

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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A TRIP TO PARIS

II

ON leaving the train, our two travelers walked a considerable distance, mainly because there seemed nothing else to do. They did not know what to look for first, nor yet where to find it. Their walk led them to a tram-car, or street-car, station. Here, on paying a fare of thirty centimes (six cents) for inside seats, or fifteen centimes for outside seats, on the top of the car, a large brass check, with a number on it, was given to each prospective passenger. These checks were numbered in order, and the one purchasing first received the lowest number. When the car came, persons were admitted only on the presentation of the checks; and those holding the lowest numbers were admitted first. When all the seats were filled, no more were admitted till the next car came. By this ingenious system, which would work a revolution in the selfish, jostling, standing crowds of a Chicago street car, all were insured seats, and none could crowd in ahead of his turn.

The car taken runs on a slightly elevated street around the north side of the city. The visitors, seated on top of the car, facing the south, enjoyed a most delightful change from their tedious all-night ride and early morning walk. Having no objective point in view, they rode as far as the car would take them. By this means a good idea of the lay of the city was obtained. When nearing the end of the line, and while listening to the talk of their fellow passengers, a few words were sufficiently understood to convey to them the information that they were passing a Russian, or Greek, church. Its attractive exterior caused them both to decide upon a visit to it at the first opportunity. The next day this was accomplished; and in nothing during their whole visit were they more thoroughly repaid than in the investment of the small fee required to admit visitors to this church. Words would have to be combined very skillfully to convey any accu-

rate idea of the grandeur of the place. Nothing in either Protestant or Catholic churches visited before or since will bear comparison with it.

The car stopped just before the Arc de Triomphe, the great pile that commemorates Napoleon's triumphant campaigns. The top of the monument was reached by climbing two hundred stone steps in a winding stairway. From this position an excellent bird's-eye view of the whole city was obtained. There were many visitors passing and repassing on the



NAPOLÉON ON HORSEBACK

broad top; and among them our friends, fortunately for them, heard words in their own tongue from a lady and gentleman who were also visitors in the city, but who had mastered the language of the people. Being familiar with the place, this lady and gentleman kindly explained some confusing things about the points of the compass, pointed out several objects of interest, and told the best time to visit them,—information which was much appreciated.

The next place visited was the exposition site of 1889. Several of the buildings had been torn down, but some were still standing.

Beyond these is the Eiffel Tower, previously mentioned as the first prominent object seen on entering the city. Under one corner of its massive frame our tourists seated themselves to rest and study a map of the city and its surroundings. While busily discussing this map, a gentleman approached unobserved. He, too, was a stranger in the city, being a delegate from Toronto, Canada, to a Sunday-school convention in England. While there, he made the usual visit to Paris, and was attracted to the seat by hearing the familiar sound of his own tongue. This bond of union proved to be mutual, and the three were together till he left for home, two days later. The Canadian said he had found a pleasant English hotel, and invited his new friends to stay there. The landlady had a large sign over the door, reading, "English Hotel;" but on being asked what part of England she came from, she confessed she had never seen England. She was born in India, which of course is under British control.

The English hotel, however, was some distance from the tower, where this meeting took place. Soon after this incident some one suggested something to eat, as it was already noon. A restaurant was near at hand; and a guide, who had been secured for an after-dinner's visit to the Hotel des Invalides, proposed the place for dinner, and volunteered to act as interpreter at the meal. After considerable delay, dinner was announced,—but what a dinner! Probably it would have tasted well enough to one who was used to it, but to the Americans it was nauseating. Our friends did not learn just what was set before them, but one dish was found to be fried string-beans, over which a

bountiful supply of strong oil had been poured.

After dinner, when the bill was asked for, the greatest surprise was manifested. Two attendants sat down at a table, with paper, pens, and ink, and for fifteen or twenty minutes wrote vigorously. At last a sheet was perfected. The guide, who undoubtedly was to receive a percentage, interpreted its contents. Each item of the meal was mentioned, and a price stated for it in the right-hand column. After a list that seemed far to exceed what had been served, came an item for "service." This was for the time of the waiters in preparing the meal, and making out the bill! Next followed an

item for "tablecloth," and lastly one for "napkins"! By the time the last item was read, the guests began to wonder if a charge would be made for chairs, knives, forks, etc., and for the air breathed.

The bill was exorbitant, and protests were freely made, the claim being entered that the charges were much higher than for similar service in London. The guide said he would see what could be done about it; and after a long conference with the proprietors, he returned, saying that no reduction could be made. Said he, "You see, gentlemen, Paris is not London. London is a commercial city, but Paris is a city of pleasures, and people expect to pay for them." The bill was paid, and thus another lesson was learned.

The visit to the Hotel des Invalides was one never to be forgotten. The front portion of the building is square, surmounted by an immense gilded dome, underneath which is a basin of similar proportions. This excavation, the dome, and indeed this whole section of the building, are finished with dazzling splendor. In the center of the basin-like, inverted dome, which is several feet below the floor where visitors are allowed, is the last resting-place of Napoleon, the national hero of France. Born in a soldier's camp; educated in a military school; and as a young man trained to endure hardship without a protest, and carnage without a conscience, he attained among men a position that many regard as the highest ideal of life. But what was really gained?—He died an exile on an isolated island, without even the common comforts of a peasant's home. Looking at his career from the standpoint of this life only, his voyage on life's ocean was a terrible shipwreck; but regarding the possibilities of a life beyond for such as he, nothing hopeful can be said.

A large portion of the building in which this tomb is situated is set apart as a home for the old soldiers of the republic, many of whom have been maimed for life, and were seen hobbling about on a wooden stump, or walking with an empty coat-sleeve. An interesting museum of old armor and other relics of different periods of the national life of France is also connected with the place. Beautiful gardens extending to the river, and filled with flowers alongside the well-kept gravel walks, form a fine promenade for the old veterans.

As the tourists left this place, they walked a short distance to a large building guarded by soldiers. They did not know what the place was; but being there to see all there was to see, they started up the walk toward the front doors. A soldier motioned them to stop, but they were persistent. An attempt was made to pass him, but two other soldiers near at hand presented bayonets at close quarters, so that no progress could be made. At this juncture a higher officer, who had been watching at a little distance, came up, and tried his best to make the tourists understand something, but they only indicated a desire to enter the building. After some parleying the officer indicated by signs that if the small satchel carried by the elder visitor was surrendered, they could proceed. This was at once agreed to, the men even offering umbrellas, jackknives, etc. The satchel was taken, and with a good-natured smile the other articles were refused.

