

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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A VISIT TO THE ISLAND OF BAU

Mr. FULTON and myself, with our little son George, recently took a trip to the famous island of Bau. Although one of the smallest of the group, Bau is the most historic island of Fiji. More people have been killed and eaten on it than on all the other islands of the group combined. The Wesleyans have had a mission there for many years, and a white missionary resides there permanently.

Bau is also the home of the high native chiefs. Ratu Able, of Bau, the greatest chief in Fiji, died last February; and according to Fiji custom, a great feast was held in Bau this month of May in honor of his death. As many natives expected to be present from all the surrounding islands, Mr. Fulton thought it would be an excellent opportunity to distribute tracts and papers among them.

Ratu Ambrose, a high chief, and his wife, who is also of royal birth, and who are now earnest Sabbath-keepers, went to Bau with us. We went up the Rewa River in a little steamer, having our own small boat in tow. The first stop was made at Nukulau, a small island used as a quarantine station. Here we found eight hundred Indians, who had just arrived in a large ship from India, and were awaiting inspection. They were a dirty but happy-looking crowd; and judg-

the native village of Drobutu. Here we were met by our three natives with the boat. To show their respect for Ratu Ambrose and his wife, several women of the town came down to the river's bank, and gave us five or six vakalolos. These are native puddings made of taro, sugar-cane juice, and cocoanut milk, and baked until they are of the consistency of an English plum pudding, then tied up in large leaves. They are very nice, and will keep for several days.

Leaving the main river, we set sail, reaching Bau just at dark. A large number of canoes, small boats, and cutters lay anchored along or near the beach, whose occupants had come to attend the feast. We anchored our boat near the house of the "Buli" — a title given to one of the native officers having charge over the different districts into which Fiji is divided. The Buli's wife came out, gave us a cordial greeting, and urged us to enter her home.

We went into a large room, forty-five feet long, twenty-five feet wide, and thirty feet high in the loftiest part. Three immense doors and four large windows furnished ample ventilation. The entire floor was covered with native mats, many of which were several yards in length and width. In two corners of this room were two elevations about two feet high, ten feet long, and six feet wide, covered with several layers of mats. These are the family beds; but according to Fiji custom, the family usually sleep anywhere but on the beds, which are as a rule reserved for visitors. A table and a chair, used only by the Buli for writing purposes, a large deck chair, several trunks and boxes, some biscuit tins, and other odds and ends useful only to Fijians, completed the furniture. The kitchen was a short distance from the house.

After resting for a few minutes, Ratu Ambrose, who had spent his boyhood in Bau, conducted us to the center of the town, where the feast was in progress. We found most of the food all cooked, much to our disappointment, as we wished to see the cooking process; but we had the satisfaction of seeing it before it was all devoured by the hungry multitude. As the night was dark and cloudy, we could see only by the light of our lantern, and a few other lights scattered here and there among the vast crowd. Hundreds and hundreds of Fijians were sitting cross-legged on the grass, waiting to be served. Great quiet prevailed, except for the occasional low hum of voices. We passed around among the crowd, who looked up at us, wondering where we had come from at that late hour of the night.

The first thing that attracted our attention was the great number of large swine roasted whole. (The entrails had been taken out, cleaned, and replaced in the carcasses before roasting.) There were immense baskets containing hundreds of baked taro and yams. Two of these baskets were specially large, each containing one thousand yams. Upon measuring one of them, we found it to be six feet high and thirty feet in circumference. As I am rather short in stature, Mr. Fulton had to lift me up so I could look into the basket. The yams used at a feast are usually quite large, measuring from one to four feet in length, and from five to twelve inches in diameter. There were vakalolos by the dozen; and scores of huge tur-

tles lay on their hard backs, waiting to be devoured. Immense bundles of yangona root were lying about, which were to be chewed by the young men, then placed in a bowl, and mixed with water for the favorite native beverage, commonly known in the South Seas as "kava."



RATU TANOA — KAKEBAU'S FATHER

There were preaching services that evening in the large native church near by, at which a newly arrived minister from Australia was to speak. Those interested in spiritual things repaired thither, when the lali (a hollow log) was beaten; and the building, which is about forty by one hundred feet, was filled to its utmost capacity, the people sitting, according to Fiji custom, on the floor. The chiefs, however, did not attend, as they were more interested in the feast. The food was at last apportioned, those from different towns receiving a certain amount, which they took and ate by themselves, or else took to their boats and carried home. The eating and drinking continued till late in the night, and as morning dawned, the greater number of the feasters boarded their cutters, boats, and canoes, and sailed for their respective towns.

The next morning the chiefs came to Mr. Fulton, and requested him to preach in the evening. He accepted the invitation, but did not preach in the native church, as the white missionaries have commanded the natives not to allow us to preach in any of their churches. A large building belonging to the natives, and used for business meetings and councils, was obtained, however, and was crowded. All the chiefs were present. The subject presented was "Christ the Light of the World," to which excellent attention was given. After the meeting, privilege was given to ask questions, and the people responded freely. The



TURTLES FOR THE FEAST

ing from appearances, their clothes had not been changed since leaving their native land. At Wainibokasi we left the steamer, and walked a mile or more through rice-fields and sugar plantations to

following day we distributed hundreds of tracts and papers, which were eagerly received.

We slept at the Buli's house, and the following morning started out to look at the famous historic places of Bau. The first man we met was old Mr. Berrick, an American negro, commonly known as Black Bill. He is eighty-four years old, but does not appear to be over sixty, and jocularly claims to be one of the first *white* men in Fiji. He has scarcely a white hair in his wool. He told us many interesting things about the history of Bau, having himself been King Kakebau's advisor in cannibal times.

We saw the famous stone against which the heads of victims were smashed before being roasted. This stone is now kept inside the Wesleyan church. Ratu Ambrose pointed out to us a large, heart-shaped hole, which was formerly used as a vat for dead bodies.

