

# THE YOUTH'S INSTRUCTOR



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## THE YOUTH'S INSTRUCTOR

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### SHADE AND SUNSHINE.

INTO all lives some rain must fall,  
Into all eyes some tear-drops start,  
Whether they fall as a gentle shower,  
Or fall like fire from an aching heart.  
Into all hearts must sorrow creep,  
Into all souls some doubting come,  
Lashing the waves of life's great deep  
From dimpling waters to seething foam.

Over all paths some clouds must lower,  
Under all feet some sharp thorns spring,  
Tearing the flesh to cruel wounds,  
Or pierce the heart with their bitter sting.  
Upon all brows rough winds must blow,  
Over all shoulders a cross be lain,  
Bowing the form in its lofty height  
Down to the dust in bitter pain.

Into all hands some duty's thrust,  
Unto all arms some burden's given,  
Crushing the heart with its dreary weight,  
Or lifting the soul from earth to Heaven.  
Into all hearts and homes and lives  
God's dear sunlight comes streaming down,  
Gilding the ruins of life's great plain,—  
Weaving for all a golden crown.  
—The Presbyterian.

### SILVER SMELTING.



As the reader looks at the picture on this page, he will, no doubt, ask, "What is this man looking at that seems to interest him so much?" It is a ton of pure silver just as it comes from the mill where it is separated from the ore. Do you know the process by which it is extracted? If not, I will tell you.

There are several methods by which this work is done, but the only one that we will attempt to describe in this article is what is known as the chlorodizing process,—by roasting and amalgamation. The ore, which to the unpracticed eye appears only as pieces of blasted rock from the size of a hen's egg to that of a man's head, is placed in large iron mortars, where it is crushed to powder by heavy iron or steel stamps worked by steam or water power.

In the roasting-room are large iron cylinders which revolve at the rate of one revolution in two minutes, and under which hot fires are kept constantly burning. The pulverized ore from the stamps is placed in these heated revolving cylinders for four hours, then from six to eight pounds of salt for every one hundred pounds of ore is added; after this the ore is roasted from four to six hours longer, when it is taken



out and spread upon the floor of a large pit to cool.

At the proper time this roasted ore is put into the amalgamating pans, which, in size and shape, are similar to the case around a miller's stone for grinding corn. In these pans are mullers, or stones, between which the ore is ground for an hour or two, when about one-eighth as much quicksilver as there is silver is added, and the whole is ground about ten hours longer.

In this operation the quicksilver attracts the silver and amalgamates with it. The pulp is then thinned with water, causing the quicksilver, with the silver adhering to it, to settle to the bottom of the pans. The pulp, or dirt, is allowed to pass off with the water. The silver is then taken out and conveyed to the next room, where the quicksilver is removed from it. It is then placed in the retort, melted, and run into bricks, or bars, as you see in the picture. Each one of these bars is valued at from \$1,500 to \$1,800. By counting the bars

we find that there are eighteen, so that a pile of silver of this size would be valued at about \$30,000.

But after passing through all these operations, the silver still has particles of the native element in it, and so must be refined. It is, therefore, shipped to different points in the East, where such work is done, and is there fitted for the mint. From the mint it comes forth to enrich and bless its possessor.

The prophet Malachi uses this illustration, the refining of silver, when speaking of the fitness required of those who shall abide the coming of the Lord, and stand before him at his appearing. He says that the Lord "shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3.

As silver is purified in the furnace from all its dross before it is fit for use, so we, before we can stand before the Lord in righteousness, must be purified in the furnace of trial, and sometimes of affliction. By this process, a character is gained, a character like that of our dear Saviour, pure and spotless. Only those who have such a character will finally dwell with him forever in the realms of light.

J. O. CORLISS.

### SPEAK KINDLY.

KIND words are to the human heart what dew-drops are to flowers. They refresh, beautify, and awaken to new life and energy. Then use them freely, spare them not. They cost but little effort to the bestower, yet are of priceless value to the recipient.

Speak kindly to the aged man whose steps are swiftly hastening to the tomb. Cheer his sunset hours by kindly tones and words of sympathy.