A young soldier was assigned the duty of escorting the men through the building. At the door he again plied them with questions, but to no avail. He could not make them understand French. After passing through a hall, they were shown into a large auditorium, with seats arranged in a partial circle, those in

the rear being elevated considerably higher than those in front. As they stood facing these seats, which nearly surrounded them, the guide tried to tell what the room was, but none of the party could understand at first. Finally he pointed to a large chair on the platform behind them, and said, "Président." Then it dawned upon the mind of the younger visitor that they were in the Chamber of Deputies, which in France corresponds to the House of Commons in England, or the House of Representatives in Washington. On his speaking the words, "Chamber of Deputies," the French soldier exclaimed, enthusiastically, "*Oui, oui*," meaning, "Yes, yes."

Much pleased that he had been able to convey this information, the guide made another effort to interest his visitors. Pointing to a section where several seats were torn out, and carpenter's scaffolds were placed, he tried for some time to tell about it, but was unsuccessful in making himself understood. His audience tried their best to understand, but could not. At that another Frenchman in civilian dress, who had fallen in with the party, proposed to try an explanation. He put his hands together, as if expressing the shape of something round; then, motioning with his arms, as if throwing something toward the demolished seats, he exclaimed, with much force, "*Whiz! Bang!*" The effort was well planned, and entirely successful. The younger visitor said the word, "Anarchist," and he said, "*Oui, oui*, anarchist," pronouncing the word with the soft sound of *ch*. The word "dynamite" was also mutually understood.

The repairs going on were to restore the damage done by the bomb thrown but a short time before by Vaillant, as previously mentioned. This lesson had taught the French guards to be suspicious of strangers, and no one could blame them. By keeping the satchel outside, they were guarding against another bomb being carried into the building.

After seeing this room, the visitors were taken into adjoining rooms, where, although it was Sunday, several men were at their desks. They all regarded the visitors with great suspicion, and would not remove their eyes from them while in their presence. The young soldier was put to his wit's end to understand the things spoken to him; but he thoroughly understood, before they left, that his guests were from America, the name of the country, and also the words, "*Etats-Unis*" (United States) being spoken by him. A mention of Lafayette also brought a pleased look to his face, showing that he was aware of the assistance rendered this country by one of his nation.

H. E. SIMKIN.

(Concluded next week.)

THE true law of every life, the only law of life, is consecration. Consecration is going out in the world where God Almighty is, and using every power to his glory. It is simply dedicating one's life, its whole flow, to his service.—J. F. W. Ware.

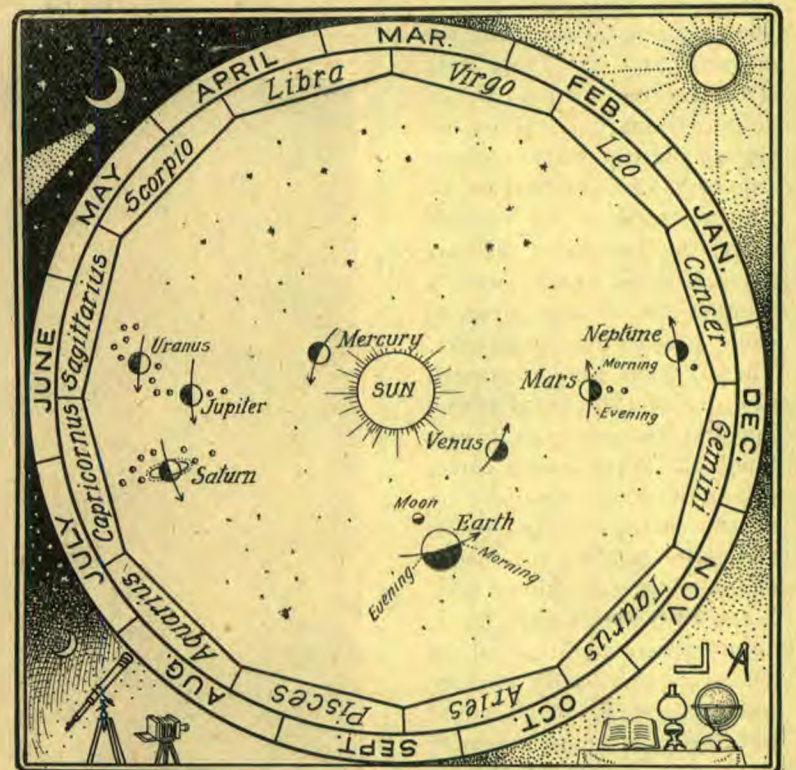


ASTRONOMICAL STUDY—NO. XIII

Position of the Planets for October 1, 1900

IN the INSTRUCTOR bearing date of August 23, we presented a diagram of the solar system, showing the relative positions of the sun, earth, moon, and planets as they would be September 1, 1900. This week we are pleased to call the attention of our readers to the same subject, showing the position of the planets as they will be October 1, 1900. We are glad to learn that so many of the INSTRUCTOR family are making a real study of these subjects, and feel that they are being benefited thereby. We can scarcely see how any one can study the majestic workings of our Heavenly Father without having his soul drawn out to the Author and Giver of all our many blessings.

Now let us study, together, this present diagram, carefully comparing it with the one that



appeared in the issue of August 23. First let us notice the planet Neptune—the one farthest from our sun, and the one requiring a longer time than any of the others to make its yearly revolution around the sun. So far as the diagrams are concerned, we can not see that Neptune has made any progress during the whole month of September. Why do you suppose this is? Think a moment, and see if you can not tell.

We will tell you: although it has been moving swiftly on in its course at the rate of about twelve thousand four hundred miles each hour, it is so very far away from the sun that it requires one hundred and sixty-six years of our time to make one year of its time; this will explain why it has apparently made no progress during one month of our time.

So far as appears on the diagrams, the planets Uranus and Saturn have made but little onward progress, owing to their great distance from the sun.

Next we come to Jupiter, which we see has made some visible progress, as we find it has gained somewhat on Saturn, and left Uranus somewhat in the rear. By the way, how many are watching the real planet Jupiter in its movements among the other stars of the evening

heavens? We know of several who are, with us, enjoying this study, and we wish all would. You remember that for a long time this planet appeared to be moving westward among the stars, then for some time it seemed to stand exactly still; but that ever since the middle of August, it has been moving again on toward the east. How carefully did we watch for the first visible shifting of its position toward the east! You remember we told you in an article about this planet some time ago that it would do this very thing, and we know many were pleased to see how faithfully it obeys the Father's commands. May we as faithfully walk in the pathway he has marked out for us.

