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THE YOUTH'S INSTRUCTOR.

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Mrs. M. K. White, }
Miss V. A. Merriam, } Editors.

TIM'S DAISIES.

HE was only a little "street Arab"! Ragged and friendless? Ah, yes! Unused to life's sunniest pathway, Unused to its love and caress; For she who had loved him,—the mother Whose arms round him once, long ago, Had clasped themselves closely,—all winter Had lain 'neath the beautiful snow.

But the months passed away, and the spring-time Came on with its bud and its bloom, And the zephyrs of May, softly blowing, Scattered far o'er the earth their perfume. And then came a day dawning brightly, When soldiers brought flowers to spread, With love and with honor so loyal, O'er the graves of the hero-dead.

And poor little Tim, sadly thinking Of his loved one, whose grave was unknown, Wandered there 'neath the pleasant spring sunshine, With tears in his eyes, all alone; And he gathered the pretty white daisies, For no other flower had he, And on the dear grave of his mother He scattered them tenderly.

Only the simple white daisies!
Only the tears falling fast!
Only a boy's sad heart yearning
For mother-caresses long past!
Oh, fair were the buds and the blossoms
Laid over the soldier-dead!
But as loyal and sweet were Tim's daisies
Over his mother's low bed.

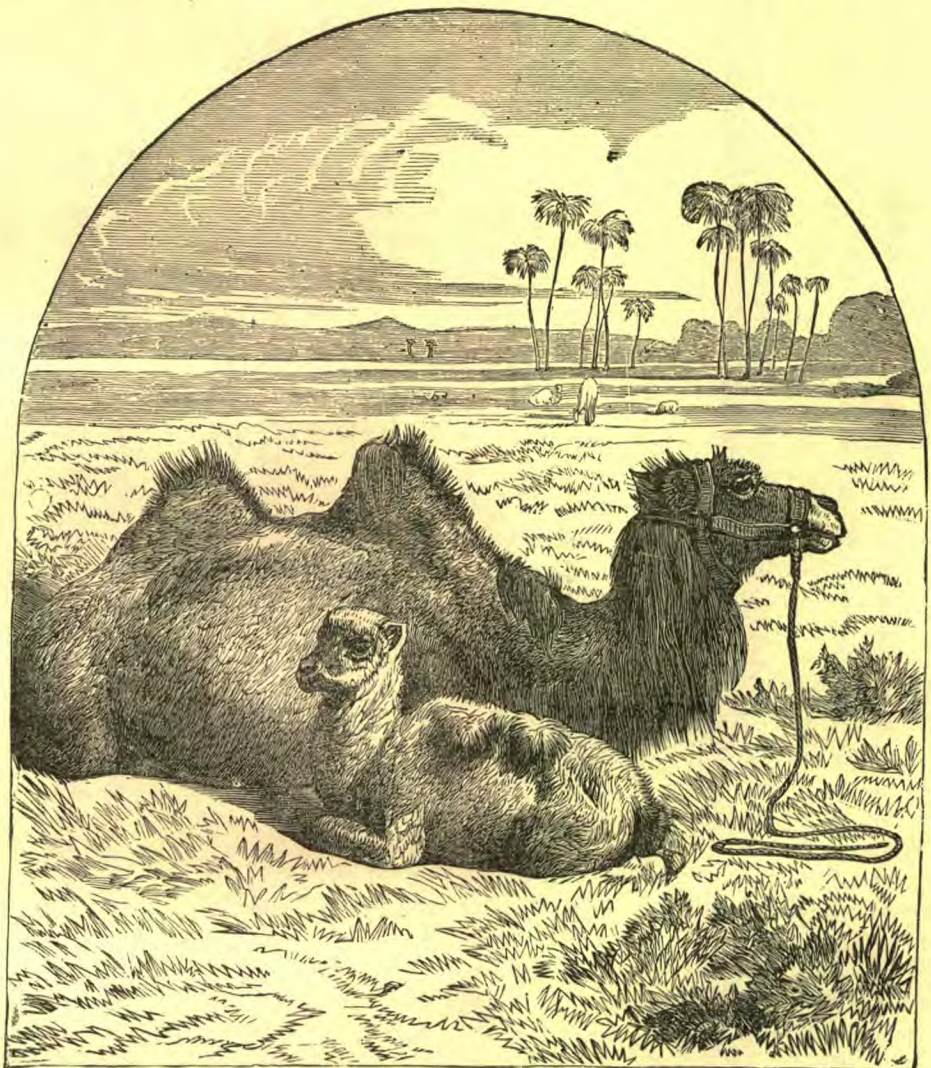
—Youth's Companion.

THE SHIP OF THE DESERT.

CAMELS that make long voyages have rooms in which to lay up food, and tanks to contain water for use on the voyage. So has the desert ship, a picture of which you see. This ship crosses land instead of water. A country of plains, of burning sand, and of mountains just as parched, with only rocks instead of trees, without water and without grass, over which you might look as far as you could see, and not meet with a single living being, or anything to show

that one had been there, save, perhaps, some scattered bones, that tell a story of hunger, and thirst, and death. Over such a land as this, the ship of the desert takes its way. The Arabs gave the camel this name, for without him they could not safely

humps which convey the idea of distortion. But these strange-looking humps are, when he has been well fed, filled with fat, and when he has been traveling for many days with but little to eat, he draws enough food from this storehouse to keep him alive



cross the deserts nor escape their enemies when attacked.

The appearance of the camel does not at first indicate his many excellent qualities. We are amazed at his great height and curious proportions. He has a long, thin, crooked neck, surmounted by a heavily proportioned head, which, when elevated, is at least nine feet above the ground; a stout body, from seven to eight feet in length, having on the back one or two

for some time; so that, at times, on long and painful journeys, the fat is used up and the skin falls over like bags on each side, and there is hardly any hump left.

When properly understood, therefore, these apparent blemishes become real beauties, pointing out to us, as they certainly do, God's goodness to the works of his hands.