We passed a large, rusty anchor of a ship, leaning against the foundation of an old heathen priest's temple, which Mr. Berrick told us had belonged to a ship from Manila, that came to Bau years and years ago for a cargo of sea-slugs for the Chinese trade. The crew got into trouble with the natives, who killed and ate all but one man, and brought the anchor to shore as a trophy. In former times, when Rewa (the second town in importance in Fiji) and Bau were at peace, this anchor would be taken to Rewa; but as soon as a quarrel sprang up, the Bau men would go for the anchor, the Rewa people of course refusing to hand it over. Then war would follow, and the victorious party would seize the anchor. Many hundreds of natives thus lost their lives.

We also saw a native oven made, and a huge turtle, five feet long and four feet broad, cleaned and roasted, with a lot of yams, in the oven. These ovens are circular pits in the ground, filled with wood, on top of which stones are heaped. The wood is ignited; and when the rocks are red-hot,



RATU EPEH

the burning wood is removed. Then the rocks are leveled, and native vegetables, such as taro, yams, breadfruit, and sweet potatoes, are thrown upon them, and covered with a thick layer of leaves. The turtle was placed, stomach down, on the leaves, and covered with earth till nothing could be seen but a huge mound of dirt.

It was interesting to watch the turtle being prepared for roasting; for even after he was dead, and his entrails had been removed, he kicked vigorously with his paddles, or legs, when touched. After his intestines had been cleaned, they were broiled on the hot rocks, and rolled up in a ball. These, with all the fat taken from the entrails and also broiled, were taken to the houses of the

chiefs, and served as a special dainty. The men who were doing the cooking, broiled the liver, and ate it themselves before putting the turtle in to bake. Turtle flesh is a kingly dish in Fiji; none but the chiefs are supposed to eat of it without special permission. A man of low rank can not eat a turtle that he captures, but must first present it to his chief, who disposes of it according to his will. The present government still recognizes this old native law, and fines all transgressors.

Taking leave of our native friends, we left Bau feeling that we had been profited as well as interested by our visit. And we hope that the word spoken and the literature distributed will prove as seed sown in good ground.

MRS. J. E. FULTON.



DIVISION I—CHAPTER II
The Week of Creation

§17. "IN the beginning God created the heaven and the earth." Gen. 1:1. The first definition given by Webster of the word "create" is, "To bring into being; to form out of nothing; to cause to exist; produce; generate." A more comprehensive statement of the origin of our earth is nowhere to be found.

§18. God did not cause it to grow by the accretion of meteoric dust, requiring millions of years to attain its present size; neither did he cause it to evolve from a nebula, or cloud of fire-mist; for we are plainly told, in Heb. 11:3, that those "things which are seen, were not made from things which do appear." We are simply informed that God caused them to exist out of nothing. Right here science must stop. Here is reached the boundary line. The profoundest wisdom of man can never reveal the mystery of creative power. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. By simple faith we are to grasp the great truths of creation.

§19. "Through faith we understand that the worlds [plural] were framed by the word of God." Heb. 11:3. Not only this one world of ours, but the systems of worlds that comprise our starry heavens, and all their inhabitants, were spoken into existence by the creative power of God. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9. And again, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1:16.

§20. Let us, by faith, accept these statements of Holy Writ, and in believing, we shall be blessed. "By faith we understand," says the inspired writer. How true this is! Every one of us accepts by faith, every day we live, things equally as hard to grasp. The most skeptical accepts, *by faith*, in spite of his boasted infidelity, the fact that by the process of digestion and assimilation the very food he eats becomes actual brains, bone, and muscle in his body. Many profess not to accept nor believe anything they do not understand; but let us look for a moment at the most common things in nature, and see if this is so. For in-

NOTE.—These lessons, comprising a brief study of Geology, Philosophy, Meteorology, and Astronomy have been prepared in response to the many calls that have come for a simple treatise on these subjects, that shall be free from the many infidel theories and deductions that are unscriptural and untrue. They have been written with special reference to the fireside, and the home- and church-school. The author would be pleased to receive, by correspondence, any criticisms or suggestions that will help to make them better adapted to this field of usefulness.

stance, here is a field of grass. The cow eats of that grass, and it becomes changed into hair on her back. Sheep pasture in the same field, and with them the grass becomes wool. A herd of swine eat of the same grass; does it become hair or wool on their backs?—No, but rather, stiff bristles. With the rabbit it becomes down; with the hedgehog, quills; and with the goose, feathers. Can we explain, or even comprehend, this matter of every-day occurrence?—No; we can understand it only as we accept it by faith; then let us accept the statements of God's word concerning the creation in the same way.

§21. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Gen. 1:2. Not "without form" as we now use that word; but rather, in an unsettled, unestablished condition. "And God said, Let there be light: and there was light." V. 3. Light was, because God commanded it to be. God spoke to the empty space; and, lo! the world stood forth, obedient to its Maker's will. Let us hear the same voice speaking to our empty souls, and so let a new creation be formed within each of us: then we, too, shall be obedient to his will. Then God will likewise say to us, Let there be light; and no matter how empty, or dark, or void may have been our past experience, our souls will be filled with light. "And the Spirit of God moved upon," or brooded over, "the face of the waters." The same Holy Spirit is moving upon souls to-day.

§22. The time occupied by the Creator in bringing into existence and beautifying this earth of ours is briefly stated in Ex. 20:8-11 to have been six literal days. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." In Gen. 1:5 we read that "the evening and the morning were the first day;" in verse 8, that "the evening and the morning were the second day;" and so on during the complete cycle of the first week of our earth's existence. Those were twenty-four-hour days, ruled by the sun; for the sun was made to rule the day. They were not long, indefinite periods of time.

Adam was created on the sixth day (Gen. 1:26, 31), or long, indefinite epoch or time (?), as is so commonly urged. He lived the remainder of that immense (?) period; then survived the long, unnumbered years of the seventh period (?); after which he was driven from the garden of Eden, lived to see his sons, Cain and Abel, who were born after leaving Eden, grow to maturity; and yet the Bible says that "all the days that Adam lived were nine hundred and thirty years, and he died." Gen. 5:5.

§23. But do not the strata of rock and imbedded fossil remains prove the great antiquity of this earth's existence, as is urged by our friends, the geologists? Let the fossils and rock remain where God has buried them, and in the proper time and place, in this course of study, we will dig them up, and read from their records the same unerring history of this planet that Moses wrote under the guidance of the Holy Spirit.