The next planet that claims our attention in our journey toward the sun is Mars, which, as you will readily see, has made considerable progress, having gained quite perceptibly on Neptune. Now how many can tell, by looking at the diagram, whether Neptune is a morning or an evening star to the inhabitants of Mars? Notice carefully, and see who can tell. Yes; it is a morning star, and has been for some time. How can we tell? Notice again, and see from which place on Mars could you see Neptune the better,—at the point marked "Evening," or at that marked "Morning." From the "morning" side, of course. Now another question: By the middle of November, Mars will have so far passed Neptune as to leave it considerably in the rear: will Neptune then be a morning or an evening star to the people living on Mars, supposing that planet to be inhabited?

Our own earth has, of course, moved onward one twelfth of the circle during the last month, and the moon will be in nearly the same position. Venus has been speeding on so as to get considerably ahead of us; while Mercury, which was a morning star last month,—that is, it could be seen from the "morning" side of our earth,—has so sped its rapid flight that we see it peeping around on the "evening" side of the sun, and so it becomes an evening star. Although we speak of Mercury as being an evening star from September 13 to November 29, we shall be privileged to see it but a very few evenings during that time. You who wish to make the acquaintance of this planet may have the privilege of doing so, provided the weather is pleasant, on the evenings of October 28–30. You will see it hanging low in the southwestern sky immediately after sunset. Watch it, and see how rapidly it moves onward in its journey.

One word further as to how to apply the diagram to the heavens themselves. In the evening, stand facing the south, with the top of the diagram to your right. This will bring the sun to the west of you, and you will see Jupiter and Saturn low in the southwestern sky, just as illustrated in the diagram.

You are to imagine yourself as being on that part of the earth marked "Evening," rolling away from the light of the sinking sun into the dark shadow of the earth. In the morning, stand facing the south; but with the top of the diagram to your left, which will bring the rising sun to your left, or the east; then imagine yourself upon that part of the earth that is just rolling out of its shadow into the light of day, and you will see Venus and Mars as morning stars, as illustrated in the diagram.

Fix these things in your mind, apply what you learn to the heavens themselves, and you will have within yourselves an understanding of the movement of these worlds in their courses that will be a source of wisdom, instruction, and satisfaction that can not be obtained from a superficial piling up of cold facts and figures. May the Lord bless our In-

STRUCTOR family as, together, we study the beauties of his heavens, which continually declare his goodness and glory.

DR. O. C. GODSMARK.

EDITOR'S NOTE.—Just as this paper goes to press, we learn that Dr. Godsmark is very ill with brain fever, so that beyond one article already sent in, we can promise nothing further in these studies for some time. We are sure our readers everywhere will unite in the petition that if it is God's will, the life of this useful laborer may be spared.



27—Vervain

THE Vervain is a relative of our showy garden Verbenas. In the garden Verbenas, the flower-spikes are flat-topped; this makes them much more striking in appearance than the wild species presented here.

I give drawings of a single plant and flower-spike. The flowers are of a bluish color, and somewhat showy. Often among these downy Verbenas will be found a plant very much, if not entirely, like them, with white instead of



bluish flowers. It is merely a variety of the blue.

In Illinois there are two other wild Verbenas, taller, but with very much smaller flowers. One has blue flowers, and is called the Blue Vervain (*Vervain hastata*); the other has white flowers, and is called the Nettle-leaf Vervain (*Vervain urticifolia*). These Vervains are enough alike to be recognized by any person who is acquainted with any one of the four I have described.

L. A. REED.



RECOMPENSE

JUST to hear the robin sing
In the gladness of the spring,
It were worth all care and sadness,
Winter's storms in all their madness,
Just to hear the robin sing.

Just to hear the robin sing,
With closed eyelids listening,
Were, indeed, reward enough
For the winter harsh and rough.
Ope your eyes, and lo, the spring!

—Selected.

THE TRIALS OF AN APPLE-TREE

IN Thoreau's writings there is an interesting account of some wild apple-trees that he found in an obscure pasture in Massachusetts. This little growth springs up perchance between the rocks. For a year it is unnoticed by the browsing kine. But the next year, when it has become stouter, and risen above the level of the rocks, the cattle find it, and eat off its tender leaves and twigs. Thus it is cut down annually, but it does not despair. It puts out two short twigs for every one cut off, and spreads out low along the ground, growing stouter and more scrubby, until it becomes, not a tree but a compact little bush, in form like a pyramid. The cows regularly clip it all round each year, as a hedge with shears, until it gets a height of three or four feet and a base six feet in diameter. Thoreau says many of this size are old trees. He counted the annual rings on one which was but a foot high, and found it to be twelve years old, sound and thrifty.

The cows continue to browse on these little trees, and keep them down, and compel them to spread out at the trunk, until they are so broad that they make their own fence. Then, some interior shoot, which the cattle can not reach, darts upward with joy, for it has not forgotten its high calling, and in time bears its own peculiar fruit. From this shoot other twigs branch out higher up, and the tree spreads out at the top as it had before at the base, so that now it no longer resembles a pyramid, but an hour-glass. These upper branches, however, seem to grow the more lustily now, the tree's long-pent-up energies having been released; and the lower growth, having served its temporary purpose, dies in the shade, and in time disappears. Then the forgiving tree allows the now harmless cows to come in and stand beneath its generous shade, and rub against its trunk, which has grown in spite of them, and even allows them to taste a part of its fruit.

Do these trees make you think of some persons you have known, or of some experiences that you yourself have passed through, when it seemed as if the trials came thick and fast? What a struggle with hardship you had! You were determined to get an education. Poverty, sickness, losses, and trials came in steady succession, like the cows nipping the tender twigs of the apple-tree. Or, you decided to carry out some noble project, and met opposition. Perhaps it was your purpose to be a Christian, and severe temptations were encountered.

Now adversity comes to us all, to young and old,—trial in some form or other. But amid all these things can we not feel sure that God cares for us? And as those trees finally rose above adversity, and bore fruit, so may we, gathering root and strength of character, and rising above every difficulty.