Speak kindly to the little child. Mar not the happiness of its innocency by harsh and sullen tones.

Speak kindly to the mourner who feels bereft of every friend, of every joy. Seek to ameliorate the sorrow and lighten the burdens by kind words.

MIRA H. CARTWRIGHT.



## OUR WORDS.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." Generally speaking, words are an index to the heart; but sometimes the true feelings of the heart are concealed by hollow words, or words are inadequate to express the feelings of the heart. Again, there are those whose temperament is such that they may feel intensely, yet say but little. But, to repeat, generally speaking the words show the true condition of the heart; consequently, the inspired writer said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

In view of this, how closely we should watch our words that we may know the true condition of our hearts! Our words should not be unkind, impatient, vain, or unbecoming in any way, but should be "seasoned with grace." We should "open our mouths with wisdom, and the law of kindness should be in our tongues."

Again, how many words are spoken which seem to do no real harm, but yet they do no good. They are not ennobling, edifying, or comforting, but are "like water spilt upon the ground, which cannot be gathered up," and like the bubble which explodes as soon as it reaches the surface.

My spirit burns within me at times, to speak to some of the youth of our day, and ask them not to say so many little nothings. I hope that if any of the INSTRUCTOR family have contracted this habit, they will at once seek to reform. Suppress the words, crowd back the thoughts, settle them deeper and deeper, examine them closely, and judge for yourselves whether by them you will be justified or condemned. "He that keepeth his mouth, keepeth his life; but he that openeth wide his lips shall have destruction."

C. M. C. WHITNEY.

## FIRST NIGHT ON SHIPBOARD.

A BEDROOM on a steam-ship does not look much like one in a house. Our state-room is on the south or right-hand side of the ship, as its bow is toward the Old World. Going from the dining-saloon, we leave the passage-way by a door opening into our state-room. This door is furnished with a nice white porcelain knob and bright brass lock, and looks much like a bedroom door at home, but on opening the door the homelike look disappears. The room is small, about seven feet long and seven feet wide. On the right hand are two shelves with beds on them. These are placed one above the other, with curtains in front of each, and are just wide enough to accommodate one person. They are called "the berths of the state-room."

On the left side of the room, extending its whole length, is a settee nicely fitted up with cushions and securely fastened to the wall. Directly in front of us is a mirror, also fastened to the side of the room. Under this, on a commode, are wash-bowl,

tumblers, water-bottles, etc., either made fast to the commode, or secured in tightly fitting sockets so as not to be broken by the rocking and pitching of the ship.

Over the settee is a curiously constructed window for the admission of light to the room. This window is in the side of the ship, as the promenade-deck is directly over us. This strong window is really a round hole about one foot in diameter. It is composed of a thick piece of glass set in an iron frame, opening inward on massive hinges. On the side of this frame, opposite the hinges, are a strong clamp and screw by means of which the frame can be screwed up very tight, thus excluding the water in time of heavy seas.

By the side of the door there is a curiously constructed lamp-case, with ground glass on the state-room side and a small door opening into the passage-way. In this they put a small lamp which is left to burn and light the state-room until eleven o'clock at night, when the night-watch puts it out.

After putting our luggage under the settee, and praying the Lord to protect us in our passage over the mighty deep, we retire to our berths. All is new and strange, which, with the noise of the engines, the half-hourly striking of the bells, and the tread of the watchmen on the quarter-deck directly over our heads, prevents us from sleeping very soundly this first night. We shall soon, however, get accustomed to these noises, and shall not be disturbed by them.

At four A. M., as the bell strikes eight, there is a great bustle on deck. All the "day hands" have turned out of their "bunks," and their first duty is to wash the decks of the ship. For this purpose hose are fastened to the pipes, and by means of force pumps worked by the ship's engine, water from the sea is thrown over the ship. And for about an hour it is one continuous sound of splashing and scrubbing. They do this not only for neatness, but for the health of the ship's passengers and crew.