The animal has also, it is said, the power of laying in store, at one time, enough water for thirty days. For this purpose there is a

large cistern within him, from which, when he wishes, he draws what he needs and pours it into his stomach.

His natural food consists not so much of the herbage of the oasis as the thorny plant of the desert. His teeth are especially formed for such a diet, whilst his cleft upper lip enables him to nip off the tender shoots of shrubs, and to browse with comfort on the leaves of the date and tamarisk.

If the camel's feet had hoofs like those of a horse, they would soon become parched and cracked while going over the desert; but the feet are very large, and the under part is covered with a soft, spongy, elastic texture, and therefore spreads out at each step according to the pressure made upon it, thus giving the animal a firm footing on the sand, while the callous skin with which its surface is covered prevents any suffering or the slightest inconvenience being caused by the heat. The rough, callous surfaces on the chest of the animal and on the joints of his fore and hind limbs are the points on which the animal rests when it kneels for its load, or lies down for repose. They are, in fact, natural cushions, not produced by its habit of kneeling, as some have supposed, for the young camel is born with them, and, therefore, they are really the natural badges of his servitude to man.

The camel is trained to hard work when very young. His master throws a stout cloth over his back when he is kneeling, and on each corner puts a heavy stone. When the young camel can lift this easily, heavier weights are put on; and when he is used to these, the trainer places a large saddle upon his back, loads it, and takes him out into the desert.

"CLEAN INSIDE."

WHEN the first missionaries at Madagascar had been the means of converting some of the islanders there, a Christian sea-captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard, or book which you read?" asked the captain.

"No, my friend," replied the chief, "it was no book or sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beat his wife and children. Now thief, he steal no more; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man gets something inside him which makes him different; so I became a Christian too, to know how it feel to have something strong inside of me to keep me from being bad."

That old chief had the right idea of Christianity. He had something new and strong inside of him. He had a new *motive*,—the desire to be true and pure.

At one of the ragged schools in Ireland, a minister asked the children, "What is holiness?" Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up and said, "Please your reverence, it's to be *clean inside!*" Could any answer be truer?—*W. W. Newton.*

MANNER OF BURIAL, AND MOURNING COSTUMES OF DIFFERENT NATIONS.

THE manner of burial of the dead among different nations is various. Each one has a way of interring or disposing of the deceased which to other nations seems peculiar and superstitious.

The followers of Thales buried their dead in water, because water was believed to be the origin of all things, and the destiny of man. The disciples of Heraclitus built the high funeral pile, and amid sacrificial incense, burned the dead bodies of their friends upon it. When the fire was kindled, the face was averted from the spectacle to evince the grief felt in ministering the melancholy office; and the eye was uplifted toward the blue heavens as a recognition of a supreme power, and as an evidence of the expectation of reunion there.

The first cemetery of which we have any account is that which existed beyond Lake Acherusia, or Acharejish, in Egypt; (this name signified "the last state of man.") On the border of this lake a tribunal, consisting of forty-two judges, was established to inquire into the nature and character of the deceased. If the individual had led a wicked life, he was not allowed a burial place within the cemetery, but was cast into a large ditch called Tartar. It had received this appellation on account of the lamentation this sentence caused among the friends of the departed. If, on the other hand, he had lived an honest, upright life, his friends, by paying a small sum for ferrying the remains across the lake, could secure their interment in the cemetery.

One of the customs relating to the dead, that is universal among all nations, is that of wearing some ensign of mourning for the deceased. Various colors are worn by different nations. In Europe and America the ordinary color worn on such occasions is black. In China it is white,—the same as was worn by the Spartan and Roman ladies. Blue or violet is worn in Turkey, yellow in Egypt, and brown in Ethiopia. Each nation assigns a reason for the different colors which they wear. Black, which is the privation of light, indicates the privation of life; white is an emblem of the purity of the spirit; yellow represents the end of all our earthly hopes, as it is the color of leaves when they fall, and of flowers when they fade; brown denotes the earth to which the dead return; blue is an emblem of happiness, which it is hoped the deceased enjoys; and purple or violet expresses a mixture of sorrow and hope.

What in China is worn to express the bereavement of the heart for the loved and silent dead, is worn in America to celebrate the marriage festivity. The costume that is worn as an emblem of sorrow, does not always bespeak the truthfulness of the emotions within. It is the heaving sigh, the flowing tear, that marks the anguish of the grief-stricken soul. But how the blessed hope cheers the mourner's heart as he anticipates a glorious meeting by-and-by with the same one that was borne to the

village of the silent dead! Oh, Heaven, the Christian's home! In that beautiful land no ensign of mourning is worn, and no church bell tolls the death-knell of departed friends. No eyelids droop in the sleep of death, and no tear-stained eyes are seen.

E. HILLIARD.

MUSIC.



MUSIC is "a succession of sounds so modulated as to please the ear." It steals into the soul and exerts a mysterious and undefinable power. It arouses the purest and sublimest emotions, as well as the sweetest and the saddest.

Though there are but few who are endowed with that sensibility necessary to enjoy music to its full capacity, yet there are none upon whom it does not have more or less effect. It awakens associations the most endearing, memories the most sacred. The soft cradle hymn that fell from mother lips comes stealing through the years, softening and subduing.

The world would have fewer brave deeds to cherish if music had never found a home in the heart. The measured drum-beat has sustained armies in their weary marches, and inspired them in the rush to battle and to death, by helping to keep bright that noble sentiment,—love of country.

Music and religion walk hand in hand. Who has not felt his soul thrilled by the music of the sanctuary,—the deep-toned organ blending with the voices of the worshipers offering songs of praise to God? How many wounds it has healed, how many hearts comforted by its sweet tones!

There is a world of unwritten music all around us. From the free, glad songsters of the woods to the cricket that chirps beside the hearth, from the roar of a wild winter storm to the soft zephyrs of mid-summer that sing among the trees, from the grand and awfully sublime thunder tones of Niagara down to the silvery rippling rivulet, we hear the unwritten music of Nature, and feel it thrill the heart, causing us to look through Nature up to Nature's God.