Were the apple-tree disposed to reason and complain after the fashion of some people, how easily it might become envious, if it saw in a neighboring orchard another apple-tree growing in good soil and not in a rocky pasture, becom-

ing in twelve years more than twelve feet tall, itself but twelve inches high and appleless, while its favored neighbor is bearing luscious fruit, and not obliged to endure the trimming of the cows. But this stubby tree does not act as persons do who quarrel with Providence, and who envy acquaintances more highly favored than themselves. It wastes no strength in fault-finding, but uses all its energies to get greater strength, to take deeper root, and to reach greater height. In our cutting-down times of life we do well to strive to strengthen our inner life, and deepen our root in God, assured that if we abide in him, in due time we shall grow upward, and bear fruit in spite of our hard knocks,—fruit perhaps for the benefit of those about us who at times have caused us trouble.—*Young People's Weekly.*



THE GOOD SHEPHERD



Oh green were the pastures, the waters were still,
And safe was the sheepfold that stood by the hill,
So quiet, so restful, so sheltered from ill,—
From the fierce heat of summer, and winter winds chill!

Oh willful the lambkin that wandered away
From the fold of the shepherd at close of the day,
In the wilds of the mountain unguarded to stray,
To the beasts of the forest, defenseless, a prey.

Oh dark were the clouds that swept over the sky,
And wild were the winds that went hurrying by,
Compelling the lambkin before them to fly;
But they bore to the Shepherd its pitiful cry.

Oh kind was the Shepherd who followed its track,
Over ways that were rough, under skies that were black;
For though witless the lambkin, he mourned for its lack,
And he left all the others, to carry it back.

Oh set was the mountain with many a thorn,
And the feet of the shepherd were wounded and torn;
But the lamb in the desert was found ere the morn
And back to the fold was triumphantly borne.

ELIZABETH ROSSER.

A SIN-PARDONING SAVIOUR

II

CHRIST'S lessons reveal a high and holy purpose; but this purpose the blinded, bigoted Pharisees could not discern. Neither could they turn him from his appointed work. He announced in Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In spite of the opposition of the Jewish leaders, Christ went about doing good, healing the sick, and comforting the afflicted. He raised the ruler's daughter to life; "and the fame hereof went abroad into all that land. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their

eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country."

"As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel."

The scribes and Pharisees had asked Christ to show them a sign. Christ had refused, saying that no sign should be given them. He wrought miracles that sent conviction to the hearts of the unprejudiced. As the people beheld these miracles, they expressed their wonder and amazement at the great power of God. The scribes and Pharisees saw that the people were convicted, and with lowering countenances they came to Christ and said: "Show us a sign; work a miracle for us." They did not make this request because they wished for evidence. They had rejected the greatest evidence that God could give, saying of Christ, "He casteth out devils through the prince of the devils." This was the sin against the Holy Ghost, which hath forgiveness neither in this world nor in the world which is to come.

To-day Christ is inviting us, "Come unto me, . . . and I will give you rest." He waits to raise to newness of life those who are dead in trespasses and sins. But he uses no compulsion. He employs no external force. We are left free to act as we choose. If we turn from disloyalty, and place ourselves under the banner of Christ, it is because that of our own free will we choose to do this.

The expulsion of sin is the act of the soul itself. In its great need the soul cries out for a power out of and above itself; and through the operation of the Holy Spirit the nobler powers of the mind are imbued with strength to break away from the bondage of sin.

When man surrenders to Christ, the mind is brought under the control of the law, but it is the royal law, which proclaims liberty to every captive. Only by becoming one with Christ can men be made free. Subjection to the will of Christ means restoration to perfect manhood. Sin can triumph only by enfeebling the mind and destroying the liberty of the soul.

Do you realize your sinfulness? Do you despise sin? Then remember that the righteousness of Christ is yours if you will grasp it. Can you not see what a strong foundation is placed beneath your feet when you accept Christ? God has accepted the offering of his Son as a complete atonement for the sins of the world.

MRS. E. G. WHITE.

THE DIVINE CHARACTER

THE divine character is the character of Christ. Human nature has fallen,—become sinful,—and so in order to be able to develop divine character,—a real, abiding character,—we must first become partakers of the divine nature. This is the experience of being made one with Christ, of having our lives hid with Christ in God,—of dying to self and sin, and being raised again to walk in newness of life and purpose.

Jesus of Nazareth is an example of the divine character dwelling in human flesh; and just as God dwelt in Christ, and just as Christ was ever controlled by the divine mind, so the humblest Christian to-day has placed within his reach the power of developing a character after the divine similitude.

By simple faith in Christ, by receiving Christ into the life, and recognizing him as the heart's rightful king and sovereign, and thus becoming

partakers of the divine nature, the foundation for a spiritual character is laid, to be developed according as we yield ourselves to the divine mind,—ever permitting the mind that was in Christ Jesus to be also in us.

Christ should be, he longs to be, all in all to us. In this work of securing the divine nature, and developing the divine character, man has his work to perform, his part to act,—he is to co-operate with God. Man must continue to reckon himself dead unto sin and alive unto God. The part we have to act is constantly to maintain an attitude of self-surrender, and faithfully walk in the light as he is in the light; "for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

W. S. SADLER.

"ALL our prayers and hopes and labors
Must be vain without Thy care."

CAN CHRONIC BACKSLIDING BE CURED?

HAVE you sometimes thought that it was easy enough for God to cure other people of a disposition to backslide, but that your case was hopeless and incurable? Has Satan sought to impress upon you that God was willing to do more for others than for you; or, in other words, that he had special favorites? If so, plant yourself squarely on the word, "God is no respecter of persons." Bear in mind that it is God who heals both body and soul. It requires the same divine power to heal "chronic backsliding" that it does to heal a chronic nervous disease. In either case it is a miracle, yet in both cases the human agent has some part to act in order to have the miracle performed. When the chronic patient begins to sow for health instead of disease, then God immediately begins to heal him, although he may not be conscious of it for a long time afterward.

If a person was submerged fifty feet under the water, and was gradually being pulled out, he would feel no more comfortable when within one foot of the top than when he was far below.

When God heals a man physically, his unpleasant feelings are often the last to disappear. So when God heals a chronic backslider, he may do the work instantaneously, or he may do it by a more gradual process. The one who is healed by the gradual process may not recognize that the healing is divine, and thus he will perhaps have the same experience that the children of Ephraim had, of whom it is said, "They knew not that I healed them." Hosea 11:3. We are admonished not to be weary in well doing, for in due season we shall reap if we faint not.