With the dawning of the day we go up on the promenade-deck for a walk. We can see nothing but the broad, blue sea, and the sea-gulls which are still following us, seemingly unwearied with their long flight. We are all anxious to know how much progress we have made, but must be content to wait until noon, when the captain takes his observations, and places the result on a printed map which is kept in the upper saloon. We can thus see, each day, where we are on the trackless ocean.

The weather is quite good so far, except that the breeze grows stronger, and occasionally a "white cap" breaks over the top of a wave. If we have nothing worse than this, it will be a tranquil trip.

J. N. L.

EVERY person should pay due respect to his personal appearance; to do more than this would be as irrational as to eat to excess.

## FAME AND DUTY.

WHAT shall I do, lest life in silence pass?"  
 "And if it do,  
 And never prompt the bray of noisy brass,  
 What need'st thou rue?  
 Remember, aye, the ocean deeps are mute;  
 The shallows roar;  
 Worth is the ocean, fame is but the bruit  
 Along the shore."

"What shall I do to be forever known?"  
 "Thy duty ever."  
 "This did full many who yet sleep unknown."  
 "Oh, never, never!  
 Think'st thou perchance that they remain unknown  
 Whom thou know'st not?  
 By angel trumps in Heaven their praise is blown;—  
 Divine their lot."

"What shall I do to gain eternal life?"  
 "Discharge aright  
 The simple duties with which each day is rife,  
 Yea, with thy might.  
 Ere perfect scene of action thou devise,  
 Will life be fled,  
 While he who ever acts as conscience cries,  
 Shall live, though dead."

—Arthur Hugh Clough.

## GIVEN IN LOVE.

WE must not only give to the work of God; but give in love, and give cheerfully. God gave his Son, his only Son. The sacred word says that "greater love hath no man than this, that a man lay down his life for his friends." But Christ died for us while we were yet sinners,—

yes, gave his life in love.

About two years ago we read of a little girl who, lying upon her dying bed, asked for the pastor. He was sent for. When he came, she asked her mamma to give him her savings-bank. "Open it," said she. He did so, and found four dollars and a few cents.

"Take it," said the child, "and build a free church for poor people. Remember, they must not pay for anything. I want all the seats to be free."

The clergyman took the money, promising that with God's help it should be done.

After the child's death, he placed her bank with its small amount of money to build a church, upon the pulpit, and told her story. "This is given in love, love of the Master," said he. "What shall be done?"

All were affected. Tears were in many eyes. "It shall be done," was the answer. Then they commenced to give. From the wealthiest, down to the widow who could only give a "mite," the offerings came, and were "given in love."

We heard, recently, that this church has been finished, and dedicated to the service of God; that the seats are free to all,—that the poor have the gospel preached to them.

Give in love, and then God will bless the gift; and if he bless it, it will never fail to do the good intended.

V. A. M.



## THE SABBATH-SCHOOL.

## FIRST Sabbath in September.

## LESSONS FOR CHILDREN.

## LESSON LXXXVII.—THE FIERY FURNACE.

AFTER Daniel had related the dream, he told Nebuchadnezzar what it meant. He said that the great image represented four great kingdoms that were to come up one after another, and have power to rule the whole earth. The head of gold represented Babylon, the kingdom over which Nebuchadnezzar then reigned. The other three kingdoms, represented by the silver, the brass, and the iron, of the image were not named at this time; but it was shown that the fourth kingdom would be very strong, that it would be divided into ten kingdoms; and that in the days of the kings that should rule over these ten kingdoms, the God of Heaven would set up a kingdom that should destroy all the others and stand forever. This fifth kingdom—the kingdom of God—was represented by the stone that smote the image on the feet.

Some time after this, Nebuchadnezzar made a monstrous image of gold, and set it up on the plain of Dura. The image was more than ten feet across, and so tall that its head was more than a hundred feet from the ground. It probably stood on a very high pedestal. Then Nebuchadnezzar sent throughout all his vast empire, and called in all the governors of provinces, and all the other chief men of his realm, to be present at the dedication of the image which he had made.