QUESTIONS

Define the word "create." Describe the manner of this world's creation. Describe the two popular theories mentioned. What text shows the incorrectness of these theories? By what means did the Lord create other worlds and their inhabitants? How long was the Lord in creating this earth? Give proofs that they were not long periods of time. DR. O. C. GODSMARK.

"Do not be downcast at your continual trials and struggles. Rather take them as matters of course. Regard them as dints on a soldier's shield, who has been fighting all day to maintain his ground."



THE LOG-CABIN BOY

ONCE, in a clearing of the wood,
The pioneer's log-cabin stood,—
The first brave foothold to create
The might and order of a state,—
And there were born the boys whose names
The nation's honor-list acclaim.

Log-cabin days have passed away,
But in the forum of to-day
Log-cabin boys have surely placed
A work that can not be effaced.
America is proud to own
Her present greatness humbly sown.
Americans are proud to know
That, as Americans, they owe
A nation's peace, a nation's joys,
To lowly-born log-cabin boys.

FRANK WALCOTT HUTT.

AGATE

AGATE is a form of the common mineral quartz. From other forms of that mineral it differs in being made up of minute layers, and in being variegated in color. The colors may appear in the form of bands or clouds. The banded agates appear to be made up of parallel layers, sometimes straight, but more often wavy or curved in outline. These layers or bands differ in color from one another, exhibiting shades of white, gray, blue, yellow, red, brown, or black. To the naked eye they appear to vary in width from the finest lines to a width of a quarter of an inch or more. In reality, all the bands visible to the naked eye are made up of finer ones, to be seen only with the microscope. Thus in a single inch of thickness of agate Sir David Brewster, using the microscope, counted seventeen thousand and fifty layers.

On account of their beauty of color and outline, agates have been prized from the earliest times. They are mentioned by many of the ancient Greek writers, and the name "agate" is a corruption of the name "Achates," a river in Sicily, whence the first stones of this kind used by the Greeks were obtained. This and neighboring localities continued to be the source of supply until the fifteenth century, when agates were found to occur in large quantities near Oberstein and Idar on the banks of the River Nahe, in the duchy of Oldenburg.

The industry of cutting and polishing agates on a large scale was soon established there, and these places are to this day the center of the agate industry. The agates used most extensively at the present time are not, however, those found about Oberstein, but come from a region about one hundred miles in length, extending from the province of Rio Grande do Sul, of southern Brazil, into northern Uruguay.

The agates in this region, first discovered in 1827, so surpass in size and beauty those from any other known locality, that they form at the present time almost the only source of supply. They are shipped in large quantities as ballast to both Oberstein and Idar, where the work of cutting, polishing, and coloring them is performed.

The discovery that the attractiveness of agates could be enhanced by artificial coloring was made about the beginning of the nineteenth century. The natural colors are rarely of a high order, being often only variations of white and gray or dull yellows and reds. Through the difference of porosity of the different layers, however, and the consequent different absorption of coloring ingredients, methods of artificial coloring can be employed, which produce lasting and pleasing effects. Most agate used for ornamental pur-

poses at the present time is therefore artificially colored.

Agates of considerable beauty, though not of great size, are found in many places in the United States. Those of Agate Bay, Lake Superior, have rich colors, and make attractive charms and other ornaments. Agates are found in the beds of many streams in Colorado, Montana, and other regions of the Rocky Mountains. They occur all along the Mississippi River, especially in Minnesota, also along the Fox River, Illinois, in the trap rocks along the Connecticut River, and on the coast of California. While many of these agates are of great beauty, their use and sale is not likely to be anything more than local, since the Brazilian agates can be supplied so cheaply from Germany. The moss-agates of Colorado and other localities in the Rocky Mountains are, however, equal to anything in the world.

The beautiful moss-like inclusions seen in moss-agates are due to a partial crystallization of oxide of manganese or iron contained in the waters. The particles of oxide in these cases arrange themselves much as the particles of frost crystallize on a window pane.

Agates are not used as much as they once were for jewelry, though largely used for ornamental purposes, such as pen-holders, knife-handles, and vases. Their use for large marbles was once quite common, but glass marbles of the same



A LITTLE FIJIAN MAID

size, and still called "agates," are now generally substituted. In fine mechanical work, such as bearings for delicate instruments, and in tools for polishing and grinding, agate is still extensively employed.—*Selected.*

CHARACTER IS POWER

"If there is any one power in the world that will make itself felt, it is *character*. There may be little culture, slender abilities, no property, no position in society; yet if there be character of sterling excellence, it will demand influence and secure respect."

My soul was stirred as my eyes rested upon these inspiring words. Should we covet a good character for the influence and respect it would bring us, to consume upon ourselves?—Ah, no! This is too low a motive ever to make a character of sterling excellence.

But what is character?—It is strongly marked traits, those which largely control our actions. It is not our reputation. People often appear to be what they are not, and sometimes are more than what they appear to be.

Reputation is what people think we are, but character is what we really are in the sight of God, who does not look upon the outward appearance but upon the heart.

A truly noble character can be obtained only by

steady, persevering effort, and the surrender of our wills to Christ. Through him we become "partakers of the divine nature." He is the only source from which every would-be noble character must derive its power; for from him comes all good. Such a character, once developed, can never be taken from its possessor.

"During the Revolutionary War, Richard Jackson was accused of an intention to join the British army, and admitted the truth of the charge. He was committed to the rude county jail, from which he could have escaped easily; but he considered himself held by due process of law, and his sense of duty forbade flight under such circumstances.

"He asked leave of the sheriff to go out and work by day, promising to return each night. Consent was given readily, as his character for simple honesty was well known, and for eight months he went out each morning, and returned at evening. At length the sheriff prepared to take him to Springfield, to be tried for high treason. Jackson said this would be needless trouble and expense; for he could go just as well alone. Again his word was taken, and he set off alone. On the way he was overtaken by Mr. Edwards, of the council of Massachusetts, who asked whither he was going. 'To Springfield, sir,' was the reply, 'to be tried for my life.'