The thing for the chronic backslider to do is daily to sow the seeds of right-doing, although he may not see them take root and grow. God has said, "Whatsoever a man soweth, that shall he also reap." He has also promised, "He that goeth forth and weepeth, bearing precious seed, shall doubtless [without doubt] come again, with rejoicing, bringing his sheaves with him." These promises of God are just as sure as the law of gravitation. We may learn what seed to sow for Christian growth, and God's word is pledged that it shall produce the harvest.

Perhaps you have tried to gain a solid, substantial Christian experience without sowing for it, or by sowing sparingly. God has said, "He which soweth sparingly shall reap also sparingly;" and it is just as true that he who sows nothing will reap nothing.

DAVID PAULSON, M. D.



THE BRAVEST BOY

COULD you place them in a row,
Both the large and small,
Who 's the bravest boy you know,
Bravest of them all?
Who 's the boy of any size
That should have a hero's prize?

He 's the boy that meets his foes
Nobly, one by one,
Halting not, until he knows
Every duty 's done;
Every duty, did I say?
Yes; for that 's a hero's way.

Where the tiny little throng,
Wide-awake and sly,—
He is brave enough and strong
Not to pass them by.
Conquering the bigger ones,
Little foes be never shuns.

FRANK WALCOTT HUTT.

COWS AND HORSES

How many children can tell the difference between cows and horses? Here are a few of the points of difference, taken from a long list. Compare the numbers; and after you have gone through these, think of as many more as you have noticed, and watch for others. Observe the difference in the tongue, the shape of head and ears, the manner of defending themselves, position in sleep, etc. Compare other animals in the same way. You will find this a very interesting study, which will help you use your eyes, and think about what you see:—

COWS

1. Have two toes.
2. Horned.
3. Have no mane.
4. Long hair in a tuft at end of tail.
5. Pawing with forefeet denotes anger.
6. Seize food with the tongue.
7. Lips slightly movable.
8. Have no upper front teeth.
9. Lie down fore part first.
10. Rise on hind part first.
11. Short mouth. No space between front and back teeth.
12. Four stomachs.
13. Chew the cud.

HORSES

1. Have one toe.
2. Without horns.
3. Have flowing mane.
4. Tail covered with long hair.
5. Pawing with forefeet denotes hunger.
6. Gather food with the lips.
7. Lips very movable.
8. Have upper and lower front teeth.
9. Lie down hind part first.
10. Rise on fore legs first.
11. Mouth long. Space between front and back teeth.
12. One stomach.
13. Do not chew the cud.—*Selected.*

ZOOLOGY

THE text-books say that "zoology is that part of natural history which tells us how animals are formed, how they are classed, what they do, and all about their homes."

Under this heading Windon found that the animal kingdom includes five subkingdoms,—Vertebrata, Articulata, Mollusca, Radiata, and

Protozoa. He kept saying it over and over, until he knew it by heart.

He loved animals, and was learning all he could about them. He caught some hedgehogs, and tried to tame them. He had fox-squirrels gayly spinning in a wheel. He searched the ponds and streams, and came home with tiny red bugs, water-spiders, and beetles. Crabs and turtles interested him, and all wild birds.

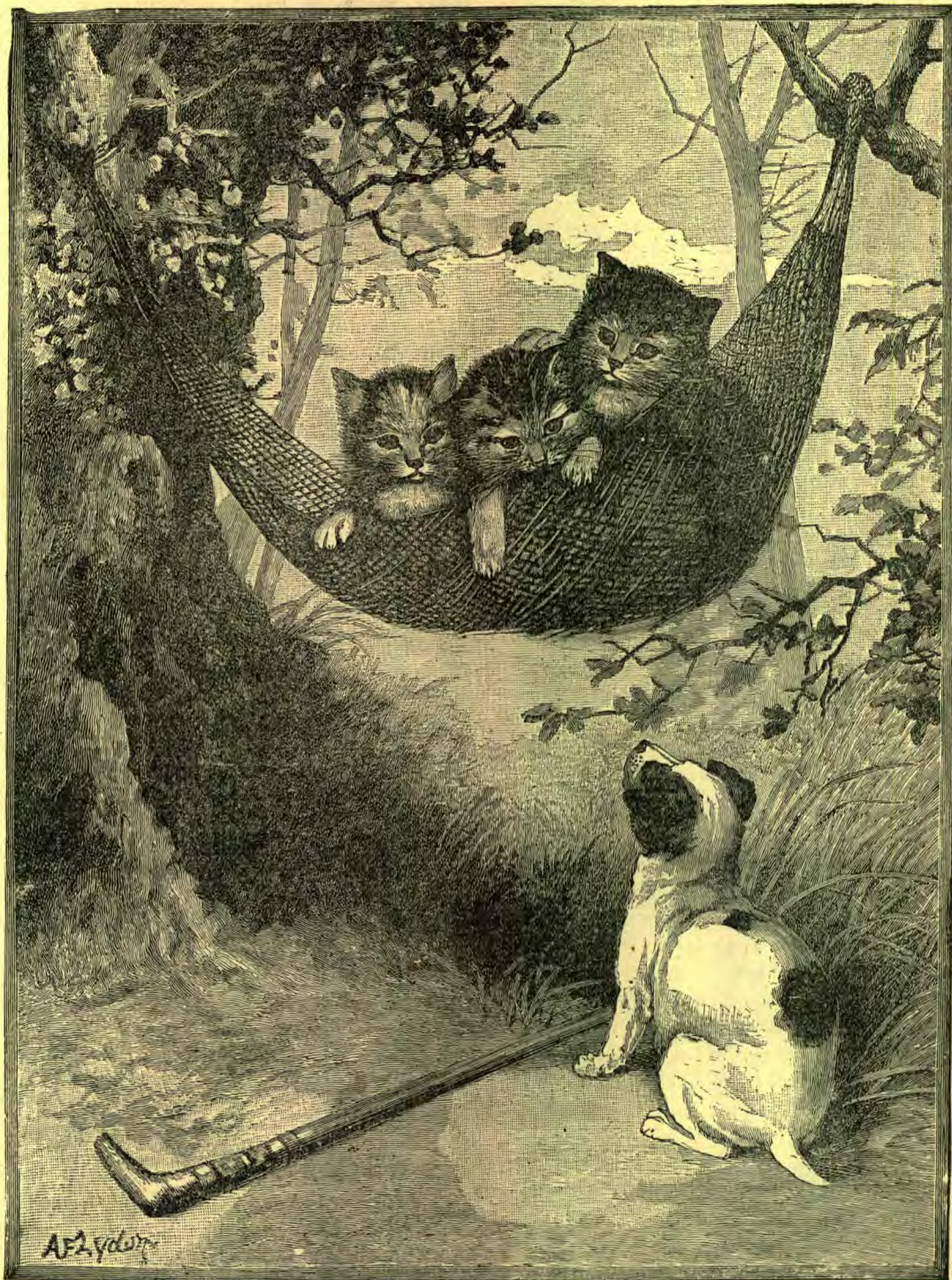
But what were the Vertebrata?—"Animals that have brains and spinal cords, like men, horses, snakes, and fishes," said his book.