And why has God placed us in a world of such harmonies? Why? but to prepare us for the finer melodies of Heaven. Happy shall we be if we can catch the glad refrain that echoes from the city of God, and tune our hearts to its melody, that we may, by-and-by, join in the glad new song around the throne of God.

V. A. M.

SILENT SERMONS OF COUNTRY LIFE.—Nature is always teaching. Country life, to the observant, is full of instruction. Morning and evening, the broad light of noon-day, the deep night with its starry hosts, spring and autumn, summer and winter,—all are eloquent preachers to him who will listen.

THE SABBATH-SCHOOL.

SECOND Sabbath in June.

LESSONS FOR CHILDREN.

LESSON LXXV.—THE SYRIAN ARMY SMITTEN WITH BLINDNESS.

AFTER this, there was war again between the king of Israel and the king of Syria; and Elisha told the king of Israel all the plans of the king of Syria,—just when his army would march, which way it would go, and where it would encamp. The king of Syria thought it very strange that the king of Israel should understand all his plans, and know how to keep out of his way. So he called his servants together, and said, "Will ye not show me which of us is for the king of Israel?" for he thought some of his servants had been helping the king of Israel by telling him all the movements of the Syrians. But one of his servants said, "My lord, O king, Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber."

"And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses and chariots, and a great host; and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha."

Then Elisha said unto them, "Follow me, and I will bring you to the man whom ye seek." Then he went on toward Samaria, and all the great army followed him till they came into the city.

Now the city of Samaria was the capital of the kingdom of Israel, and the king had his house there, and his army; so the Syrian army was wholly in the power of the king of Israel.

"And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel."

QUESTIONS.

1. What war broke out soon after this? 2 Kings 6:8.
2. How did Elisha help the king of Israel?
3. Why did the king of Syria call his servants together?
4. What question did he ask them?
5. What answer did one of the servants give him?
6. What did the king then say?
7. When he found that Elisha was in Dothan, what did he do?

8. How did the army try to take Elisha?
9. When the servant of Elisha had gone forth early in the morning, what did he see?
10. What did he say to his master, when he saw this great host?
11. How did Elisha answer him?
12. What did he pray that the Lord would do?
13. When the young man's eyes were opened, what did he see?
14. When the Syrians came down to take Elisha, what prayer did he make?
15. How was his prayer answered?
16. Where did he then lead the Syrian army?
17. What happened to the Syrians when they had been led into Samaria?
18. In whose power did they find themselves?
19. What did the king of Israel say to Elisha?
20. How did the prophet answer him?
21. What did he tell him to do?
22. What were the Syrians allowed to do, when they had been well fed?
23. Did this put an end to the war?

BIBLE LESSONS FOR YOUTH.

LESSON CI.—CONTEMPORARY GRECIAN HISTORY.

WE will now go back, and briefly notice the condition of Greece just prior to the time of Alexander.

The fifth century before Christ, when Darius Hystaspes [*hys-tas'-pes*], Xerxes I., and Artaxerxes Longimanus were reigning in Persia, was a period of remarkable progress in Greece. The historian says: "This was one of the most brilliant periods of Grecian history, whether regard be had to the success of arms or the triumphs of mind. Among other eminent Greeks who flourished about this time, were Cimon [*ci'-mon*], son of Miltiades [*mil-ti'-a-des*], distinguished as a commander; Pericles [*per-i-cles*], the greatest of Athenian statesmen, under whom Athens attained a splendor that made her the wonder and admiration of all Greece; Phidias [*phi-d'i-as*], the celebrated sculptor, and a host of distinguished artists; Simonides [*si-mon'-i-des*] and Pindar, eminent lyric poets; Æschylus [*es'-ky-lus*], Sophocles [*soph'-o-cles*], and Euripides [*eu-rip'-i-des*], distinguished dramatists; and Herodotus [*he-rod'-o-tus*], who has received a title due really to Moses,—'The Father of History.' . . . It was during the reign of Artaxerxes that Socrates [*soc'-ra-tes*] was gathering the materials for his philosophy, perhaps getting some glimpses, through Jews, or through those who had been instructed by Jews, of that divine wisdom which sometimes glimmers among his thoughts, like pearls in the depths of the sea. Plato, too, began to flourish about this period."

But while Athens was at the height of its glory, the seeds of its ruin were already sown. The states of Greece engaged in civil war, and at last Athens was taken by the Spartans, and its glory departed. Although afterward partially restored, Athens never again rose to its former influence and splendor.

"Artaxerxes Memnon was now on the throne of Persia; and the early part of his reign was signalized by an attempt of his younger brother Cyrus to obtain the scepter. Cyrus was defeated and slain near Babylon; and a body of ten thousand Greeks, who assisted him, had to make their retreat along the Tigris, and through the wilds of Armenia until they reached the Black Sea. Of this celebrated retreat, an interesting account, well known to classical scholars, was written by Xenophon [*zen'-o-phon*], the Greek historian, who conducted the expedition."

Finally, about 363 B. C., the Spartans were overcome by the Thebans, under Epaminondas [*e-pam-i-non'-das*]; but in 337 B. C. the combined forces of the Thebans and Athenians were overthrown by Philip of Macedon, who thus

made himself master of Greece. Philip then began to make preparations for a great war with Persia; but his assassination left the control of his kingdom and the prosecution of the war to his son Alexander, who was then only twenty years of age.

QUESTIONS.