"The proof was complete, and Jackson was condemned to death. When the president of the council asked that a pardon be granted, member after member opposed, until Mr. Edwards told the story of his meeting Jackson in the woods. By common consent a pardon was at once made out. The childlike simplicity and integrity of the man had saved his life. Character is power."

Such characters will win the confidence of all, and the power of such influence will magnify the name of our God, and hasten the day when the earth will be inhabited by those who are not only loyal and true on one point, but who have perfectly rounded characters, complete in Christ.

KATHRINA BLOSSOM WILCOX.

THE NATION'S UNOCCUPIED LANDS

It is often asserted, and as often unthinkingly believed, that our national landed possessions, with the exception of the Indian reservations and those tracts set aside for government parks, are practically occupied; and that, as a consequence, the opportunities and incentives which once moved pioneers to establish homes for themselves in untried fields are gone forever.

The fallacy of this assumption, however, is shown in recent investigations and compilations of the Land Office at Washington.

From these it appears that of the 2,270,557,440 acres once constituting the nation's domains, considerably more than one third are still unappropriated; and with the exception of Alaska, our new possessions—the Philippines, the Hawaiian Islands, Porto Rico, and Guam—are not included in the estimate.

It will, perhaps, surprise many to learn that even in some of the older States, as in those more recently settled, immense tracts of unoccupied land still form portions of the nation's possessions. Thus there are 428,883 acres in Alabama, 593,000 in Louisiana, 285,000 in Mississippi, 473,000 in Michigan, more than 5,627,394 in Minnesota, and 69,073,490 in Montana.

Government possessions, aggregating more than twice the area of Pennsylvania, exist in Nevada; and in New Mexico, Arizona, and Idaho the extent of its ownership is, approximately, as great.

It is not, of course, to be understood that all these lands are susceptible of cultivation, but many of them are, or can be rendered so. It is therefore obvious that within the original boundaries of the nation there is yet a wide field for agricultural development, in which the enterprising and industrious may reap deserved rewards.

—*Youth's Companion.*



WHAT CAN OUR YOUNG PEOPLE DO?

THEY can pray,—

*"Keep my lips, that they may be
Filled with messages for Thee,"*

and see the effect of that prayer wrought out in their lives.

"And let him that heareth say, Come." Have you heard the message? If you have, you are now called to be the Lord's messenger; and day by day, as he gives you opportunity, you are to tell the message to others. It means personal work for souls. So many seem to think that if they are polite, pleasant, friendly, and agreeable to others, they will thus create a good impression in favor of the religion they profess, and that no more direct effort is needed. But is that *saying, Come?* The question of Eliphaz (Job 15:3) has considerable force when applied to one who professes to be a servant of God: "Should he reason with unprofitable talk? or with speeches wherewith he can do no good?" The world is full of people who can pleasantly entertain, but souls are in need of something which merely intelligent talk upon general subjects can not give.

I was reading to-day an incident in the life of a woman who has had a most active Christian experience. She says: "One sorrowful lesson I can never forget; and I will tell the story in hope that it may save others from causes of similar regret. During a summer visit just after I had left school, a class of girls about my own age came to me a few times for an hour's singing. It was very pleasant indeed, and the girls were delighted with the hymns. They listened to all I had to say about time and expression, and not with less attention to the more shyly-ventured remarks about the words. Sometimes I accompanied them afterward down the avenue; and whenever I met any of them, I had smiles and plenty of kindly words for each, which they seemed to appreciate immensely.

"A few years afterward I sat by the bedside of one of these girls—the most gifted of them all with both heart and head. She had been led by a wonderful way, and through long and deep sufferings, into far clearer light than I enjoyed, and had witnessed for Christ in more ways than one, and far more brightly than I had ever done. She told me how sorrowfully and eagerly she was seeking Jesus at the time of those singing classes. And I never knew it, because I never asked, and she was too shy to speak first. But she told me more, and every word was a pang to me,—how she used to linger in the avenue on those summer evenings, longing that I would speak to her about the Saviour; how she hoped, week after week, that I would just stretch out a hand to help her, just say one little word that might be God's message of peace to her, instead of the pleasant, general remarks about the nice hymns and tunes. And I never did! And she went on for months, I think for years, after, without the light and gladness which it might have been my privilege to bring to her life. . . . But she said, and the words often ring in my ears when I am tempted to let an opportunity slip, 'Ah, Miss —, I ought to have been yours!'"

How many times we have offered chaff to those who were hungering for the bread of life, we do not know. The longer we continue to do so, the greater the peril to our own souls, as well as to the souls of others. The words of Isa. 50:4 will be fulfilled to each one who seeks the Lord earnestly and constantly: "The Lord God hath

given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

MRS. L. FLORA PLUMMER.

THE PRIVILEGE OF PRAYER

Read "Steps to Christ," Pages 116-132

(September 8-14)

EXHORTATIONS to prayer. 1 Tim. 2:8; Luke 18:1.

Promises to those who pray. 2 Chron. 7:14; Matt. 7:7; 21:22.

Conditions of prevailing prayer:—

1. Realizing our need. Isa. 44:3.
2. Obedience. 1 John 3:22.
3. Ask in faith. James 1:5, 6; Mark 11:24.
4. Renouncing sin. Ps. 66:18; Prov. 28:13.
5. A forgiving spirit. Matt. 6:14, 15.
6. Abiding in Christ. John 15:7.

Example of the Saviour. Mark 1:35; Luke 6:12.

Secret prayer. Matt. 6:6.

Examples of social prayer. Acts 1:13, 14; 12:5.

SUGGESTIONS

1. Find in the lesson, and in the corresponding chapter in "Steps to Christ," answers to the following statements so often heard from the lips of the inexperienced:—

- "I do not feel that the Lord hears my prayers."
- "My prayers are never answered."
- "I am afraid to pray."
- "I have no opportunity to pray."
- "The Lord knows my heart, and I do not need to pray."

2. Note also the following points:—

- The effect of prayer upon the one who prays.
- The strength there is in prayer to enable one to overcome sin.
- The value of prayer in bringing us into harmony with the will of God.
- The necessity for perseverance in prayer.
- The power of prevailing prayer.