It was very curious, Windon thought, if he were an animal. He could hardly believe it at first; but he became reconciled when his

Windon had never been to the ocean; but there were starfishes in his uncle's collection of curiosities, and these, he was told, were Radiates, also that the pretty coral and the jellyfish belong to the same class, because their organs, inner and outer, are arranged like the petals of a flower, radiating from the center, their mouths being in or near the center.

Windon had used a sponge in cleaning his slate, and had seen his uncle wet sponges, and put them under his arms when he had a fever; but though he knew the curious things came from the sea, he had forgotten that they are animals.

Yet here they were classed with the Proto-



teacher told him that man is much higher in the scale of being than a cat, or a dog, or a horse.

He had seen wasps, with their heads and bodies joined together with a thread-like something, not thicker than a pin, and had noticed that bees and ants and crabs are jointed in much the same way. These he found were Articulata, and belonged in the division Articulata. "Articulate" means "having the body and members jointed."

Snails, he supposed, were hard, and also oysters; but his book said they are soft, mushy animals, and are, therefore, to be classed with the Mollusca, or mollusks. The hard part, the shells, are only their houses.

zoa,— "animals with no proper mouths," yet taking nutrition, trembling when touched, and smelling like scorched wool when burned.

He liked it all, and prized the book that told him about "four feet, wings, and fins," more than any other in his library.

It was not long until he could tell that the Vertebrata are divided into five classes,—Mammals, Birds, Reptiles, Amphibians, and Fishes,—and that Mammals are subdivided into four subdivisions,—Archontia, referring to man alone; Megasthena, the larger and more powerful mammals; Microsthenia, the smaller mammals; and Oöticoidea, mammals that carry their young in a pouch, or bag, like the opossum and the kangaroo.

Then he learned the orders of the Megathenes, or larger mammals; that they are the Quadrumana, or four-handed, like the monkeys; the Carnivora, or flesh-eating, like the wolf and the lion; and the Herbivora, or herb-eating, like the ox and the horse; and the Cetacea, ocean mammals, having fins instead of feet, like the whale.

Windon then made a diagram of his lesson, much as you do of a sentence when studying grammar.

It looked something like this:—



This helped him to remember.

AUNTIE WINCE.

TO A LITTLE MAID
 How should little maidens grow,
 When they 're ten or over?
 In the sunshine and the air,
 Wholesome, simple, fresh, and fair,
 As the bonny daisies blow,
 And the happy clover.

How should little lassies speak,
 When they 're ten or over?
 As the birds do, and the bees,
 Singing through the flowers and trees,
 Till each mortal fain would seek
 The merry-hearted rover

How about her eyes and ears,
 At this stage of growing?
 Like the clear, unclouded skies,
 Not too eager nor too wise,
 So that all she sees and hears
 May be worth the knowing.

And the little maiden's heart?
 Ah! for that we're praying,
 That it strong and pure may grow;
 God, who loveth children so,
 Keep her from all guile apart,
 Through life's mazes straying.

—Journal of Education.

BABIES IN ALASKA

AN Alaskan baby has less chance of living to manhood or womanhood than have the babies of other countries. The Alaskans are bold, warlike, and healthy; are great hunters, trappers, and fishers. But the ignorant mothers do not know how to take care of their little babies, and so they die by the score.

How do they treat the babies?—To begin with, they rub their little bodies with grease, pack dry grass tightly around them, and then roll them up in a skin or a blanket. In this tight bundle the baby stays, with his limbs held close to his body, unable to do anything—poor little thing!—but cry from discomfort. If he cries too loud or too long, his mother puts his head under water to teach him to keep still.

Once a day the blanket is unrolled, and fresh grass is packed around the little fellow. After the first year, if the child lives through it, the wrappings are taken off, and the baby is allowed to crawl about, and is fed liberally on whatever the grown-up members of the family have for dinner—seal fat, dried meat, and dried fruit. With such bad food, and such a cold and bad climate, very many of the children die before they are five years old.

When a baby dies, its body is put in a "burial basket." This is often prettily embroidered, and dyed in bright colors; for the Alaskan mother loves her baby dearly, and makes its tiny coffin as beautiful as she knows how. The

burial basket is put into a little canoe, which the mother pushes out into the stream, and the stream bears it out to the sea, where the gods are supposed to receive it. And that is the end of the poor Alaskan baby.—*Selected.*



Rapid Mail Delivery.—The use of pneumatic tubes for the transmission of mail matter is quite common, and productive of great speed in delivery. By this method, letters mailed in Paris, France, are delivered in Berlin, Germany, within an hour and a half, and sometimes within thirty-five minutes.

New Use for Photography.—Public officials in Minnesota are using photography for the detection of oleomargarine. When photographed, butter shows a dull, translucent light; while oleomargarine shows bright and dark spots, caused by fat crystals. The test is said to be very simple, and to convince a jury every time.

French Automobiles in Central Africa.—A French automobile company has shipped forty-two motor-cars to central Africa, to be used in the regular transportation of goods between Busaloba and Bumoka. Heretofore it has required nearly a month to convey merchandise along this trade-route, but the new motor-wagons have accomplished the journey in three or four days. Each wagon weighs about four tons, and has from nine to ten horse-power at its disposal as motive force.

A Cloud of Words.—Whatever the reason, the lawyer generally uses four or five times as many words to express a given thought as are used by the average man. The Kansas City *Journal* gives the following as an illustration: "If I were to give you an orange," said Judge Foote, of Topeka, "I would simply say, 'I give you this orange;' but should the transac-

tion be intrusted to a lawyer to put in writing, he would adopt this form: 'I hereby give, grant, and convey to you all my interest, right, title, and advantage of and in said orange, together with its rind, skin, juice, pulp, and pits; and all rights and advantages therein, with full power to bite, suck, or otherwise eat the same, or give away, with or without the rind, skin, juice, pulp, or pits; anything hereinbefore, or in any other deed or deeds, instruments of any nature or kind whatsoever to the contrary in anywise notwithstanding.'"