When they had all come together, a herald cried aloud: "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." Then all the people, except the Jews, did as the king had commanded, falling down before the image and worshiping it whenever they heard the sound of the music. But "certain of the Chaldeans" came to the king, and accused the Jews of disobeying his orders. They made a special charge against Shadrach, Meshach, and Abed-nego, who had been set over the affairs of the province of Babylon; and for the king's officers to treat his orders with contempt would cast a worse influence than for any of the common people to do so.

Then Nebuchadnezzar was very angry, and threatened Shadrach, Meshach, and Abed-nego, saying that if they would fall down and worship the image, it would be well with them; but if they would not, they should be cast into the furnace of fire. To make them still more afraid, he said, "And who is that God that shall deliver you out of my hands?" In reply, these faithful men told him that their God was able to deliver them if he thought best; but whether he did or not, they would never worship the image, or any other god but the God of Heaven.

"Then was Nebuchadnezzar full of fury, . . . and he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace," which he had heated seven times hotter than usual. The soldiers obeyed the command of the king, but in coming to the mouth of the furnace to throw in their victims, they were themselves slain, so great was the heat of the furnace.

Nebuchadnezzar expected to see these Hebrews destroyed almost in an instant; but to his astonishment he saw them walking unharmed in the midst of the fire, and with them a fourth, whose form was so glorious that Nebuchadnezzar

said it was like the Son of God. Then the king told them to come forth, and when they had done so, "The princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

## QUESTIONS.

1. What did Daniel do after having related Nebuchadnezzar's dream to him? Dan. 2:36, etc.
2. What did he say the great image denoted?
3. What kingdom was represented by the head of gold?
4. What parts of the image represented the other three kingdoms?
5. Were these kingdoms named at this time?
6. What was shown in regard to the fourth kingdom?
7. What is to take place in the days of the ten kings that rule over the ten kingdoms into which the fourth great kingdom is divided?
8. Describe this fifth kingdom.
9. By what symbol was it represented in the dream?
10. What did Nebuchadnezzar make, some time after this? Chap. 3:1.
11. Where did he set up the image?
12. How large was it?
13. Whom did the king invite to attend the dedication of the image?
14. What command was given in regard to the worship of the image?
15. How was this command made known to the people?
16. Who were the only people that did not worship the image? Verses 8-12.
17. Who among the Jews were represented to the king as being especially guilty?
18. What effect did it have upon Nebuchadnezzar to hear that these men refused to obey him?
19. What did he say to them when they had been brought before him?
20. How did he try to make them still more afraid?
21. What did they say to him about the ability of their God to save them? Verses 16, 17.
22. What did they say about worshiping the image? Verse 18.
23. What effect did this decision have upon the feelings of the king?
24. What order did he issue?
25. On whom did he call to execute this order?
26. To what degree was the furnace heated?
27. What happened to the men that cast the Jews into the furnace? Verse 22.
28. What did Nebuchadnezzar expect to see when the men were cast into the flames?
29. What astonished him?
30. What did he say about the being that he saw in the furnace with these men? Verse 25.
31. When the king had called these men out of the furnace, what effect of fire was seen upon them?
32. Who were witnesses of this?

## BIBLE LESSONS FOR YOUTH.

## LESSON CXIII.—THE BIRTH OF JOHN THE BAPTIST.

WE have seen that the temple built by Herod was, in about ten years, so far completed as to be opened for worship. Soon after services began in this temple, Gabriel, the angel who had, more than five hundred years before, held so many communications with Daniel, appeared to Zacharias as he was offering incense before the altar, while all the people stood without, praying. Zacharias was an aged priest, of the course of Abia; "and his wife was of the daughters of Aaron, and her name was Elizabeth."

Now when Zacharias saw the angel, "he was troubled, and fear fell upon him; but the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth; for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. . . . ; and many of the children of Israel shall he turn to the Lord their God. And he shall go before

him [Christ] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

By this we see that John, the promised son of Zacharias, was to prepare the minds of the people to receive Christ when he should appear.

Zacharias could not believe that what the angel said would come to pass, and said, "Whereby shall I know this?" "And the angel answering said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings; and, behold, thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless."