A SUGGESTION

In addition to the study on "The Privilege of Prayer" and the social service, ten minutes might profitably be spent in a consideration of the subject, "The Work before Us and Our Relation to It as Young People." One or two persons might be appointed to present the subject. We append a suggestive outline for such a talk:—

1. What this work means.
2. Fields at home and abroad already entered.
3. Their greatest need.
4. Unentered fields.
5. Preparation needed.
6. What the young people may do.

For "helps" see W. W. Prescott's articles, and the letters and reports from the fields, in the July, August, and September numbers of the *Missionary Magazine*, also the Missionary Map of the World.

Sample copies of the July, August, and September numbers of the *Missionary Magazine* will be furnished free upon application. Send postal card to Mission Board, 267 West Main St., Battle Creek, Mich.

CALLS FOR MISSIONARIES

(Concluded)

THERE is no record that Jesus knew who he was until the voice of God was heard at his baptism, proclaiming his Messiahship. Up to this time, faith in God's word had been his only means of knowing that fact. Before this, the preaching of John, and his declaration of the coming Messiah, had stirred the land. "Tidings of the wilderness prophet, and his wonderful announcement, spread throughout Galilee. . . . In Nazareth it was told in the carpenter shop, . . . and One recognized the call."—*"Desire of Ages,"* page 109.

We have noticed the different steps by which Christ became acquainted with his mission—his call. Now apply the same principles to yourself, to your own life:—

He was studying out a great problem,—the mystery of his mission. Just as surely as you are a Christian, you have a mission, a calling, a definite work in the world; and that is the great problem you should study. How many solid hours' study have you ever given this subject? It is of much more importance than all the problems in philosophy and mathematics; for in its solution lies the science of eternity for yourself and others.

Suppose you are a young man or woman having constantly pressed upon your mind by the Spirit of God that you ought to be working to save souls. You may be in school, and could prepare for your life-work to much better advantage if you had some definite aim. God is just as willing to speak to you by his Spirit as he was to speak to Moses at the burning bush (but remember, Moses took pains to turn aside); to Jeremiah at Anathoth; to Paul as he prayed (Acts 22:17, 21); or to Jesus while in his father's shop. If you are in earnest about this matter, take your Bible, and search out the different classes of laborers mentioned, and make a list of them. You will find it somewhat as follows: Apostles, prophets, teachers, workers of miracles, healers (doctors and nurses), helpers, governors (managers), interpreters, translators, evangelists. Then take some set time each day to study the circumstances of your life, your early training and surroundings, your tastes, aptitudes, talents, and experience, asking God to guide you constantly. If you do this faithfully, not merely for a day or two, but for months, if necessary, I believe your mission will open up to you, and you will see where you belong in God's vineyard. By careful thought you can fill into your list the chief qualifications of these callings. Then if you have determined your own talents and qualifications, why should you not see and understand the mission of your life? "He has appointed us our work, and has endowed us with faculties and means for that work." When the Spirit shows you what your calling is, you will be filled with an "intense purpose" to carry out God's design in your life, to make you the light of the world in that particular calling. In worldly things, intensive work is being done; and God wants intensive service in soul-saving. "We must be more decidedly in earnest. We must talk the truth in private and in public." Day by day, as you study and work, God will unfold his plans before you.

You need not expect a miracle to be wrought in calling you to any duty which has already been made plain. God calls through his word, and by the agency of his Spirit. His plain charge is, "Go ye into all the world, and preach the gospel to every creature." No repeal of this charge has ever been spoken. You know that multitudes of God's creatures are perishing without hope. The knowledge of this, in view of his charge, should call you with a mighty voice to take Christ to them. What greater call do you expect? What more touching call can God send you than the knowledge of hopeless souls? Dare you meet him, having done nothing to help them?

There are most urgent calls for missionaries wherever any soul lives who has not a saving knowledge of our Lord. And when you meet the Master, he may ask you, "Why did you not go to the heathen to tell them my saving love?"

Examine yourself now to see if there is any good reason why you should not make personal the command, "Go, work to-day in my vineyard."

JOEL C. ROGERS.

Five minutes spent in the companionship of Christ every morning,—ay, two minutes, if it is face to face and heart to heart,—will change the whole day, and make every thought and feeling different.—*Drummond.*



THE DEPENDABLE BOY

The boy who is bright and witty,
The boy who longs for fame,
The brilliant boy, his teacher's joy,
And the boy who leads each game,—
Right cordially I greet them,
And wish them every joy;
But the warmest part of my boy-loving heart
I give the dependable boy.

If he says he'll come at seven,
Ere the clock strikes he'll appear
At a fine, brisk pace, with a glowing face,
And a greeting good to hear.
If he says he'll mail your letter,
It will be mailed, don't doubt it;
He will not tuck it in some dark pocket,
And then forget about it!

He may be bright and witty;
He may be brilliant, too;
He may lead in the race with his manly face;
He may plan great things to do;
He may have all gifts and graces;
But naught can make such joy
And pride in me, as to know that he
Is a staunch, dependable boy.

—Selected.

TRYING TO SAVE THEMSELVES

"WELL, Walter," said his mother one day, "you have now finished the first week of school; I wish you would come and tell me about it."

"O mama, it is splendid! The new professor is fine, and Miss Hall is just as kind and pleasant as ever. You know how hard grammar always was for me, and how it seemed as if I never could learn it. Sometimes I have even felt as if I did not much care if I didn't. Now it seems so easy that I can go right on from the place where I left off. It is almost as if I had been studying it all summer, but you know I have not looked at it."

"I am glad you are getting along so well. This shows that while you have been tending your chickens, and working in your little garden, your mind has been resting, and growing, too. It is a great blessing to have a strong, healthy body and a good mind. I am glad to see you grow in both these ways; but there is another way in which I am also anxious to see you develop. You can easily tell what it is, I know."

"Yes, mama—the spiritual part. I do not get on so well that way. I try hard not to get angry, but I have been overcome in that way more than once this week."