One Instance of Pig Usefulness.—A Boston paper reports that "the Australian coasting steamer 'Kameruka,' while going from Eden to Sydney, traveling at full speed, struck a reef at Moruya Head. There being no rockets on the ship, the captain tied a life-line to some pigs, which formed part of the cargo, and had the animals put overboard. The pigs swam to the shore, taking the lines with them, and, by establishing communication, rescued every soul on board." We had always thought it an impossible thing for pigs to swim, and that any attempt on their part to do so invariably resulted in the cutting of their throats with their forefeet. However, we may have been mistaken.

What Small Spiders Can Do.—It seems that small spiders are playing havoc with the telegraph wires in the Argentine Republic. The long cobwebs that settle on the wires, when wet with dew or rain, become conductors of electricity. As it is impossible to send messages without a strong current of electricity, the effect of such leakages of the current is practically to stop the operation of some of the lines. In view of this, "the government has determined to connect Buenos Ayres and Rosario by an underground cable one hundred and fifty miles long." It is a fact that even the wet leaves of trees, in contact with the wires, or wet poles, are often the means of causing much of the current to escape. It is, therefore, quite dangerous for linemen to repair the wires when obliged to support themselves on a wet pole. On the other hand, a

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man may, with impunity, hang from a live trolley-wire, provided he does not touch the ground, nor any conductor of electricity connected with the ground or with another wire.

A Princess a Bookbinder.—It has leaked out that Princess Victoria of Wales is a skillful and artistic bookbinder. "At a bookbinders' exhibition held in London recently, one of the prizes was awarded to a Miss Matthews, who turned out to be the princess."

Rather Costly Elevating.—The Washington Monument elevator will hereafter be operated by electricity. According to the *Electrical World and Engineer*, "it costs the government at present about twenty thousand dollars a year to take the public up the five hundred feet to the top, and down again. The sundry civil appropriation bill, approved June 6, included twenty thousand dollars for one dynamo and connections, and installation of a new system, and six thousand five hundred dollars for an addition to the boiler-house."

A. J. BOURDEAU.



SEPTEMBER STUDY OF THE FIELD

PART V: REVIEW

(September 23-29)

NOTE.—Again we have a review of the notes that have appeared in the INSTRUCTOR during the last quarter. At first, aim to answer as many questions as you can from memory. After that look up all the answers in the INSTRUCTOR, if you have access to the file. Where possible, let two or three study together. If nothing more is accomplished, let this review be an incentive to a closer study during the coming quarter.

1. What can you say of the desire for education in China? Of the respect for the printed page?

2. Tell something of the religion of this people. What traces are still visible to show that at one time they had a vague idea of the true God?

3. Describe briefly the mode of worship that binds the Chinese so strongly to their ancestors. How does this affect the living?

4. What is the condition of the poor of Mexico? How can you partly account for this degradation?

5. Mention some encouraging results of missionary effort in Mexico, also some of the needs of this field.

6. Describe some of the geographical peculiarities of Greece. The national character.

7. What condition in the worship of the Greeks gave Paul an opportunity to tell them of the true God?

8. Describe briefly the Greek Church. How does it celebrate Easter?

9. How did the message first reach Russia? Relate the experience of Elder Conradi upon his first visit to Russia.

10. In what way was the message carried to Argentine?

11. What selection from the Spirit of prophecy has been given showing that the youth have a responsibility in the closing work?



RECEIVING THE SPIRIT BY FAITH

(September 29, 1900)

Lesson Text.—Gal. 3:1-7.

Memory Verse.—Heb. 12:2.

QUESTIONS

1. How does Paul here address the Galatians? What question does he ask? What had resulted from their being bewitched? How had Christ been presented before them? V. 1; note 1.

2. What question does Paul next ask? V. 2. How is the Spirit of God received? Acts 2:38; note 2.

3. What question shows how foolish the Galatians had been? Gal. 3:3. How complete does Jesus make the work of our salvation? Heb. 12:2. What is the result of living after the flesh? How may we escape death? Rom. 8:13; note 3.

4. What experience had the Galatians had after accepting the gospel? Gal. 3:4. How do Christians often have to suffer? Matt. 5:10, 11. In what other way do they suffer? 1 Peter 4:1, 2; note 4.

5. What had the ministers of the gospel ministered to the Galatians? What wonders had been worked among them? What question does Paul ask as to how this work had been done? Gal. 3:5. What is the evident answer to this question? Note 5.

6. Who is mentioned as an example of faith? What did he do? Then what did the Lord do? V. 6.

7. Who are children of Abraham? V. 7. In what sense are they his children? Note 6.

NOTES

1. Paul had preached the gospel to the Galatians with so much of the power of God that they had beheld Christ crucified as truly and vividly as if they had stood beside the cross on Calvary. One translation of this verse reads: "O foolish Galatians! who has bewitched you? You, before whose eyes was held up the picture of Jesus Christ upon the cross." And it is also our privilege to behold Jesus crucified for us. Jesus said, "Blessed are they that have not seen, and yet have believed." John 20:29.

2. Paul's question carries the answer with it. They knew he had not preached that the Spirit was received by the works of the law. Only those whose faith led to repentance and baptism had received the Spirit.

3. Jesus is "the author ["beginner," margin] and finisher of our faith." The Galatian believers had begun their experience in the Spirit, which was received by faith. Paul sought to show them how foolish it was for them to depart from this plan, and seek salvation by the works of the flesh. If salvation were to be had at all by works, why not start out that way? And if not, why not follow the Lord's plan to the end?

4. The Galatians had evidently had a good Christian experience; for suffering for Christ and with Christ brings the greatest blessings. A blessing is pronounced upon those who are persecuted for their faith; and the death of the old man of sin is likened to crucifixion,—a very painful death. But having thus suffered in the flesh, we have the blessing of life and righteousness in Christ.

5. The only answer to this question is that the Spirit was given, and the miracles were

wrought, not by man's own works, but by faith in Christ, with whom God has freely given us all things. See Rom. 8:32.

6. All who believe as Abraham believed are called his children, because they have the same blessings he had, as if by inheritance. See Gal. 3:29. The Galatians were trying to become the children of Abraham by being circumcised; but Paul showed them that they could become Abraham's children only *by faith*, such as Abraham had.

SUGGESTIONS FOR STUDY

We have studied and reviewed the first and second chapters. But do not now leave these behind. Take them along with you in your study of the third chapter, and so on to the end of the epistle. Then as you follow this plan of adding to your knowledge of God's word, he will multiply his blessings to you.

WITH a quickened eyesight, go on discovering much good on the worse side, remembering that the same process should proportionably magnify and demonstrate to you the much more good on the better side.—Robert Browning.

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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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WEST-BOUND FROM BATTLE CREEK.

No. 9, Mail and Express, to Chicago	12.15 P. M.
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.
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	8.45 P. M.
No. 4, Lehigh Express, to Port Huron, East, and Detroit	8.37 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:

An ounce of song is worth a ton of scolding.—*Theodore L. Cuyler, D. D.*

MONDAY:

How long we live, not years, but actions tell.—*Watkins.*

TUESDAY:

"The grand essentials of life are something to do, something to love, something to hope for."

WEDNESDAY:

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

—*J. G. Whittier.*

THURSDAY:

What is meant by our neighbor we can not doubt: it is every one with whom we are brought into contact, whosoever it be, whom we have any means of helping.—*Dean Stanley.*

FRIDAY:

We are never independent of that which is below us until we are dependent on that which is above us.—*W. F. McCauley.*

SABBATH:

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Rev. 3: 12.

THE PLEASANT SIDE

"How I hate cloudy days!" the girl said, complainingly.

"But look at the sunset!" replied her friend, with a smile as bright as the brilliant glow of color in the west.

"These sand-burs are the plague of my life," complained the girl a moment later, as she stooped to remove a dozen of the prickly nuisances from her skirt, her sense of offense growing stronger each moment. "Seems to me folks might take some pride in the way the street looks in front of their houses."

"Look, Helen, at the lovely ferns in this yard! Don't they fairly take you into the very heart of the woods?" was the cheery observation that greeted this petulant outburst.

"Don't you dislike the smell of a grocery?" said the girl, lifting her nose as they passed the little corner store that was one of her peculiar thorns.

"I was n't thinking of the smell, but of how convenient this place must be for your mother on busy days," replied the friend; "and see!" she added, "the untidy back yard you have worried over so much has been raked and smoothed till it is as clean as a floor."

"You always *will* find something pleasant to look at, won't you!" exclaimed the girl, forgetting the offending odor in admiration of her friend's happy faculty of constantly looking at the bright side, persistently making the best of things.

And is n't it the better way? Try it, and see.

AS WE GO ALONG

"So at last Caroline will find life something besides just a place to work in," said one not long ago, in concluding an account of good fortune that had come to a friend; and for a moment we echoed the manifest thought that it would be a very pleasant thing for others to find life something besides "a place to work in."

But another moment brought the "second thought" that is so often the better thought. The person under discussion has had an exceptionally busy, and in many ways an unusually happy, life. Her work has been congenial; she has traveled widely, and has made many friends. If she had lived altogether to herself, as she might easily have done, she would have forever missed much of the loyal support and kindly sympathy that have lightened her hardest tasks, and brought something better than rest to her weariest hours. And now that the necessity for work is removed, it is pleasant to know that she has no thought of giving it up.

We are sometimes pointed to the ceaseless activities of nature as an incentive to labor, and reminded that the moment this activity ceases, death and decay begin. But it is not necessary that we go outside our own experience to prove the truth of this statement. We all enjoy an hour's playtime the better for the consciousness that we have done our work, and done it well. The knowledge that a hard lesson is thoroughly learned gives a zest to an hour's reading that would be entirely lacking if the thought of the unsolved problems crept in between the lines.

But there is a still better way. He who is truly wise does not wait for the leisure hour for enjoyment. He finds it as he goes along, in the very work itself. There is no task so humble, so trivial, so disagreeable, that needs to be done at all, but can be so heartily and cheerfully and faithfully accomplished as to bring, in the doing, its own reward of satisfaction and a certain enjoyment. Dishwashing, for instance, that prosaic work that must be done three times a day in nearly every home, may, if one shuts her eyes to the grease and the soap and the black, and thinks instead of the shining result, be a pleasure instead of what it is too often felt to be—the most disagreeable part of the day's duties. There is no lack of other examples: making beds, cleaning lamps, sweeping and tidying a room, splitting wood, bringing water, weeding the garden,—anything that will in anywise make for the comfort and well-being of others,—may be done in such a way as to bring a sense of enjoyment and happiness to the doer.

Pity for those who dawdle through their tasks, slighting them when they can, and always wishing they were finished!—pity for them, not because they have something to do, but because they have never learned that—

"Life can't be made worth living to a shirk;
You can't have even fun, unless you work."

TO THE AID OF THE WOMAN'S GOSPEL WORK

MOST of our readers have some knowledge of the plan for gospel work that Mrs. Henry set on foot, and labored so faithfully to carry forward, during the last two years of her busy life. It was called "The Woman's Gospel Work;" and Mrs. Henry saw many encouraging results from it, even in its infancy, and had the utmost faith in its potency as a factor in reaching very many who could be reached in no other way, and leading them to prepare for the soon coming of the Lord. Since her death, the work has been carried on according to her known plans, and a department designed to be of special help to our young people has been added to it. For this reason, if for no other, we are sure you will be interested in a plan for bringing financial aid to this work, which is at present greatly restricted for lack of necessary money.

As you perhaps know, Mrs. Henry's daughter, Mary Henry Rossiter, has prepared a life of her mother, largely from manuscript written by Mrs. Henry herself; and in connection with this book, Mrs. Rossiter has suggested a plan, which, if carried out, will relieve the Woman's Gospel Work, besides placing in many homes a book that will prove a source of inspiration and encouragement. The plan is briefly as follows:—

To every person who will secure three orders for "My Mother's Life" at the regular price, \$1.50, one copy of the book will be given free. Besides this, five per cent, or seven and one-half cents on each copy sold, or twenty-two and one-half cents on the three copies, will be immediately placed with the secretary of the Woman's Gospel Work, to be used in promoting the interests of that work, according to the best judgment of those having it in charge. All orders should be sent to Mrs. Mary Henry Rossiter, 294 Van Buren St., Battle Creek, Mich., or to Mrs. Grace Durland-Mace, Woman's Gospel Work, 271 W. Main St., Battle Creek, Mich.

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Yours truly, H. S. MERCHANT.

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