About six months after Gabriel talked with Zacharias in the temple, he "was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph." The virgin's name was Mary; and both she and Joseph were of the lineage of David. The angel told Mary that God would in a miraculous manner give her a son, and that she must call him Jesus, which means *saviour*. Of Jesus the angel said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Gabriel also told Mary what promise had been made to Zacharias and Elizabeth, and since Elizabeth was her cousin, Mary went to visit her, at her home in the hill country of Judea.

As these two holy women talked together of the kind dealings of God toward them, and of the honors which he was about to bestow upon them, the Holy Spirit came upon them, and they praised God that the Saviour of the world, for whom all had been so anxiously looking, was about to appear.

When John was born, the tongue of Zacharias was loosed, and he began at once to praise God and to prophesy. Of his infant son he said, "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

NOTE.—The dayspring properly signifies the day dawn; and the introduction of the gospel dispensation is compared to the opening of a new day, the increasing light of which gradually dispels the shadows of the night, which have brooded over the earth.

## QUESTIONS.

1. By whom was the first temple built at Jerusalem?
2. How was it destroyed?
3. When and by whom was it rebuilt?
4. How long did this second temple stand?
5. By whom was it rebuilt?
6. In how many years was it so far completed as to be open for worship?
7. To whom was a heavenly messenger sent soon after services began in this temple? Luke 1.
8. With whom had this angel held communication many years before? Dan. 8:16, 17.
9. What were the feelings of Zacharias when the angel appeared to him?
10. How did Gabriel quiet his fears?
11. What promise did he make him?
12. What was to be the name of this son?
13. How does Gabriel portray the excellent character which he was to possess?
14. What work did he say John would perform for the children of Israel?
15. What special mission was he to fulfill?
16. How did Zacharias manifest his want of confidence in the fulfillment of these predictions?
17. How did Gabriel speak of his own standing and of the authority of his message?



18. By what miracle was Zacharias at once punished for his unbelief, and assured of the divine origin of the angel's message?
19. What caused the people to marvel that waited outside the temple?
20. When Zacharias came out, how did they know that he had seen a vision?
21. To whom was Gabriel sent about six months after his visit to Zacharias? Luke 1:26.
22. To whom was she espoused?
23. Of what lineage were they both?
24. What announcement did the angel make?
25. What did he say of the rank and character of Jesus?
26. What title was to be given him?
27. What did he say the Lord would give him?
28. What prediction was made in regard to the length of his reign, and what in regard to his kingdom?
29. What else did Gabriel tell Mary?
30. What visit did she make?
31. Of what did these holy women talk?
32. For what did they praise God?
33. When was the tongue of Zacharias loosed?
34. What did he begin at once to do?
35. What title of honor did he say should be applied to the infant John?
36. What was to be his mission?
37. Of what was he to give knowledge?
38. What is meant by the dayspring?
39. What was the dayspring to accomplish for mankind?

G. H. BELL.

**JERUSALEM IN THE TIME OF HEROD.**

The following from the pen of an eminent Bible historian gives quite a vivid picture of Jerusalem at the time of the advent of our Lord:—

"A thoughtful, venerable man might be seen riding slowly along the road from Hebron to Jerusalem, and at last entering the holy city. It is the aged Zacharias, a priest of the course of Abia; it has come to his turn to serve his week at the temple,—for the priests of each of the twenty-four orders have to attend in succession a week at a time.

"Jerusalem is not like the Jerusalem of former times. As he passes Mount Zion, on his way to the temple, he gazes with a mournful feeling on the palace of Herod, surmounting the height where of old King David dwelt. A heavy sigh escapes him as he makes obeisance to the king, rolling in his Roman chariot; for in place of the gentle piety and fatherly benevolence of a David or a Josiah, he can read in that old wrinkled face nothing but the cruelty of an Idumæan, and the stern shrewdness of a Roman governor. Jerusalem has been greatly improved of late, and each time that Zacharias visits it he finds some new building to admire. But in no case is his admiration unmingled with pain.