1. What noted kings reigned in Persia during the fifth century before Christ?
2. What may be said of this period in relation to Grecian history?
3. What great military commander flourished about this time?
4. What statesman? What sculptor?
5. What Grecian poets graced this century?
6. What dramatists?
7. What Grecian writer of this time has been called "The Father of History"?
8. What world-renowned philosophers lived and taught during this period?
9. What may be said of the dangers that threatened Athens even in this period of its prosperity?
10. What disturbances arose in Greece?
11. To what extent did Athens suffer?
12. What may be said of its condition after that time?
13. Who was on the throne of Persia at this time?
14. Who, in the early part of Artaxerxes Memnon's reign, tried to take the scepter from him?
15. What was the result of this contest?
16. How was Greece connected with it?
17. Describe the flight of the ten thousand.
18. Who has written a glowing description of it?
19. Who conquered the Spartans, B. C. 363?
20. By whom were the combined forces of the Thebans and Athenians overcome in B. C. 337?
21. As soon as Philip had made himself complete master of Greece, for what did he begin to prepare?
22. How was he cut short in these preparations?
23. On whom did the government of his kingdom fall?
24. How old was Alexander at this time?
25. What are the leading events mentioned in this lesson?
26. What were the leading events mentioned in the preceding lesson?
27. Who was reigning in Persia when the Thebans overcame the Spartans?
28. Who was reigning in Persia when Philip of Macedon conquered the Thebans and Athenians?

SIMPLICITY AND CLEARNESS.

SIMPLICITY in language should be carefully sought. It is a prime requisite in writing and speaking, and is not less important in teaching. While we should never be senseless, or childish, or indulge in baby-talk in our teaching, we shall never go amiss in the use of short Saxon words. We should also carefully avoid the use of words which we do not ourselves fully understand.

Not only should choice be made of such words and phrases as will clearly convey our meaning, but we should strive so to teach that we cannot be misunderstood. A short word is always better than a long one. Words in common use among those we teach are better than such as to us may seem more choice or elegant. Call a spade a spade rather than an elongated implement of husbandry. Call home home rather than a place of residence. Call a blacksmith a blacksmith rather than an artisan in iron. While we often underrate the capacity and intelligence of children, we are apt to forget that their vocabulary is limited, and that they often get very imperfect and erroneous views of the meaning of words, and confound words of similar sound or construction, but with widely distinct meanings. Mr. Groser very appropriately says: "Never use a hard word when an easier one will answer the purpose. Using long, hard words is a very common fault,—one that needs to be constantly guarded against. We should study the language in which our pupils think and talk.—*Sel.*"

THE SABBATH-SCHOOL WORK.

VERY encouraging reports of the progress of our Sabbath-school work, in the various States, come to us through Sr. Eva Bell, who, in our absence from Battle Creek, is doing our work as Secretary of the General S. S. Association.

These reports are cheering, and show that steady progress is being made by each of our Associations. And yet there is a missionary field laid open to our S. S. workers which we have hardly begun to enter.

The spring is almost gone, and the summer months are just upon us. Do we realize that precious time is fast flying away? Every Sabbath-school officer would do well to ask himself these questions:—

1. Is everything being done that should be done to increase the attendance of our school?
2. Is everything being done that should be done to make it interesting for those who do attend?

Some may think that their school is an exception to the general rule, and that nothing can possibly be done in their town or neighborhood toward getting the children of unbelievers into the school; but if earnest, constantly on the watch, many ways will be found in which this can be done. We know of a brother and sister in this State who have no children of their own, but who bring seven scholars to the Sabbath-school with them every Sabbath. They hitch up their lumber wagon, and take all they can get. Another brother takes his horse and spring wagon and goes to a distant part of town and gathers up certain children every Sabbath and takes them to the school. After the services are over he takes them home again. This he has done all through the rainy season, and the children are among the most interested in school. Others make it in their way to call for certain ones on their way to the school. Children can do a great deal in this line if they are only encouraged in it.

Having once succeeded in getting them to come, be sure to make it interesting for them so they will want to come again. Give them a good teacher, one who will not slight them for the old ones. If the new ones have no lesson, and of course they will not, talk with them some yourself, and then get the others interested in telling them about the lesson. This will do them all good. Give them a paper, and be sure to talk with them after the school, and get them to promise to come again.

Above all, be sure to visit them at their homes, and get their parents to promise to help them in learning their lesson. In teaching the simple lessons to their children, parents themselves often become interested to read their Bibles, and finally accept the truth.

Nothing will add more to the interest of a school than thoroughness in the preparation of the lessons. Without this, it will be impossible to have a good school for any length of time. Let teachers and superintendents set the example in this, and it will be comparatively easy to get the rest to follow.

By thinking, planning, and praying over the subject, many plans may be laid which will promote the interest of the school. And if faithful in their work, the friends of the Sabbath-school will sometime see that it is a powerful means in the hand of God for the salvation of souls.

M. K. W.

TEACHERS, among other good resolutions you make, don't fail to resolve that you will, when in health, be punctually in your place every Sabbath, to respond to the first tap of the superintendent's bell.

WORDS FROM OVER THE SEA.

IN response to a request for something concerning the S. S. work in foreign countries, we have received the following:—

Eld. J. N. Andrews writes from Bâle, Switzerland: "When I commenced public labor after my return to Switzerland, I took the Sabbath-school work in hand, with the intention to set everything in order after the manner of the Sabbath-schools in America. But I was stricken down in a short time, before I had had time to do anything important in this branch of the work. I can therefore give you only an approximate estimate of the number of scholars in each Sabbath-school.

"There are four places where our friends live near enough together to maintain a Sabbath-school. These are Tramelan, Locle, La Coudre, and Bâle. At Locle there are about 20 members of the Sabbath-school, at Tramelan 15, at La Coudre about 13, and at Bâle 13. The lessons used are those of Bro. Bell, but some other lessons also are studied. These lessons have been translated for our paper. There are many other friends scattered through Switzerland that cannot be gathered together for Sabbath-schools, and can only have family lessons; but these I cannot report.

"If it shall please God to give me health I shall try to advance the interests of this work."

Sr. A. M. Loughborough reports two schools from England, one at Southampton and one at Taunton. The former has a membership of 40, average attendance 37, number of classes 4; the latter, membership 25, average attendance 20, number of classes 2. She says: "We have not as yet entered into a National Association, therefore cannot report as many items as you do in America; we are, however, working toward this point, and may arrive at it sometime, when we can make a better showing than this."

Eld. J. G. Matteson writes from Christiana, Norway: "The average membership of our Sabbath-school is 109, attendance 90, per cent of attendance 83. We have had three divisions,—little ones, children, and youth, with 12 classes in all.

"We have also a Sunday-school, the average membership of which during the same quarter has been 78, attendance 62, average per cent 79.

"The scholars in the Sunday-school are, with a few exceptions, different persons from those in the Sabbath-school. Thus we have had about 140 scholars to teach every week during the quarter.

"We teach from question-books similar to those you have in America."

THE S. S. WORK IN SOUTHERN CALIFORNIA.

At the camp-meeting held near Lemoore, Cal., April 22 to May 2, the various Sabbath-schools in that part of the State were well represented by earnest workers who seemed to be anxious to learn all they could in regard to their work. Several meetings were held in the interest of the Sabbath-school, besides the regular Sabbath-school on the two Sabbaths. W. C. White took charge of the meetings, and J. N. Loveland was elected secretary, *pro tem*.

The first meeting, held Friday afternoon, being necessarily brief, was occupied mostly in making arrangements for the school in the morning. Seventeen teachers were chosen and assigned positions in various parts of the tent. In the morning these were in their appointed places twenty minutes before the time, ready to welcome their scholars, many of whom also came early, so that everything was in order, ready to begin the school promptly at nine o'clock. About one hundred and fifty joined in the exercises. The lessons used were the regular lessons for that Sabbath in the INSTRUCTOR and Lesson Sheet, and lesson fifty-eight in "Bible Lessons for Little Ones, No. 2." In the S. S. meeting held during the week, the best methods for teaching and studying the lessons were quite fully discussed. Several brethren of extensive

experience in teaching day school made strong pleas for the use of illustrations in teaching and studying. It is largely through the eye that the mind, especially of the child, is to be reached. Grown people often take advantage of the power of illustration in conversing with one another. They have learned that if they would have what they say make an impression on the one they are addressing, they must in some way draw the attention of the eye. How much more important is this if one would interest children.

A committee on resolutions was appointed and a committee to advise in regard to the best lessons for the schools in their districts. This committee recommended the adoption of the lessons suggested in the circular sent to each school by the committee appointed at the general meeting at Oakland. By this step the California Sabbath-schools fall in line with the other State S. S. Associations, using the same lessons which have been uniformly adopted in the Eastern States, and which have proved so useful to the schools there.

Resolutions were passed recommending that a meeting of the officers and teachers of each school be held at least once a month to consult about matters pertaining to the interest of the school; also that it is the duty of teachers to provide themselves as far as possible with all the helps which will conduce to their efficiency. From the number of Bible geographies, dictionaries, atlases, etc., which the brethren carried away with them, we judge they intend to carry out this resolution. It was also recommended that a Sabbath-school council be held in connection with each District Quarterly Meeting.

The Sabbath-school on the second Sabbath of the meeting was much the same as the first. The general exercises in the children's division were conducted in a very interesting manner by Bro. Traber. The lesson was charted out on the blackboard, and the facts so arranged that by going over the lesson three or four times, first bringing out a few main points, and afterward more particulars, the children were soon able to give the whole story in their own words.

J. W. LOVELAND, *Sec. pro tem*.

TEACHERS THAT DO NOT TEACH.

THERE are many such. Happy the school, happy and singular, where they are not found. In the Sabbath-school, yes, in any school, one reason will generally account for the fact, when the fact exists. It is a sad reason, and we hate to write it against any brother or sister. We will not write it *against* them; we will write it *for* them, and for those whom they teach without teaching. The reason is—*lack of earnestness*.

Of course there are many reasons aside from this, why some teachers teach more successfully than do others. But no teacher ever fails utterly to teach, except through *lack of earnestness*. This is so, because, in the first place, earnestness itself, and from no cause but itself, is a great teaching force; and in the second place, because earnestness in a teacher will lead that teacher to secure other teaching forces in addition to earnestness. We surely must add that God helps the really earnest soul, and whom God helps cannot fail.

If there is any vocation in the world that more than any other demands earnestness, that vocation is teaching. And of all teaching, teaching Christ. And of all teaching Christ, teaching Christ to the young. O brother, O sister, teach earnestly, or—we were going to say not teach, but we will not say that. We will simply say, and say again, teach earnestly. Put heart into your teaching—put consecration—put will—put soul—put yourself, shall we say? no, put Christ in you. Do not *entertain* your class. Yes, that you must do, but entertain them in order to teach them. Wait, we can put it better than that. Entertain them *by* teaching them. *You* at least, do not *you*, increase the number of teachers that do not teach.—Prof. W. C. Wilkinson, in *Baptist Teacher*.

THE TEACHER'S PREPARATION.

IN order to teach successfully in our Sabbath-schools, where there can be no compulsory attendance or discipline, a thorough preparation on the part of the teacher is indispensable. Indeed, nothing in the whole range of the teacher's effort is so absolutely essential to success as this same preparation,—a preparation of mind, and heart, and life. And preparation means work,—earnest work. Nothing worth doing at all is ever accomplished without regular, persevering labor; and the matter of preparation for teaching is certainly no exception. And right here it is that very many teachers make a great mistake. They seem to imagine that teaching a class for half an hour once a week can be gotten through with respectably, and the requirements of the occasion tolerably met, with very little thought or study. That the teacher may pass through the recitation without appearing to disadvantage seems to be the main anxiety. This is a grave error, and one which cannot but result in harm. Some writer has said, "Success in teaching is not so much a matter of leisure, or talent, or education, as of earnest purpose and persistent work;" and nowhere is this truer than in Sabbath-school teaching.

But says one, This is indefinite; what do you mean by preparation? Well, first of all, learn the lesson; and learn it *early*. Business men drive their business instead of allowing it to drive them; and teachers who mean to do good work will not put off the study of the lesson until Friday evening or Sabbath morning. It is a great advantage to learn the lesson some time before it is to be recited. The mind will almost unconsciously dwell upon it in moments when the hands are perhaps busy; and new thoughts will arise, which a hasty study just before the recitation would never call out. When a teacher can simply recite his lesson, it is not learned. A careful reading of the chapters connected with the lesson is indispensable, if one would be really intelligent on the subject. If there are points in the lesson upon which queries may arise, take pains to look up authority, that you may be able to answer the questions of your class. If the lesson is on Bible history, look up the places mentioned, on the map and in the Bible geography or dictionary. Notice their situation, their distance from other places and relation to them, also some description of the places, and any historic events which may be connected with them. You may thus be able to give your class a few items which will help to fix the lesson in the mind. Often some little mention of this kind will get the attention of a careless one, and afterward you may be able to interest him in the real lesson. It is hard for children to become interested in anything of which they can form no picture; and we that are older find it much easier to remember, when we have been able, by reading, to "give to airy nothings a local habitation and a name."

But of course we must not depend too much on these helps. They are calculated to supplement the other preparation, but not to take the place of careful study and thought upon the lesson itself. Let us endeavor to have a thorough, clear, and intelligent understanding of the lesson we intend to teach; for if we do not have such a knowledge ourselves, how can we expect those under our charge ever to become thorough Bible students. Of course it will take *time* for this preparation. But some of our best moments are not too precious to devote to this good work. What work is of more importance than this? Forego the reading of a pleasant book or some social privilege, if necessary; but if you are a Sabbath-school teacher, do not neglect the proper preparation to meet your

class. We are in earnest. We want to do good work,—to interest, to reach, to save. The field is wide, and beautiful, and hopeful withal; and the Master is waiting to bless our efforts.

But our preparation will still be incomplete, if we neglect preparation of heart. Study the lesson prayerfully. Ask God to direct in study and in teaching. He alone can so light up the sacred page that we shall understand its meaning and feel its power. He will sanctify the truth to the teacher, and make it the power of God to the salvation of the taught. There is a preparation, a teaching power, that comes only in answer to prayer.

Said an elderly lady who was among the early Sunday-school workers in the city of Boston nearly fifty years ago, "It used to *mean* something to be a Sabbath-school teacher in those days;" and it *should* mean something in these days. Is the work of any less importance? is there any less need of earnestness now than then?

EVANGELINE BELL.

WHAT THEY SAY.

WE think if all could read the encouraging letters which come to us from our State officers and others engaged in the S. S. work, it could not fail to give them fresh inspiration. We give below a few extracts from the reports of State secretaries, which will give something of an idea of the condition of the work in the different States.

Sr. Ida Sharpe, Sec. of Ohio S. S. Association speaks of interesting S. S. meetings held in their State during the last quarter, and of the good accomplished by them. She further says, "The interest is good; all seem to take an active part in the Sabbath-school work, and write good, encouraging letters, telling their determination to go on and work for the Lord. Very nearly all the Sabbath-schools pay tithes, and are willing to do it."

Sr. Viola Shrock, State Sec. of Indiana, writes a long letter, which we would be glad to publish for the benefit of the schools of Indiana, would our space permit. She urges the schools to be prompt in reporting. Thinks that they have been amply repaid for the work bestowed in their State during the last year, by the reformation wrought in their schools, but expresses fear lest some be content to rest on the strength of past achievements. She urges the establishment of family Sabbath-schools, where there are those too much isolated to attend church-schools, and asks all such to correspond with her in regard to the matter, and she will give all necessary instructions, send blanks, etc.

Sr. N. J. Walsworth writes from New York: "There are some encouraging features in regard to the Sabbath-schools in our State, and those who have written me seem to want to do all they can to make the work a success. From one school we received the following encouraging words: 'The children manifest a good interest, and during the past year four or five of them have embraced the truth, and three of these are children of unconverted parents.' All seem to feel that the Lord is blessing their efforts in the Sabbath-school to the good of the children."

Bro. L. T. Nicola says for Iowa, "I am satisfied that the general interest in our State was never so good as now." We know that Iowa has some strong, disciplined young men and women, who should make the work in their State move with energy.

Sr. Rosa Chrisman, State Sec. of Texas, writes an earnest letter to the schools of her State, but we have room for only the following:—

"I have received no money, but have paid the expenses of the work from my own purse. I have never called on the schools for help; for I felt that each needed all it had, since we are all beginners. But I hope that each school will send in something by next quarterly report. I wish we could all remember that the *Lord loves a cheerful giver*. I do not want the Texas Association to fall behind in the *least* thing. I wish I could say something to our brethren and sisters to urge them to more constant and earnest labor in the S. S. work. But I cannot think what can be said more than has already been said. The Lord is so good to us and is blessing

us with so much light that it seems that *this* ought to be sufficient to call out our best labor. We certainly might show our gratitude by being punctual at Sabbath-school, with good lessons and cheerful faces."

Sr. E. D. Robinson says for New England, "There has been a marked change, especially in the last six months, in the manner of learning the lessons in our schools. Some who thought they could not study have found by application that they could succeed."

Sr. Isadore Baker, Sec. for Maine, sent the following, dated April 24, which gives ample excuse for the failure of the report from that State:—

"I regret to say that the report of the Sabbath-schools in Maine, and all the records were burned a week ago, with my father's house. It will be very difficult to report, as I do not remember the addresses of the superintendents and secretaries; but I will report as soon as I can get returns."

S. S. MISSIONARY WORK.

THE opening of the summer, with all its beauty and freshness, should give us new courage, not only for the re-inforcement of our present Sabbath-schools, but for the establishment of other Sabbath and Sunday schools, which, though some of them may not continue longer than through the summer, will yet accomplish much good. Quite a number have, with their reports, given interesting experiences in this direction. They have been so cheering to us that we feel like giving a few for the encouragement of others.

One writes of a Sunday-school started in a country place last summer, which, despite sickness and bad roads, they have been able to keep up during the winter. Through the influence of the children, parents have been induced to come in; some have become interested in the truth, and one family have already commenced the observance of the Sabbath,—all through the influence of this Sunday-school.

Another writes: "There are several attending our Sabbath-school who are not Sabbath-keepers, and we furnish them with the INSTRUCTOR free of charge. Two of our scholars have commenced to keep the Sabbath during the last quarter. Pray for us and our school."

From another school which has been kept up this winter through great discouragements, come the following words of good cheer: "We feel well paid for sustaining our school, though under so unfavorable circumstances. . . . Notwithstanding these difficulties, our school has been an interesting one. We do not think of one failure on the part of pupils; all have had very perfect lessons. And best of all we have enjoyed the blessing of God upon our efforts, and are encouraged to still labor in this good work."

We might add other extracts equally interesting, but these are enough to show what can be done. Of course, in some places there are better openings than in others; yet we believe there are scores of places all over the land where such schools might be started. A little earnestness and courage will sometimes do wonders. For our young people, who are so often charged with having too much enthusiasm and energy, this field of S. S. missionary work is an encouraging one. Energy and enthusiasm, when manifested in a good cause, may be powerful helps.

But we must not expect too much at first. We must work, and study, and pray; and if the heart is in the work, some good results can hardly fail to follow, although perhaps not as soon as we expect. "Cast thy bread upon the waters; for thou shalt find it after many days." Those who have made success in any good work have not done so without discouragements and much persevering effort.

Do not despise small beginnings. You need not wait to get a large number before you commence your school. Half a dozen bright, active children will do to begin with; and these, in turn, will doubtless do more toward getting in others than you can do. Often the humblest efforts result in the greatest good.

Shall we not hear of the establishment of many Sabbath and Sunday schools during the coming summer? Write us of your experience in this work.

E. B.

SABBATH-SCHOOL REPORTS

For Quarter ending March 31, 1880.

General Summary.

Table with columns: Names of States, Names of Secretaries, No. Schools Reported, Membership, Average Attendance, Number of Classes, New Members Enrolled, Number Dropped, Amount Contributed.

Mrs. M. K. WHITE, Gen. Sec.

Report of Ohio S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

Names of Schools that failed to report: Appleton, Pine Grove, New Hampshire, Paulding.

IDA SHARPE, Sec.

Report of Tennessee S. S. Association.

Table with columns: Cross Plains, Edgefield Junc, Mt. Gilead, Springfield, etc.

Mrs. MARY A. REMLEY, Sec.

Report of Texas S. S. Association.

Table with columns: Bushy Knob, Cleburne, Dallas, Denison, etc.

ROSA CHRISMAN, Sec.

Miscellaneous Reports.

Table with columns: Reno, Nev., Rockport, W. Va., Soliloquy, Va., etc.

Report of Iowa S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

Names of Schools that failed to report: Bonaparte, Bentsonport, Doud's Station, etc.

LEROY T. NICOLA, Sec.

Report of Minnesota S. S. Association.

Table with columns: Blue Earth City, Buford, Crow Wing, etc.

Hutchinson, Burnhamville, Baldenville, Lake Ellen, etc.

LUCIUS A. CURTIS, Sec.

Report of Nebraska S. S. Association.

Table with columns: Albion, Blue Valley, Camp Creek, Decatur, etc.

Names of Schools that failed to report: David City, Dry Creek, Fremont, etc.

MARY V. BURKE, Sec.

Report of Wisconsin S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

The schools at Rush Creek and Johnstown Center failed to report. Mrs. NELLIE C. TAYLOR, Sec.

Report of Dakota S. S. Association.

Table with columns: Battle Creek, Big Springs, Canton, Elk Point, etc.

M. M. OLSEN, Sec.

Report of California S. S. Association.

Table with columns: Arbuttle, Chico, Christine, Dixon, Forestville, etc.

Names of Schools that failed to report: Temperance Colony, Little River, Church Colony, etc.

W. J. BOSTWICK, Sec.

Report of North Pacific S. S. Association.

Table with columns: Beaverton, Damascus, Milton, Salem, etc.

The School at Walla Walla failed to report.

ADNA JOHNS, Sec.

Report of Pennsylvania S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

Names of schools organized near the close of the quarter:— Cottage and Page Hollow.

MRS. F. C. OVIATT, Sec.

Report of New York S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

Names of Schools that failed to report:— Chester, Ellisburg, Greenboro, Gouverneur, Newfane, South Rutland, West Bangor.

MRS. N. J. WALSWORTH, Sec.

Report of Indiana S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

Names of Schools that failed to report:— Deedsville, Fowler, Marion, New London, Sevastopol.

MRS. VIOLA SROCK, Sec.

Report of Vermont S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

* This school meets in two places, but makes one report.

FRANK S. PORTER, Sec.

Report of Illinois S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

Names of Schools that failed to report:— Beaverville, Chicago, Eight Mile Grove, Hoopston, Lovington, Olive Branch, Watscka, West Salem.

LIZZIE S. CAMPBELL, Sec.

Report of Kansas S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

Names of Schools that failed to report:— Amity, Hanover, Morton, Osage City, Otter Creek, Ward.

MRS. ADA A. DAWSON, Sec.

Report of New England S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

The schools at Westmoreland and Francestown have been discontinued.

MRS. E. D. ROBINSON, Sec.

Report of Michigan S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

The schools at Woodbridge, Pierson, and Vernon have been discontinued the last quarter. The report from Mason was received too late for publication.

EVA BELL, Sec.

Names of Schools that failed to report:— Bronson, Hazleton, Colon, Edenville, Watrousville.

Report of Missouri S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attend., No. Added, No. Dropped, No. Classes, Amount Contributed.

Names of schools that failed to report:— Sulphur Springs, Lowry City, Green Ridge.

D. C. HUNTER, Sec.

CHILDREN'S CORNER.

NELLIE'S REPENTANCE.

JACK, are you awake? So am I! And, Jack, I say
I'm truly very sorry for the words I said to-day
When you and I were angry; you broke my doll,
you know,
And I thought you were just hateful, and—and I
told you so.
But since I went to sleep, I had a dream so queer!
And somehow it has made me very sorry, brother
dear,
For the quarrel that we had. And, O Jack, I'll tell
you true,
All day I've been unhappy because of it. Have you?

It can't be very late, mamma has n't come up yet;
And I want to tell my dream before I quite forget.
Turn your face toward me, Jack, and I'll whisper
very low;
And, Jack, if I can kiss you, I'll be happier, you
know!
Well, I dreamed a pure white dove went slowly
flying by,
But his wings were, oh, so tired! and he could n't
reach the sky;
And something made him falter, he seemed to be in
pain,
And, Jack, his wings were covered with some dark
kind of stain.

Then I said, "Oh, what's the matter? What can
the trouble be?"
And the dove said, "Little girl, you and Jack have
wounded me.
All the naughty words you spoke without a thought
or care

Up to the skies above us, for record I must bear.
But the burden is so heavy that I tire on the way!
Though the words *must* be recorded that are uttered
day by day.
And the angels up in Heaven, oh, you can't think
how they grieve
For every word of anger, or unkindness, they re-
ceive!"

Then the dove flew sadly on, and, O Jack, it made
me cry
To think how much of sorrow *we* are sending to the
sky!

I was sorry, oh, so sorry! and presently, dear Jack,
What do you think?—why, presently, the dove came
flying back;
And his wings were white as snow, and light as light
could be,
And the burden he had carried, no longer could I
see!
And he told me that my sorrow made his burden fall
away;
Then, O Jack! I felt so happy! more glad than I can
say!

Then something woke me up, and I wanted to tell
you;
And—Jack, give me your hand; are—are *you* crying
too?
I've been thinking it's much better to make the an-
gels glad
Than ever send a record to grieve and make them
sad.
And, Jack, I do not know, but it somehow seems to
me
That mamma's most an angel,—she's good as she
can be;
So we'll try and never grieve her, or give her any
pain.
Now kiss me, dear old Jack, and let's go to sleep
again. —*Youth's Companion.*

ONE day a lady said to a little girl, "Hel-
en, have you given your heart to Christ?"
"I do not know just what that means," she
answered;" but I know I used to please my-
self, and now I try to please Christ."



THE FIRST STEP.



HAT was your first step
in wrong-doing?" inquir-
ed a State-prison chaplain
of a young man who was
in agony of mind because
of his imprisonment.
Mark his reply, boys!
"Sir," said he, "my first
step to ruin was wading
in the brook and fishing
on the Sabbath. I knew
it was wrong. My mother
taught me better; the minister taught me
better; my teacher taught me better. Yet
I would do it; but I did not think that it
would come to this."

Boys, stick a pin in this fact. When
that boy willfully did a wrong deed which
he knew to be wrong, he entered the path



WHAT THE FIRST STEP LED TO.

of the criminal. In this case, fishing on
the Sabbath was the evil deed. Had it
been stealing, swearing, going into bad
company, or lying, the result would have
been the same. Choosing to do a bad deed,
knowing it to be bad, is the fatal step in-
to the road to ruin! Do you understand?
Then beware how *you* take that step.
Like him, you may be unable to see the
ruin at the end of the path, but it is there,
nevertheless. Beware, then, of that fatal
first step!—*S. S. Advocate.*

"IT'S OURS."

"GIVE me the doll's carriage, it's mine,"
said Alice.

"Let's play it's *ours*. I want to ride my
doll in it; you took your doll in it. Can't
we play it's *ours*?" said Eva, who had come
to spend the afternoon with little Alice.

"No, no, it's mine, I want to take my
doll to ride again," said Alice, as she put
Miss Dolly into the little carriage, and pre-
pared to roll it up and down the hall.

Eva sat quietly looking on. Presently
a big tear stole down her cheek, then an-

other and another. She felt so hurt at
Alice for treating her so. Putting on her
hat she rose to go. Alice was brought to
a sense of what she had done.

"Eva, don't cry, please don't cry; you
may ride your doll in my carriage, indeed
you may."

"I'd rather go home. It isn't fun when
it's yours, it would n't be if it was mine;
we ought to play it's *ours*," said Eva, and
she was right.

LETTER BUDGET.

PAULDING, OHIO.

DEAR EDITORS: I am a little girl eight
years old. We have been taking the
weekly INSTRUCTOR for the last year, and
like it very much. I have two brothers,
Claud and Ray. Mamma gave Claud
seventy-five cents on his birthday, and he
wanted me to send for the INSTRUCTOR.
He was six years old last month, and reads
in the Fifth Reader and studies arithmetic.
I read in the Sixth Reader, and study arith-
metic. I want a geography this summer.
I have won the prize three times at school.
We keep the Sabbath with papa and mam-
ma, and have Sabbath-school at home
sometimes.

Yours in hope of eternal life,

MAUD GRUBB.

KENSINGTON, N. H.

DEAR EDITORS: As I have never written
a letter for the "Budget," I thought that I
would write one now. I am thirteen years
old. I have taken the weekly INSTRUCTOR,
but now I take the monthly, as I get the
weekly at Sabbath-school. I learn the les-
sons in the INSTRUCTOR, and think that
they are very interesting. Bro. Piper is
our superintendent. We live ten miles
from any Adventist church. We go to
church at Newburyport. I go to day-
school nearly every day. I speak pieces
out of the Child's Poems.

Yours truly,

CARRIE E. ROBIE.

WOODLAND, CAL.

DEAR EDITORS: I am twelve years old.
I attend Sabbath-school every Sabbath with
my mother and sisters. I have got one of
my schoolmates to come to Sabbath-school
every week. I give my INSTRUCTOR to my
young friends when I have read it. I
signed the teetotal pledge last October. I
am trying to serve God. Pray for me.

Yours truly,

DAISY DOUGLAS.

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