"I know," said his mother, gently; "and I have been thinking of a little story that has done me good, and I believe will help you." Then as Walter seated himself comfortably to listen, she continued:—

"You remember that Jesus often taught the people by the beautiful shores of the sea of Galilee. We find him here in the beginning of our story. It is a lovely evening. The sun is sinking, and already the little birds are twittering their sweet good-night songs. But it has been a hard day for Jesus. From early morning he has been teaching the people, as well as for several days before this. Now he is very weary. A number of fishers' boats are fastened to the shore near by, and he tells the disciples that he will dismiss the people, and then they will take a boat, and cross to the other side, and find a quiet place to rest.

"While his disciples were getting the boat ready, Jesus went in, and lay down 'in the hinder part of the boat,' and soon fell asleep. Not often did he sleep in a comfortable bed as we do: only that very day he had told the people that he had 'not where to lay his head.'

"At last the disciples are ready to start, the cord that fastens the little boat to the shore is

untied, and they push off. But hark! what is that? The waves begin to rise, the wind comes sweeping down, and their boat rocks a little. Quickly they gather their oars, and start; but not alone. The people wish to hear more from the lips of this wonderful Teacher, and they have filled the other little boats, and follow him.

"It is very dark; the wind rises, and the angry waves roll higher and higher, often dashing over the boat. These strong men, who have spent most of their lives on the sea, can do nothing now. The water comes in faster than they can dip it out, and every moment they fear they will be overturned.

"But while trying so hard to save themselves, they forget that Jesus is on board. Now they cry to him, 'Master! Master!' But the roar of the storm drowns their voices. Apparently, he does not hear. Can it be possible that he is not with them? There is a bright flash of lightning, and they see him lying peacefully asleep. In a moment they go to him, and cry out, in despair, 'Lord, save us: we perish!'

that in trying to save myself from losing my temper, I forget that Jesus is on board, and that I must look to him for help."

MRS. A. F. HARRISON.

PETER'S STORY

"If there's anything I hate to do, it is to work!" wailed Peter, one bright morning early in August. Mama Rust looked stern.

"You must pick those berries before noon," she said. "And you must get your pail, and go directly!"

"It's always pick berries!" said the boy, as he went to find his hat. "It's work, work, work! An' nobody has to work but me!"

As he walked slowly down the narrow lane, his cross and discontented face was not a pleasant sight.

It was an attractive place, this berry-pasture back of the house, where the birds sang as they got their babies' breakfast, and the big yellow



FOR MAMA

We're picking flowers for mama;
She can't come out, you see,
Because she is so busy
A-working for us three.
She looked so warm and weary,
And said she'd like to go
With us across the hay-field,
But there was much to do.
We will not let her toil so
When we are larger grown,
But she shall rest 'neath shade-trees,
The whole long afternoon.
And since she can not come here,
We'll take her a bouquet,
As big as we can carry,
And hear what she will say.

VIOLA E. SMITH.

"Never did any one cry thus to the Lord, and he not hear. Instantly he rises, and standing in his place, stretches out his hands, and says, 'Peace; be still.' And at once there is 'a great calm.' The waves subside, the clouds roll away, and the stars shine peacefully down on the little ships and those who are in them. The disciples are too astonished to speak; but Jesus says, in gentlest rebuke, 'Why are ye so fearful, O ye of little faith?'

"Those who were in the other boats were as much astonished as were the disciples; and when they saw the miracle, they whispered among themselves, 'What manner of man is this, that even the winds and the sea obey him!'"

"Mama," said Walter, "that story sounds sweeter to me than it ever did before. I do know

bumblebees buzzed cheerfully as they hurried from flower to flower.

The ants were busy, too, running back and forth, laying up food in the sandy ant-hills, and a great berry spider was spinning his web as fast as ever he could.

Peter noticed all these things as he walked along, and it made him think a great deal.

"I wonder if bugs an' birds an' fishes an' snakes *have* to work," he thought, as he looked at his bright tin pail.

It didn't seem nearly so large now, and he saw the blueberries peeping out from beneath their green leaves everywhere, all over the pasture.

Peter knew away down in his heart that he could pick two quarts of berries in less than an hour—in a small half-hour, if he only tried.

"I wonder if everything has to work!" he exclaimed, soberly, as he began to pick the berries with a will.

Tumety-tum they went, faster and faster into his pail. The shining bottom was covered in a hurry. Very soon the pail was half-full; and almost before Peter realized that he had been picking at all, it was full to overflowing.

Back he trudged to the house. Up over the stairs he hurried to mama's room, and then he sat down.

"I'm going to tell you a story, mama," he said, happily.

"Once upon a time there was a boy, an' he was lazy. He 'most believed that nobody had to work, only just himself. One day he went to pick some berries, an' he didn't want to one bit. When he got to the field, he saw that birds were working, an' the ants were working, an' the spiders were spinning, an' he was so s'prised that he forgot all about being lazy, an' picked his berries just ever so fast!"

Peter stopped, and looked up into mama's face with his big, brown eyes.

"An' he's never going to be lazy again," he said, solemnly, "'cause all those bugs an' things taught him a lesson. An' he was happy ever after," he continued, slowly, "'cause that's the way nice stories always end. Do you know who that lazy boy was in my story?" he asked, eagerly.

"I shouldn't wonder if his name was Peter," answered mama, smiling.

"I shouldn't wonder if it was, too," said Peter. — *Youth's Companion.*

WHAT THE BIRDS AND FLOWERS THOUGHT

"WAKE up! Wake up! Ver-y, ver-y beautiful!" sang Mr. Robin one morning in spring, as he first looked toward the ground, and then up, at the blue sky above.

"Here I am!" answered a Daffy-down-dilly, as she playfully poked her yellow head up through the ground, so near Mr. Robin that it almost made him jump.

"I'm here, too," said a lavender crocus.

"So am I," said a sleepy violet.

"Look! look! look over under that tree!" sang a little song-sparrow. And, sure enough, under an old oak-tree was a baby fern, with some of its fronds still tightly curled up, fast asleep, while a few of them were waking up, and gently unfolding.

"Ver-y, ver-y beautiful!" sang Mr. Robin again.

"It is a beautiful world to live in," continued the little crocus.

"And to *work* in," added Mr. Robin, as he thought of the busy summer ahead of him.

"And to *play* in," said Daffy-down-dilly, as she swayed and nodded in the breeze.

"And to *love* in," sighed the little sleepy violet.

"And to *grow* in," said the baby fern.

"And to *sing* in," sang a little bluebird near by.

"And to *trust* in," said a tiny blade of grass.

And so they thought. And each one tried its best to be all that God meant it to be.

The little flowers did not try to sing, the little birds did not try to bloom, and the tiny blade of grass did not try to fly; but they *each did their part*, and the world was more beautiful than ever because they lived.— *Selected.*

THE JANET-LOUISE LETTERS

DEAR COUSIN JANET: Your last letter I greatly enjoyed reading, and now I must tell you how a few children and myself, with one of the mothers, spent last Sabbath afternoon.

We walked out to a piece of woods through which a small brook was flowing. This was a great temptation to the boys, who wanted to wade in the water; but we did not think it would be right to spend the Sabbath in a frolic, and still

we did not like to say, "Don't" all the time. Finally I hit on a plan to engage their attention. I called the boys to me, and told them I had a favor to ask. I wanted them to bring me a branch of every kind of tree and shrub that grew about here. As I was familiar with only a few of the trees, I wanted to learn the names of the others. I said, "Bring only one at a time, and show me the tree it grew on." They quickly grasped the idea, and seemed glad to busy themselves in this way.

As they brought each branch, we talked about it, examining its peculiarities, and noting the bark of the tree, or its size, and how it grew. Robert, who had always lived in this part of the country, and knew all the trees, felt much pleased to be able to give me the desired information, and I gratified him by paying good attention, and asking questions that he could readily answer. Then I encouraged him never to give up learning everything good and useful, and not to become discouraged when he found things in books that were harder to master than those he saw in nature.

We spent a pleasant hour or two, and returned with thirteen varieties of branches, whose names I will give you just as they were given to me: Poplar, chestnut, oak, sassafras, maple, sarvis, sourwood, black gum, ivy bush, wild plum, black oak, soft maple, hard maple.

Affectionately your cousin,

LOUISE.



HEALING THE MAN WITH AN UNCLEAN SPIRIT IN THE SYNAGOGUE

(Concluded)

What Have We to Do with Thee?—The impure spirit that possessed this unfortunate man confessed to having nothing in common with Christ. He cried out, "What have we to do with thee, thou Jesus of Nazareth, . . . the Holy One of God?" To-day this is the cry of many when truth is brought to them. They say, "Away with it; what have we to do with things divine?" In rejecting truth to-day, we turn our backs upon Jesus, just as literally as if he were here in person. Evidently the evil spirit anticipated his future punishment in the question, "Art thou come to destroy us?" It would seem from this that the evil spirits expect some day to be brought into the destroying presence of the Prince of Life. As mentioned in another place, the evil one asks, "Art thou come to destroy us before the time?"—"the time" undoubtedly referring to the final end, to the destruction which awaits these hosts of evil, now held in chains of darkness. Jude 6.

I Know Thee, Who Thou Art.—The demons know of Christ,—his great power and his sinless character. It is written that they even believe and tremble. But this knowledge is not a saving knowledge. We must know God *aright*, in order to make this knowledge life-giving to us. They know him as their once-beloved Commander, against whom they rebelled. They know him as one who offered his life a ransom for their redemption, which they were deceived by Lucifer into rejecting. They know him as the one who afterward yielded his life for the saving of the guilty pair in Eden, and who, to carry out the purpose of his saving plan, is now come to earth to wrest from the hand of the arch-demon his usurped dominion, "to seek and to save that which was lost."

And Jesus Rebuked Him.—Although evil spirits

made confession of Christ, the children of Israel did not recognize him, because of the humble way in which he came. The Holy Spirit and angels had acknowledged him at his baptism; and now the spirits of demons offered the same acknowledgment. But Christ did not propose to have the kingdom of darkness bear witness to the kingdom of light, so he hushed the evil spirit that spoke within the man. It was no doubt Satan's purpose in leading this man into the synagogue to have him cast reproach upon Christ and his cause by this apparent acknowledgment of the divine mission of the Saviour. Christ did not permit the evil spirit to tell the truth concerning him, lest, as on another occasion, the people should claim that he was in league with the prince of devils. Satan is most to be feared when he seeks to speak the truth, disguising himself as an angel of light, and approaching one with words of flattery and commendation.

Hold Thy Peace and Come Out of Him.—Angels who once refused to yield willing obedience to heaven's Commander must now obey his word, whether they will or not. Jesus spoke to the demon, saying, "Hold thy peace," and the command of the Creator and Redeemer must be obeyed. The demon is silent. Not only has the Saviour authority to hush the insincere confessions of the spirit of devils, but he also has authority from the Father to command them to "come out." This he did. He who is with us is greater than all they that are against us. By his life of unselfish devotion, by his death and matchless love, he has won the right, in the eyes of heaven and earth, to speak with authority to the spirits of demons who seek to possess the souls of sinful men and women.

When the Unclean Spirit Had Torn Him.—The evil spirit was commanded to be silent, and to depart out of the man; and, with another cry, tearing the man, he left. The spirit that possessed him sought to do as much damage as possible before he left. Just as an ejected tenant will sometimes tear up the premises before he leaves the house, we find the devil seeking in every way possible to destroy the soul he is about to lose. When Satan is compelled to leave the sinner, he seeks to do all the harm he can, as Pharaoh increased the burdens of the Israelites before they were delivered.

He Came Out of Him.—After uttering one last cry of obstinate disobedience, the unclean spirit, who thought himself so securely entrenched within the soul of this unfortunate man, was compelled to come out of him,—to leave him a new trophy to the power of God and the love of Christ. I am so thankful that even the devils are subject to the word of the Captain of our salvation. Nothing is too hard for him, nor anything too great. When the evil spirits of impurity, deceit, or pride have begun to fasten themselves upon our experience, let us humbly lay ourselves at the foot of the cross, and beseech Jesus to cast forth the spirits of evil from our hearts. When we thus go in sincerity, with a willing mind, he will send them away.

W. S. SADDLER.

THE FIRST TWENTY YEARS

LIVE as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing; they seem so when you look back on them; and they take up more room in the memory than all the years that come after them.

Take good care of the first twenty years of your life. On the use which you make of them, your happiness and usefulness in after-years will very largely depend. See that they are spent in forming right habits and cultivating right tastes.— *Selected.*



THE SEVEN LAST PLAGUES; THE TIME OF TROUBLE

(September 14)

MEMORY VERSE.—Jer. 30:7.

1. When the investigative judgment closes, what will Jesus say? Rev. 22:11.
2. What will he then do? Dan. 12:1; note 1.
3. What does the Lord earnestly beseech us all to do? Zeph. 2:1-3.
4. What will be the sad experience of the young people who come to that time unprepared? Amos 8:13.
5. What will they then seek for? With what result? Vs. 11, 12.
6. Why will they be unable to find any help? What will be taking place in the earth? Rev. 15:8; note 2.
7. How dreadful are these plagues? Rev. 15:1.
8. For how long a time will they be poured out? Rev. 18:8; note 3.
9. Who are to suffer in the seven last plagues? Why? Rev. 14:9-11; Isa. 24:5, 6.
10. As the wicked suffer the awful effects of God's wrath, what will they do? Rev. 16:9, 11; note 4.
11. What will they seek to do to God's people? Rev. 13:14-17; note 5.
12. To what places will the children of God flee for protection? Isa. 33:16.
13. What promises has God specially given for that time? Ps. 91:3-10.
14. Can we know when we shall enter that terrible time? Note 6.

NOTES

1. When Jesus completes his work as our High Priest, and the investigative judgment comes to an end, he will "stand up." That is, he will no longer sit upon the throne of the Father as priest, but will begin to reign as "King of kings, and Lord of lords." To "stand up" means to reign.

2. Those who come to the time of trouble unprepared, and still living in sin, will not be able to find any help in that day. Jesus is no longer there to plead for them. He is now standing before the Father as our Advocate (1 John 2:1), and by faith we can enter into the sanctuary, the temple of God in heaven, and find forgiveness. Heb. 6:19, 20. But when he leaves the temple, we can no longer enter there; for it is only in Jesus Christ that any one can come into God's presence. When Jesus leaves his Father, the temple will be "filled with smoke from the glory of God," and then, says the Lord, "no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." It will be a terrible experience for all of whom the prophet speaks. Dear young man or young woman, earnestly seek God now, that you may not discover, when it is too late, that you are not saved. "Now is the accepted time."

3. "Her plagues come in one day." This is a prophetic day, and is equivalent to one literal year. The plagues will be visited upon the earth during, or within, one year.

4. When the plagues begin to fall, the day of probation has closed. The wicked have all fully made up their minds that they will not serve God. They have taken "counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." Ps. 2:2, 3. They have all sinned against the Holy Spirit, and it has forever left them. There is no more that God can do to help them. So when the troubles from God come upon

them, they do not repent, but only grow more wicked. It is God's plan and desire to lead men to repentance by bringing trouble upon them (see Isa. 26:9, last part); and when, instead of repenting, they only curse and blaspheme, it is plain that he can do no more to help them. The seven last plagues will show men and women to be beyond all change, and that God is just when he destroys them from off the earth. "God is love;" and even in the seven last plagues he is doing only that which is best for all, that which he must do to put sin away so that it will never come up again.

5. As the plagues fall, one after another, the wicked come to think that the people who keep the true Sabbath are the cause of all the trouble. They say that as long as Sunday is not kept, the trouble will continue; that God is punishing the world for Sunday-breaking. They therefore, in their terrible suffering, gnash with their teeth upon God's people, and seek to put them to death. Before the plagues began, they had passed laws to keep Sabbath observers from buying and selling, and had sought to force them to keep the Sunday. But they did not succeed; and now, as a last step, they think to put them all to death. But God cares for his people, who are hidden in different places of the earth; and when the time comes for them to be destroyed, he begins to deliver them.

6. We know not when Jesus will close his work in the heavenly sanctuary, but we do know that the time is near at hand. Jesus has said that the close of our probation and the plagues of God's wrath will come as did the flood in the days of Noah. They "knew not until the flood came, and took them all away." When the judgment closes, the sun will rise and set as usual, men will be going about their business as always, and pleasure-seekers will have no thought of anything but to eat and drink, saying, "To-morrow shall be as this day, and much more abundant." Not until the plagues begin to fall, will many come to see that the door is shut, and that they are lost. Will any who study these blessed lessons be among the number of the young who will "wander from sea to sea, and from the north even to the east, . . . to seek the word of the Lord, and shall not find it?"

"There is a line by us unseen,
That crosses every path,—
The hidden boundary between
God's patience and his wrath.

"O! where is this mysterious bourne
By which our path is crossed,—
Beyond which God himself hath sworn
That he who goes is lost?"

"How far may we go on in sin?
How long will God forbear?
Where does hope end? And where begin
The confines of despair?"

"An answer from the skies is sent:
'Ye that from God depart,
While it is called to-day, repent,
And harden not your heart.'"

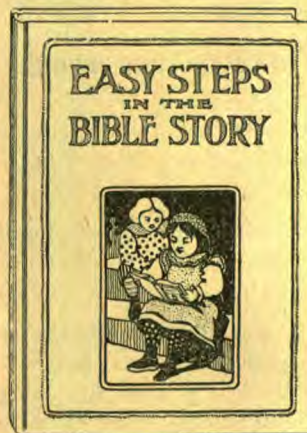
It is easier to be good in church and in doing church work than it is to be good at home and do the work there. To wear the cross means to do the work next to you. It is much easier for girls to dress up and go out to engage in some charitable work than it is to help their mothers keep the house in proper order, and relieve their tired hearts and maybe their tired feet. All over this land the need is for daughters to be charitable to their mothers, and bear the burdens their mothers will have to bear unless they take them. No amount of outside work can compensate for the neglect of work that the mothers must do if the daughters do not share the home burdens with her. The priceless wealth of character is made by willingness to wash and sweep rooms, which the mother must do if her daughters do not.—Margaret Bottome.

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