"There, along the northern brow of Zion, are the towers of Hippicus, Phasaelus, and Mariamme, all built by Herod,—the last recalling the memory of the beautiful but ill-fated daughter of the Maccabees, and the tragic end of the second dynasty of Jewish kings. There, guarding the temple, is the fortress of Antonia; it has lately got that name from Herod's friend and patron, Mark Antony; but how can Zacharias look on it without remembering the guilty life and sad death both of the Roman triumvir and his beautiful paramour, Cleopatra? There, near the base of Mount Zion, is the circus or hippodrome, erected, in Roman fashion, for horse and chariot racing; and yonder, in the plain to the north, are two stupendous buildings, the theatre and the amphitheatre, where Herod has begun to introduce the gladiatorial fights and other savage sports of Rome. Everything about Jerusalem has a half-foreign air. The very language is not the language of Abraham and David; the Hebrews speak a sort of mixture of Syriac and Chaldee; others talk in Greek; and the strong-built military men, with the stern, determined countenances, speak the language of distant Rome. It gives little comfort to Zacharias to receive the salutations of the precise, formal men, with the broad phylacteries, who are making long prayers at the corners of the streets, or carrying across the stately bridge that joins Zion to the temple their tithes of anise, mint, and cummin. The Sanhedrim still has control over matters of religion, and there is something imposing in the appearance of that fine hall, reared

aloft on piers and arches close to the temple, where the council meets; but Zacharias cannot have much sympathy with the Hillels, and Shammais, and other great rabbins, who seem to love their own traditions so much, and the word of God so little. The temple is no doubt much improved, and these long colonnades, supported by Corinthian columns of purest marble, form noble coverings for its courts; but are not the money-changers and sellers of doves usurping a more prominent place than they ought to have in them, and giving a too mercantile aspect to the house of prayer? And where is the spirit of former times? Has the glorious old line of kings and prophets come to an end? Where is the Branch of Jesse that was to bud forth in latter days? Does not communication with Heaven now seem to be entirely broken off? Shade of Ichabod! may not thy name be seen on each stone of these proud walls?"



**THE USE OF MAPS IN SABBATH-SCHOOLS.**

THAT maps are an important help in teaching the narrative parts of the Bible is now quite generally understood and appreciated; but the question of how they can be used to the best advantage has not been fully settled. Many schools are well provided with maps, which are of very little use to them simply because they are not judiciously used, or perhaps not used at all.

The object of using the map is to aid the imagination, and thus make events appear more real; but a dot does not necessarily create a conception of a city; a crooked line may appear to be merely a crooked line, and not a river at all; and so with the marks representing other things.

Now the best way to use the map is not merely to point to the places, and say, "This is Jerusalem; this is Samaria; this is Hebron;" but to talk about the place before turning to the map, and when you have made as good a word-picture as possible, and have come to the very point where the narrative connects with the place, then point out the locality, continuing to talk about it, as before, till your narrative is finished.

It is not our business to teach the map, but the map is to help us to teach something else,—to aid

us in forming pictures, or rather real images, in the child's imagination. We want the map always by us, just as we want a pocket-knife, to be employed whenever circumstances call for its use.

Sometimes, however, it may be well to take a portion of time for the express purpose of describing a part of the country. Of course the map cannot help us much in the description, but it helps in showing the relative position of places, and in giving an idea of the general contour of the country.

But the question arises, "Who shall give this instruction? shall it be given by the teachers, or by the Superintendent?" If the Superintendent does it, he will have to use the time for general exercises; and this will interfere with reviews and general questions. If the teachers do it, several maps will be needed, and all the teachers will have to be thoroughly acquainted with Bible geography. It is probably best that it should be done partly by the teachers and partly by the Superintendent. In this case, one large map of each kind should be procured for the Superintendent to use before the whole school, and several small ones for the use of the teachers.

The Superintendent may occasionally take the time of general exercises for a lesson on Bible geography. It is probably best to begin by noticing the general features of the entire country,—mountain ranges and plains, valleys and streams, etc. This will certainly be enough for one lesson. Time should be saved at the close of the exercise to question thoroughly on what has been taught, and the whole should wind up with a recapitulation of what has been taught. It will be readily seen, then, that not very much should be undertaken at one lesson. At each new lesson, questions should be asked on the former lesson, and the portions that have been forgotten should be repeated.

But the Superintendent should work mainly through the teachers. As a rule, a lesson on Bible geography should be given at every teachers' meeting; not, however, to the neglect of the regular Bible Lesson of the week.

Again: the teachers should be encouraged to read; and steps should be taken to procure books, so that the teachers may have the means of informing themselves. Maps of Bible lands, without books on Bible geography, are next to worthless.

Books of travel should be read, and Sabbath-school workers should never rest satisfied till they can see, in imagination, every part of the Holy Land, as they can in memory see every part of a country over which they have so frequently traveled that it has become wholly familiar.

Let no one be disheartened by the magnitude of the work, nor by the slow progress which he must necessarily make at first. What is never begun will never be finished; and what is once thoroughly begun, will, if continued long enough, certainly reach completion. Of one thing, however, we may rest assured,—it will be of very little use to buy maps, and hang them up to ornament the walls, while the officers and teachers are comparatively ignorant of the countries they represent. Sabbath-school workers must become intelligent and well-informed, not only on Bible doctrines, but on Bible precepts, Bible history, and Bible lands.

G. H. BELL.

THERE is no one, I think, too old to be a regular student in the Sabbath-school. When a person is so old that he knows everything about the Bible, I do not think he ought to go to the Sabbath-school any more,—I think that he ought to go to Heaven. When we have our new fashions up to the old fashions, we shall have all the people interested in the study of the word of God, that in all wisdom we may teach and admonish one another.—Vincent.



**WORDS FROM WORKERS.**

FROM private letters we copy a few words of good cheer for the benefit of the many Sabbath-school workers. In the organization of our S. S. Associations, we noticed that those new Conferences in the West, composed largely of persons who had lived in many States and thus become accustomed to adopting new ideas, were most ready to adopt the proposed plans of organization and school management, and seemed most to appreciate the advantages of State Associations; while our more staid friends in the Eastern States, who had for years been following the same methods of Sabbath-school work, or doing nothing at all in this line, were much more slow to make a change, seeming to fear some dangerous innovation, or dreading to exert themselves in any new direction. But once convinced of the necessity of improvement, our Eastern schools make steady advancement, holding more firmly than any others every advantage gained. It is therefore great encouragement to receive the following from Bro. F. S. Porter, secretary of Vermont S. S. Association:—

“Last year we had only nine schools in the State, and they did not report regularly. Now, although two schools have been broken up by removals, etc., we have fourteen, all of which have already reported this quarter. Twelve of these schools are regularly organized, and two are family schools. Of course these are organized, but not like the others. We have one organized Sunday-school. The leader and secretary are Sabbath-keepers, but the majority of the school are not. The secretary wrote me that they have a membership of twenty-three, and a good attendance. Their school take twelve copies of the INSTRUCTOR, and use the ‘Lesson Sheet.’ I trust it may be a help to the cause of truth. There is a Sabbath-school also in another part of the town, with a membership of thirteen. In other places the schools are doing well; and now having everything arranged in good order, we are ready, as you say, to go on. Of course we hope for new schools in the coming year, but the older ones should add victory to victory.”

We rejoice to know that there are a few who will devote time, thought, and earnest work to the holding of Sunday-schools. There are one or two in almost every State, and we hope that soon there will be scores. The openings for such schools are numerous, and the good that may be done by them is great, as proved by the few which have been successfully conducted. More skill and tact is necessary in their management than in that of Sabbath-schools, and we look with great interest upon those Sabbath-schools which are endeavoring by teachers’ meetings and other plans of improvement to educate some skilled workers, hoping that from their number there will be many to enter this most promising missionary field.

It is a well-known fact that during the summer season more than three-fourths of our five hundred churches and Sabbath-schools are deprived of the labors of a minister, and meantime there are over one hundred tents pitched in different cities and villages where the truth is preached. We wonder how many of these ministers at the very commencement of their meetings begin to encourage their hearers in Scripture investigation by organizing a Bible class, and then establishing a regular Sabbath-school as soon as parents can be induced to bring their children. