatic. The mechanical contrivances and combinations will be complete, and will include many varieties not hitherto used. There will be a number of couplers, pedal movements, and adjustable combinations of modern type. The case will be of Gothic design, to harmonize with the architecture and decorations of St. Louis Church, Buffalo, for which the organ is in-

window. "He's out making pastoral calls!" she said to herself. "Well, this house is ready for him! He won't find another as clean in the town!"

She looked around in triumph. Her whole day was given to scrubbing. Every board in the four rooms of the little house was white, every pane of glass shone. In the deepest recesses of cupboard and drawer not a grain of dust hid.

Miss Katty drew up all the blinds, that the cleanliness of the house might strike the eye of the visitor. "For all his mild ways, he can be sharp enough rebukin' laziness or dirt! and so he ought to be!" she said, sitting down formally to receive the visit. Not a gray hair was loose in the knot at the back of her head, and her gingham dress fairly rustled with cleanliness.

The old man came in, sat down, and looked about him, smiling kindly. "No chance for poisonous microbes or germs here!" he said.

"I hope not, doctor. I do my best to keep decent. It takes all my time. Five o'clock never sees *me* in bed. I wish I could say the same of some other folks. There's Jane Robb, across the road. That woman drags herself up at seven, if you'll credit the words I speak!"

"Mrs. Robb has a weak spine. She often does not sleep until near morning, with the acute pain she has to bear," said the minister, gently.

"Oh, sakes! Spine, indeed! I have pains enough, but I'm not one to parade my troubles. Speakin' of that, doctor, when is Mary Atkins goin' to lay off her crape? It's four years since her husband died. I call it flyin' against Providence to go on mournin' as them that have no hope. You ought to put a stop to it!"

"That is not true of Mary. Her hope is firm and high. If it comforts her to wear the signs of grief, I shall not meddle with her."

"Oh, just as you think best! I'd rather see Mary's black crape, I confess, than the finery of them Staffords. Silks and furs and gay ribbons! I hold that them things is the livery of the devil, and is worn by his servants!"

"The Stafford family," said the doctor, "have always lived in the city, where it is the custom to dress more richly than here. I believe both mother and daughter to be earnest, good women—the servants of Christ, not of the devil."

Miss Katty was tired of these interruptions.

Her conversation usually was a monologue. She now raised her voice, and spoke so rapidly as to silence the doctor. He sat dumb, unable to check the torrent of doubts, malignant hints, and downright abuse that Miss Katty poured upon her neighbors. She brought in the Pratts guilty of drunkenness, the Coxes of cruelty to their children, the Smiths of lying, and against some of the others she suggested suspicions still blacker and more shameful.

At last the old minister, pale and anxious, rose to go.

"I wish you'd look into these things, doctor," she said. "It grieves me to see the wickedness around me; but for me, I can do nothing. I'm a home-keeper. I don't mix with them. It takes all my time to keep my house in order—wash, scrub, dust, polish. You see the result!" with a triumphant wave of the hand.

"There is one thing, Katty," said the old man, "which you have forgotten to clean. It is full of poisonous germs, which go forth to scatter disease and death."

"Here!—in my house!" exclaimed the woman. "What do you mean?"

"Go to your closet," he said; "and when you have shut the door, ask God what it is he gave you to keep pure and sweet. Ask yourself how much time you give to its cleansing."

He left her. Miss Katty stood motionless, lost in thought. Then she heaved a great sigh, and the tears started.

"God be merciful to me, a sinner!" she said, humbly.—*Youth's Companion*.

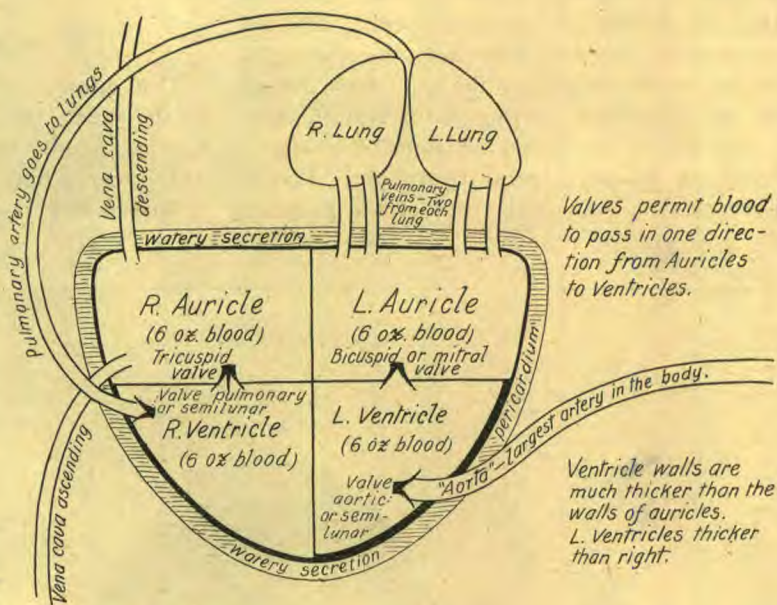
OUR WONDERFUL BODIES

THE CIRCULATION OF THE BLOOD

THE accompanying diagram shows the passage of the blood through the heart. The diagram is not strictly an accurate representation of the heart; but it was thought that as our young people are not all scientists, they might be able to grasp the idea more readily by a rough outline than by a finished sketch. Imagine, then, the heart cut in two, and the inner section laid open before you.

At each heart-beat the ventricles lift into the arteries about twelve ounces of blood, or about three hundred barrels in twenty-four hours. The blood enters the right and left auricles by the veins, and passes thence to the ventricles. The arteries receive the blood purified, and distribute it throughout the body.

It will be easy to understand the diagram when we remember that *veins* bring blood to



the heart, and *arteries* carry blood from the heart.

The aorta, the largest artery of the body, leaves the heart at the left ventricle, and sends off branches to different parts. These, in turn, branch off until they become so tiny as to be invisible to the naked eye, and finally end in a network of small blood-vessels called capillaries. A "skeleton leaf" is an excellent illustration of the way the veins are thus divided into a network of capillaries. These capillaries are very short, and they soon begin to grow into little trunks, becoming larger and larger until they form veins. These unite as they come near the heart, until two great veins are formed,—the *vena cava* ascending, which comes from the lower part of the body, and the *vena cava* descending, which comes from the upper part.

This explains the working of the blood in the heart. Now to consider the circulation through the body, we must first know that there are three circulatory systems,—the Systemic, the Pulmonary, and the Portal. We have al-

ready briefly noticed the Systemic system, but will emphasize a few special points. As the blood leaves the left ventricle, it passes through the arteries to the capillaries all over the body. Then the veins gather it up, and return it to the heart.

The blood sent from the left ventricle travels all through the body, returning to the heart again at the right auricle, from which it passes into the right ventricle. This movement of the blood from the left to the right ventricle is called the Systemic circulation.

The blood sent out by the right ventricle goes to the lungs through the pulmonary artery. It then goes through the four pulmonary veins into the left auricle, and thence into the left ventricle. This course of the blood—from the right ventricle through the lungs to the left ventricle—is called the Pulmonary circulation. Some of the blood that leaves the left ventricle by way of the Systemic circulation does not return directly from the capillaries to the heart.

A single large vein, called the portal vein, gathers up the blood that goes to the stomach, pancreas, spleen, and intestines, and carries it to the liver, where another capillary system is found. Here the blood is filtered, and, passing through the liver capillaries, joins the Systemic circulation through the hepatic vein. So you see that the blood passes through two sets of capillaries in its course from the left to the right side of the heart. This is the Portal circulation.

We are awed by the wonders revealed by this study, and our hearts must bow in reverence before the great Being who so wonderfully planned and executed his design in creating man. We ought to study what to eat to nourish this wonderful body, and how best to clothe it. We are our own keepers, in one sense, and we should know what goes into our stomachs—the great chemical laboratory where are prepared from the material furnished the elements that go to make good blood, that will carry nourishment to all parts of the body.

Exercise increases the strength of the heart, as all muscular power increases by action. The quality of the blood depends directly upon the character of the food. Fermented foods and drinks so paralyze the blood corpuscles that they can not work successfully. Tea and coffee seriously affect the nerves of the heart, causing palpitation, or fluttering. As many of the large veins of the extremities lie near the surface, the clothing should not be tight. Tight

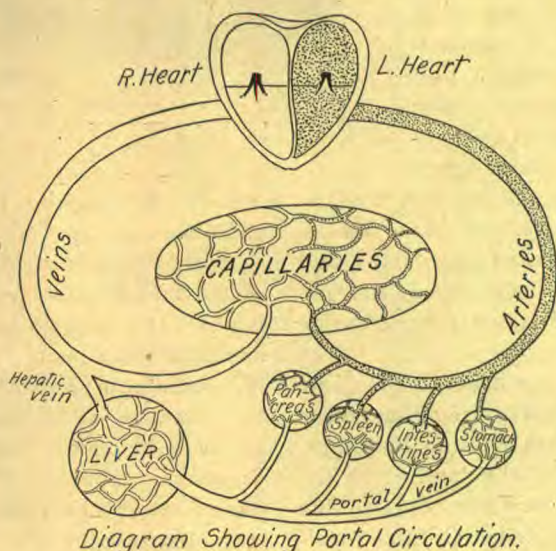
shoes or boots, as well as any tight bands about the arms, legs, waist, or neck, are very injurious.

One should be careful to get sufficient sleep, too, as during sleep the red corpuscles worn out during the day are replaced.

Violent emotions affect the heart seriously. Persons often drop dead in a fit of anger, or under the stress of some great excitement.

We should learn to keep our emotions and our passions well controlled, following the wise Scriptural rule to be "temperate in all things," and to let our "moderation be known to all men."

MRS. M. D. MCKEE.





"NONE SO DEAF AS THOSE WHO WILL NOT HEAR"

OLD Uncle Jeff
Was somewhat deaf,
At least upon occasion;
But all who knew the good man well
Still of his gentle kindness tell
With love and admiration.

The dear old soul
Had such control
Of every mood and action
You could not tell, by look or word,
What thought he had, e'en when he heard
Some villainous detraction.

For when 't was bad,
He always had
Great trouble with his hearing;
But when you told him something good,
'T was always quickly understood,
His deafness scarce appearing.

He had no dread
Of what folks said;
Abuse, he did not fear it;
And Scandal's tongue, though raging red,
Was silent; for he always said
He simply would not hear it.

— Selected.

OUR WORDS

SPEECH is one of the great gifts of God. It is the means by which the thoughts of the heart are communicated. It is with the tongue that we offer prayer and praise to God. With the tongue we convince and persuade. With the tongue we comfort and bless, soothing the bruised, wounded soul. With the tongue we may make known the wonders of the grace of God. With the tongue we may also utter perverse things, speaking words which sting like an adder.

The tongue is a little member, but the words it frames have great power. The Lord declares, "The tongue can no man tame." It has set nation against nation, and has caused battle and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many hearts. And when words are spoken because God says, "Speak unto them my words," they often cause sorrow unto repentance.

Of the unsanctified tongue the apostle James writes: "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Satan puts into the mind thoughts that the Christian should never utter. The scornful retort, the bitter, passionate utterance, the cruel, suspicious charge, are from him. How many words are spoken that do only harm to those who speak and those who hear! Hard words beat upon the heart, awaking to life its worst passions. Those who do evil with their tongues, who sow discord by selfish, jealous words, grieve the Holy Spirit; for they are working at cross-purposes with God. They are working on lines marked out by the enemy of all good.

The inspired apostle, seeing the inclination to abuse the gift of speech, gives directions concerning its use. "Let no corrupt communication proceed out of your mouth," he says, "but that which is good to the use of edifying." The word "corrupt" means here any word that would make an impression detrimental to holy principles and undefiled reli-

gion, any communication that would obscure the view of Christ, and blot from the mind true sympathy and love. It includes impure hints, which, unless instantly resisted, lead to great sin. Upon every one is laid the work of barring the way against corrupt speech.

It is God's purpose that the glory of Christ shall appear in his children. In all his teaching, Christ presented pure principles. He did no sin, neither was guile found in his mouth. Constantly there flowed from his lips holy, ennobling truths. He spoke as never man spoke, with a pathos that touched the heart. He was filled with holy wrath as he saw the Jewish leaders teaching for doctrine the commandments of men, and he spoke to them with the authority of greatness. With terrible power he denounced all artful intrigue, all dishonest practices. He cleansed the temple from its pollution, as he desires to cleanse our hearts from everything bearing any resemblance to fraud. The truth never languished on his lips. With fearlessness he exposed the hypocrisy of priest and ruler, Pharisee and Sadducee. He entered into conversation with high and low, learned and unlearned. He encountered malice, misrepresentation, opposition, and falsehood, yet his whole life was without a flaw. He could say to his enemies, "Which of you convinceth me of sin?"

Guard well the talent of speech; for it is a mighty power for evil as well as for good. You can not be too careful of what you say; for the words you utter show what power is controlling the heart. If Christ rules there, your words will reveal the purity, beauty, and fragrance of a character molded and fashioned by his will. But if you are under the guidance of the enemy of all good, your words will echo his sentiments.

The great responsibility bound up in the use of the gift of speech is plainly made known by the word of God. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," Christ declared. And the psalmist asks: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned, but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

"Keep thy tongue from evil, and thy lips from speaking guile." The wild beast of the forest may be tamed; "but the tongue can no man tame." Only through Christ can we gain the victory over the desire to speak hasty, unchristlike words. When, in his strength, we refuse to give utterance to Satan's suggestions, the plant of bitterness in our hearts withers and dies. The Holy Spirit can make the tongue a savor of life unto life.

MRS. E. G. WHITE.

THE most selfish man in the world is the one who is most unselfish—with his sorrows. He does not leave a single misery of his untold to you; he gives you all of them. The world becomes to him a syndicate, formed to take stock in his private cares, worries, and trials. His mistake is in forming a syndicate: he should organize a trust, and control it all himself; then he could keep every one from getting any of his misery.—*Kingship of Self Control.*



18—PEPPERGRASS

THIS week we present a drawing of a plant that is quite well known. The Peppergrass is a close relative of the Bishop's Purse, recently described. In this plant the seed-pouches are nearly round, or disk-shaped, those of Bishop's Purse being triangular. Otherwise one can detect a very similar arrangement of the plant, and of the seed-pouches along the top of the stem. Sweet Alyssum is another plant of this same family, with seed-pouches arranged in much the same way on the stem.

If the heads of the Peppergrass, especially



the seed-pouches, are chewed, one is at once conscious of a strong peppery taste, which, upon a moment's consideration, will be found to be more like radish than pepper. The radish belongs to the same order as the Peppergrass, as does also the wild mustard.

I have heard this plant called Tongue-grass, — a name it has received, I suppose, from the stinging sensation it causes when taken upon the tongue.

As much as Peppergrass and Bishop's Purse resemble each other, and though they belong to the same order, it is difficult to find them growing in the same locality. Either may be found by the roadsides. L. A. REED.

"ONLY he who lives a true life can help the lives of others."



WITH SHEAVES ALL BOUND

We know not when the Lord will say,
 "Thy work is ended—come away."
 What matters it, if we are found
 With sheaves all bound?

This, and this only, can we know—
 God's harvest waits. He bids us go
 And toil for him as best we may
 This harvest day.

We dare not linger, dare not shirk,
 When he, the Master, bids us work
 At binding sheaves of ripening grain
 On hill and plain.

They may be few, they may be small;
 But if we find and bind them all,
 Then will he say, at set of sun,
 "Well done. Well done!"

So, that he may not come, and find
 His work undone, let's reap and bind,
 And do with willing hand and heart
 A gleaner's part.

Then, if he cometh late or soon,
 At nightfall, or at morn, or noon,
 It matters not: we shall be found
 With sheaves all bound.

—Eben E. Rexford.

AUGUST STUDY OF THE FIELD

PART I: "THE NEEDS OF MEXICO"

(July 29 to August 4)

1. *Origin of Mexico City.*—For several centuries the Aztecs wandered from their original home near Lake Chapala, or the Gulf of California, in search of a permanent dwelling-place. The story of how they fixed upon its position has often been told. The priests declared that their great god had decreed for the situation of their abiding city a cactus, growing from a rock, upon which should be sitting an eagle with a snake in its mouth. In the fourteenth century they reached lakes Tezcuco, Xochimilco, Chalco, and Xaltocan, then much larger than they are now. Here, tradition says, they came upon the very combination of objects that the priests had declared should mark the preordained spot. A number of them saw a cactus growing on a rock on an island, and upon the cactus stood an eagle devouring a snake. They immediately founded a city, which was first named Tenochtitlan,—cactus on a stone,—but was afterward changed to Mexico, in honor of the war-god, Mexitli. An eagle perched on a cactus, and holding a snake in its beak, is the coat-of-arms of the Mexican nation. Having decided upon the site of their city, the first care of the Aztecs was to build a cabin of mud and reeds, which they called a temple, to shelter the image of their protecting god. Around the temple, for want of more solid materials, they constructed groups of simple huts made of earth and reeds. Such was the humble origin of this great city, which was destined to become the head of a vast kingdom, and whose magnificence was one day to fill its conquerors with wonder. With the progress of Aztec culture, the city rapidly improved, and in another century the old mud and rush houses had given place to solid stone structures, erected partly on piles amid the

islets of Tezcuco. The city had reached its highest splendor on the arrival of the Spaniards in 1519, when it contained from fifty to sixty thousand houses, with perhaps five hundred thousand inhabitants, and seemed to Cortez "like a thing of fairy creation, rather than the work of mortal hands."

2. *The Mexican Haciendas* are the large farms. These are interesting, many of the larger ones comprising all that goes to make up an ordinary village. Every fruit known to the tropics thrives in Mexico. Indeed, the farmer of that country can compete with the farmer of almost any other region of the earth. The flora is proportionately rich. Upon the table-lands the products of the cooler climates thrive, although some do not attain the same degree of perfection and abundance as in more northerly latitudes. As a consequence of these natural advantages, and in the absence of extensive commercial or industrial enterprises, many Mexican fortunes have been made, and many invested, in haciendas. In the past, the houses on these large farms were built not only to accommodate the inmates, but to resist armed bands, against which the government could not be relied upon for protection. They are imposing in appearance, on account of their size rather than the architectural design. Usually built around a large court, they convey the impression, whether of one or two stories, of having been erected solidly, with a view to durability and spaciousness. They are invariably made of stone or sun-baked bricks, plastered and painted, and in most cases present an even elevation, broken only by grated windows, a *porte cochere*, and loop-holes for musketry. This structure contains the offices, apartments for the owner, for two or three of his principal employees and their families, and for the servants; storerooms; stables for saddle and carriage horses; carriage space; and an indefinite number of spare rooms, according to circumstances. Conveniently situated in relation to the main building are the habitations of employees; the huts of peons; sometimes an inn for the accommodation of travelers; the church; the store, where every commodity of peasant life is for sale; the vast stable for horses, mules, and oxen; storehouse for the produce of the hacienda, and others for agricultural implements; the wheelwright, blacksmith, and carpenter plants; the saddler's and cobbler's shops; the loom; the bakery;—in sum, all the attributes of a village, which a hacienda of this class really is.

3. *Religious Condition of Mexico.*—"The educated classes conform to the outward ceremonies and ordinances of the church, while inwardly believing little or nothing of its dogmas. The lower grades of society are, on the other hand, steeped in the most groveling superstition, intensified by many traditional Indian reminiscences. This section of the community yields a blind obedience to the clergy. As recently as 1874 a genuine case of witch-burning occurred in Mexico." It is conceded that the native races of Mexico are capable of development. There is still a wide field open in Mexico for teaching the impressionable native the simple truths of the gospel of Christ. All persons born in the republic are free; and freedom of education, of thought, and of the press are guaranteed.

4. *Some Results.*—Arcadia Morales, a native minister, has been called "the Moody of Mexico." His life history is a serial story, illustrating the power of the gospel to convert

the heart, develop the intellect, and build up the character. Like many others, he was converted by the reading of the Bible, and by convincing himself that Roman Christianity had widely departed from Christ's teachings. He labored largely among the college students in different Protestant institutions throughout Mexico, also as a revivalist in many parts of the republic. Another notable conversion illustrating the power of the gospel to transform the character is seen in the case of Ines Moreno, "the plowman evangelist." "His garb after becoming an evangelist was just what it had been when he raised crops of corn, or brought his burros laden with wood to the market." The story of his conversion is here-with condensed from an account in the *Missionary Review*. Two missionaries began work in the mining city of Zacotecas. The priests, in order to frighten their ignorant parishioners from hearing the gospel, graphically portrayed the American missionaries as incarnations of the evil one himself. These stories served simply to arouse the curiosity of many, and they determined to see for themselves the disreputable séance. On entering the hall they were astounded to hear the sound of beautiful hymns, and the preaching of the love of Christ, by men of like passions as themselves. The ranchmen understood at once that their priest had lied, and they felt that the gospel that these strangers preached was what their priests had denied to them. Ines Moreno at once secured a Bible, and set to work to study it with the help of the slight knowledge of reading which he had acquired as a boy. He became a devoted Bible student, and an earnest Christian, and spent much of his time evangelizing the villages in a large circuit in the neighborhood of his home; sometimes on foot, and sometimes on horseback. One year he reported more conversions than any other laborer in the church with which he had identified himself.

5. *Summary.*—These two cases show what transformations of character the gospel will make even in Mexico. The resources of the country invite the self-supporting laborer. The government has done much to check the power of Rome and encourage the entrance of Christians, but we have been slow to improve these opportunities. Mexico, although lying at our very door, has been neglected. Is it not high time that some of the young persons who have consecrated themselves to the Master for service in the regions beyond should be preparing to enter this dark land, with its population of twelve millions? True, the Spanish language must be mastered; but almost thirty years ago the message came that "young men [and this includes young women as well] should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations." "To every man is given his work; not one is excused."

MISSIONARY GOSPEL

THE first apostolic sermon was a missionary sermon. Acts 2:17-39.

Christ's great reason for Christian love was a missionary reason. John 13:35.

Christ's great reason for unity was a missionary reason. John 17:21.

The first coming of Christ was a missionary work. Luke 4:18-21.

The second coming of Christ is to be hastened by missionary work. Matt. 24:14.

Our Saviour's last wish on earth was a missionary wish. Matt. 28:19.—*Selected.*



MISSION OFFERINGS

LITTLE hands can gather treasure,
Though it may be very small;
Better far to give a little
Than to bring no gift at all.

How would any bit of money
Ever find its own way in?
With some thought and self-denial
Every offering must begin.

'T is not for ourselves we give it,
But for Christ, our Lord and King;
'T is to speed the heavenly tidings
That our gifts we gladly bring.

For the heathen in their darkness,
We have brought our offering small;
God himself can multiply it;
He will take and use it all.

—Selected.

PICTURES FROM REAL LIFE
IN CHINA

The New Year

CHINA'S greatest national festival, the New Year, is approaching. The Chinaman's eyes, at other times so devoid of expression, seem to brighten at the thought of what is coming. Energy, long dormant, rises to war with the usual ruling indifference, comes off conqueror, and treads seeming impossibilities underfoot. Every nerve is strung to its utmost tension in the usually calm Chinaman, and the effect on his disposition is wonderful. His pulse beats faster; the blood rushes to his head, and carries away, in part at least, that which has hindered his thought from dwelling upon the comforts of life during the year. He realizes that the New Year must be celebrated, — that it would never do for a son of the great and holy kingdom to break the rule of etiquette, and place a stain on his otherwise good name (?).

Even the most ignorant know what *Konien* means. The thought of the approaching festival passes like an electric current through great and small. The rich in his comfortable home, as well as the beggar in his cold, uninviting hut, makes it his object to celebrate the New Year properly. Each one tries his best to obtain a short period of pleasure and rest in his often dreary and comfortless life. None of us will think this strange; for all enjoy seasons of rest and gladness. I do not envy the Chinese all the happiness they can get.

Preparations for the New Year's festival begin two weeks beforehand. Plans are laid by which to obtain money for needed decorations. One's purse must be consulted to some degree; but in most cases this is overlooked, and any and every means for obtaining money for the festival are resorted to. Those who have nothing in their homes that they can sell, go off to find something to dispose of. One seems to think the woodwork on the temple suitable for a New Year's fire, so he goes at it with saw and ax, and carries home what he needs. The more respectable steal chickens, which they afterward sell. Those who can put their hands on nothing else, steal cats and dogs, which to them are a double blessing, as the flesh is used for a New Year's roast, and the skin is sold to

the highest bidder. In this way they obtain money for the most "necessary" things for the festival.

There are also other means by which money is obtained for this occasion. The honest farmer is seen coming to town with grain, straw, cabbages, and other vegetables. All these are sold for cash. Now and then the wife and mother and one or two of the boys are allowed to go with the husband and father to the city. It may also happen that one of the girls, who has been good and obedient for a few days, will be seen with the company, provided the father is in the right mood. The mother is often obliged to go under these circumstances, as a number of articles must be purchased, and in many cases she is the better judge as to the right color of wall-paper for the sitting-room, etc. She must also have a new god for the kitchen, as the old one will soon have finished its service. The father goes about as a well-to-do man, selecting a nice *tsie-shen-ie* ("god of riches"); and should he perchance find the right one, he would even

places, and make no delay in escaping for their lives. These guests are no doubt displeased with the New Year's cleaning, but they are obliged to submit to a higher power. Large and small, old and young, assist in the work. Dust may be seen whirling in all directions until it finally lands in a dark corner, where no one is supposed to see it. The old paper is torn from the window, and new pasted on in its place. Everything is set in order. New Year's day is regarded as a pattern for the whole year. On the outside of the doors are pasted strips of red paper, on which are written expressions of good wishes. Passers-by always stop and read these, and thus learn of their neighbor's virtues, on paper at least. Above the door is generally found the motto, *U-fuh lin-men*, which means: "May all blessings tumble down at our door." The five blessings are long life, riches, honor, virtue, and peaceful death.

Attention is paid to the kitchen god, the god of riches, and other inferior gods, which have served faithfully during the year; and they are



STREET SCENE IN PEKING

then be deceived. A visit to the meat market is not forgotten. "We must have a large slice of the fat pig hanging in that corner," says the husband. Red pepper and oil are added to the list, together with vinegar, wine, spices, and, what is most important, *ja-pien-ien* (opium). Tallow, colored paper, and other small articles must also be purchased. *U-ir* and *Luh-ir* will perhaps each get a new hat.

Thus, well supplied with that which, according to their idea, goes toward making the New Year's festival pleasant and inviting, the homeward journey begins, the usual means of conveyance being a rude cart drawn by a cow. Into this cart the happy company bestow themselves, jostling among the newly bought articles, till at last they reach their humble abode, soon to be robed in festive attire.

Then begins a time of general house-cleaning. The dust and filth that have accumulated on the walls and ceiling during the year are removed. The spider is no longer left in peace; its silken web is destroyed. Cockroaches are brought forth from their hiding-

replaced by new ones. The god that has constantly looked down in the not always clean kettle during the year must now be brought low or exalted, whichever way you take it. As a rule, all gods made of paper are gathered together, sugar is rubbed on their mouths, and they are then sent through the flames up to Nirvana, to speak well for the home in which they have spent their earthly existence. The new gods, seen everywhere, will no doubt render as acceptable service as have the old ones.

The poor do their best to prepare for the New Year. They have few comforts and pleasures, and go about down-hearted and sad as they see those in better circumstances going to their homes with an abundance of good things for the festival; while they do not have money enough to buy even the red paper needed to ornament the door of their hut.

In the city the poorer classes will be seen pawning their clothes and furniture in order to obtain money. One will be seen taking the tiles from the roof of his house, and doing his best to sell them. Another thinks he has too

many girls, and will gladly sell one if a purchaser can be found. A small sum is asked, hence the better the chance to sell. The child is "only a girl," any way. One man in whose house I stayed sold his wife for four dollars in order to be able to celebrate the New Year's festival. Nothing is too costly, nothing too dear, to be sacrificed in order to insure a pleasant New Year's festival.

All the shops in town are gorgeously decorated the day preceding New Year's. Inside and out are hung papers in all imaginable colors. The whole scene presents a striking contrast to the otherwise dull and uninteresting view. Colored lanterns are found in great



A CHINESE IDOL

abundance. These, with lighted tallow candles inside, are hung everywhere—in the yards, over the doors, on the streets, by the roadside, etc.

New Year's night has drawn its black veil over valley and hill. Everything is quiet. The sound of the weary traveler's footsteps has died away in the distance. All the doors in the shops as well as private houses are closed. No sound of man is heard, either in country or in town, only the sound of stray dogs here and there. It is New Year's night, and everything breathes quiet and rest.

In the next article we will tell what is going on within during the still hours of the night.

E. PILQUIST.

TAUGHT BY A SPIDER

"I WAS spinning a web in the rose-vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted, and her needle broke, and her eyes were full of tears. 'I can't do it,' she said. 'I can't! I can't!'"

"Then her mother came, and bade her look at me. Now, every time I spun a nice, silky thread, and tried to fasten it from one branch to another, the wind blew, and tore it away.

"This happened many times; but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled.

"What a patient spider!" she said.

"The little girl smiled too, and took up her work. And when the sun went down, there was a beautiful web in the rose-vine, and a square of beautiful patchwork on the step." — *Babylond.*

CONFORMITY to the world will never convert it.—*Theodore L. Cuyler, D. D.*



LANTERN-SLIDES

THE "magic" lantern has long been a valuable aid to the lecturer in bringing before an audience pictures illustrating his subject. But the term "magic lantern" is a misnomer. There is nothing magical about the apparatus. A sixteen-year-old boy possessing any mechanical ability, can, with a little study and a good deal of patient labor, make a magic lantern, even to grinding the lenses. The instruments are also often misnamed stereopticons; but the word is unwieldy, even if it were allowable. In common parlance the word "magic" is dropped from the old name, and the instruments are called simply "lanterns." But the lantern itself is foreign to the subject of photography, so I must confine this paper to instruction for making the slides.

Three and one-fourth by four is the standard size of lantern-slides, and all but the toy instruments are made to use that size. Excellent slides may often be made with common dry-plates; but the special lantern-slide plates are much better, and should be used whenever possible. These plates, being slower than the common ones, admit of greater latitude of exposure.

If negatives of the exact size are to be used to make the slides, you will not need a camera. The plate and negative may be placed in contact in the printing-frame, and the printing be done by artificial light, just as you would handle bromide paper. Some photographers use the camera in making slides, even when the size is not to be changed; but I prefer to print by contact whenever possible.

If the camera is three and one-fourth by four and one-fourth, you may succeed in making the plates stay in the holder without a kit; but if it is four by five or larger, you must either buy or make one. They are usually made of wood, but thick cardboard will do just as well, and will be much easier to make.

Before using plates smaller than your ground-glass, whether in making negatives or lantern-slides, it is well to mark your ground-glass so that you can see at a glance what part of the image will fall on the plate when it is in position. To do this, lay a plate of the size you intend to use in the proper position on the ground side of the glass, and trace around it with a lead-pencil. These marks will not interfere with the focusing when using a larger plate; but if you desire to remove them, they may be wiped off with a damp cloth.

Take a board about eighteen inches wide, and as long as the width of the north window chosen for your work, and in the center of it cut an opening somewhat smaller than the negatives from which you are going to make the slides. Cover this opening on one side of the board with ground-glass or white tissue-paper. If the former is used, it may be fastened in position with tacks; if the latter, it should be pasted on.

Stand this board on edge on the window-sill, with the covered side of the opening outward, and fasten it there in any convenient way. Drive two tacks at the bottom, and one at each side, of the opening. They should be so close to the edge of the opening that the negative will just slip in between them, and be held in position by the tack-heads.

Draw down the shade till it covers the top of the board; and if there is another window in

the room, draw the shade of that window also; so all the direct light entering the room will come through the opening in the board and the negative that covers it.

Now you are ready to begin work; and a number of slides may be made from different negatives almost as easily as one.

Place your camera on the tripod in front of the negative, and adjust the size by moving it back and forth, and the height by moving it up and down. Do not tilt the camera, as it will give a distorted image. Be sure to get an accurate focus. If you have one, a reading-glass will be a great help in this.

The exposure of lantern-slides will vary under different circumstances just as will the exposure of plates and bromide paper. With a fair light and a negative of moderate intensity, fifteen seconds will be a safe time on which to make the first test.

Lantern-slides require concentrated developer, strongly restrained. Otherwise the development and subsequent treatment are similar to other dry-plates. Our "standard" developer, diluted with an equal part of water, is excellent. With the addition of six drops of a ten-per-cent solution of bromide of potash to each ounce of the mixed developer, it will usually be sufficiently restrained to keep the high lights clear.

Do not overdevelop. When all the detail is out, the slide is ready for the fixing-bath.

When the plate is dry, the film side is furnished with a mat of appropriate size and shape, and then covered with a plain glass, to protect it from scratches. The plate and cover are then bound together with strips of adhesive paper, and the slide is ready for exhibition in the lantern.

J. EDGAR ROSS.



REVIEW OF GALATIANS I

(Aug. 4, 1900)

Memory Verses.—Rom. 1: 16, 17.

SUGGESTIONS FOR STUDY

IN reviewing this chapter, let us first notice its main divisions. The first division, or paragraph, including verses 1-5, is the introduction, preface, or greeting. It gives the name of the writer, and tells to whom the epistle was written. Paul salutes the brethren, and invokes the divine blessing and grace upon them.

The next paragraph includes verses 6-10. Paul expresses his surprise that they have so soon departed from the gospel. Vs. 6, 7. He then pronounces a curse upon those who thus pervert the gospel. Vs. 8, 9. In verse 10 he declares himself a servant of Christ, not a man-pleaser.

The third paragraph includes verses 11-17. In verses 11, 12, Paul tells whence he received the gospel. In verses 13, 14, he refers to his experience in the Jews' religion. In verses 15-17 he speaks of his conversion, and of the course he took at that time.

The remaining paragraph, including verses 18-24, gives an account of how he spent the next three years. In verses 18, 19, he speaks of his visit to Jerusalem, and makes it plain that he did not receive the gospel from the other apostles. The remaining verses mention his leaving Jerusalem, and the report concerning him that went out among the churches.

After studying the four lessons on this chapter, you should be very familiar with the text, and be able to answer questions on it without being directed to the particular verses containing the answers. Study the chapter as a whole till you can answer the following questions:—

QUESTIONS

1. By whom was the book of Galatians written? From whom did Paul receive his apostleship? What blessing did he invoke upon those to whom this epistle is addressed?

2. What cause of astonishment had Paul discovered? What had occasioned their separation from the One who had called them? What would be the result to those who should preach another gospel? How does Paul express the fact that the gospel which he preached was from God?

3. How had Paul shown his zeal in the Jews' religion? In this how did he compare with others of that faith? When Paul received his call to preach, with whom did he confer? To what country did he go, and how long did he remain? At the end of that time, to what city did he go? Which of the apostles did he see there?

4. How does Paul certify to the truthfulness of his testimony? Into what regions did Paul afterward go? How only had the churches in Judea been acquainted with Paul? How did this report affect the churches?

5. Review of memory verses: What does God do with our sins when we confess them? Isa. 44:22. In what name only is there salvation? Acts 4:12. What is the mystery of God? Col. 1:26, 27. What work is given to the gospel minister? Eph. 2:8. How is the gospel defined in Rom. 1:16, 17?

"CHRIST'S kingdom grows by the process of addition. No matter how great the efforts put forth, nor how magnificent the results attained, souls are saved one by one."

It is often in sorrow that our lives are taught their sweetest songs. There is a story of a German baron who stretched wires from tower to tower of his castle to make a great Æolian harp. Then he waited and listened to hear the music from it. For a time the air was still, and no sound was heard. The wires hung silent in the air. After a while came gentle breezes, and the harp sang softly. At length came the stern winter winds, strong in their forces. Then the wires gave forth majestic music, which was heard far and near. There are human lives that never, in the calm of quiet days, yield the music that is in them. When the breezes of common care sweep over them, they give out soft murmurings of song. But it is only when the storms of adversity blow upon them, that they answer in notes of noble victory. It takes trouble to bring out the best that is in them.—J. R. Miller.

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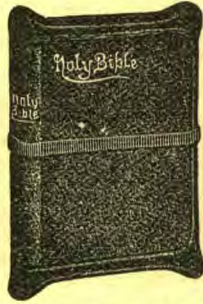
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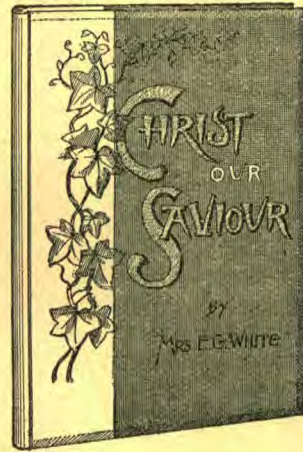
Beautiful Joe is a real dog, and "Beautiful Joe" is his real name. He belonged during the first part of his life to a cruel master, who mutilated him in the manner described in the story. He was rescued from him, and is now living in a happy home, with pleasant surroundings, and enjoys a wide local celebrity.—*Author's Preface.*

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No. 23, Accommodation 2.07 P. M.
No. 27, Local Freight 8.25 A. M.

EAST-BOUND.

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No. 3, Lehigh Valley Express, to Chicago 3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper 1.10 A. M.
No. 75, Mixed, to South Bend 8.20 A. M.
Nos. 9 and 75, daily, except Sunday.
Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

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.



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FOR EVERY DAY OF THE WEEK

SUNDAY:

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

MONDAY:

This is the day of rest;
Our failing strength renew;
On weary brain and troubled breast
Send thou thy freshening dew.
—John Ellerton.

TUESDAY:

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain-top to mountain-top, till at last we catch the glory of the gate, and enter in to go no more out forever.—Beecher.

WEDNESDAY:

The Sabbath means rest—the quiet mind that is stayed on God. It is the Lord's Day—that means meditation and communion, but not these alone. Christ is Lord of the Sabbath rest, and we read of his doing works of charity and healing in its hallowed time. The true disciple never loses sight of ministry.—Closet and Altar.

THURSDAY:

"Oh, let these earthly Sabbaths, Lord,
Be to our lasting welfare blessed!
The purest comfort here afford,
And fit us for eternal rest."

FRIDAY:

"The gate of the inner temple that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened," writes Ezekiel in his wonderful vision; and we, in our nineteenth-century world, find a precious meaning in the words. The inner court of our life has its gate, which the burdens and toils, the anxious cares and busy plans, of the "working days" keep shut; but when the rest day comes, with its lull and pause, the gate toward heaven swings open. We catch again the promise of the beautiful morn that is coming; we hear once more the music that has been shut out through the week; and hope, comfort, and fresh courage come to strengthen us for our task. The narrow view of the busy week gives place to a wider outlook. Values change when light from that gateway falls upon our efforts and ambitions, and we

are stronger and purer for the onlook and uplook the Sabbath brings.—Well-Spring.

SABBATH:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

AUGUST, 1900

If the yellow address-label on first page of this paper, or on the wrapper, bears this month and year (John Brown 1839), it indicates that the following blank should be filled out by you now, and mailed to Review and Herald, Battle Creek, Mich., before the end of this month:—

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Yours truly, H. S. MERCHANT.

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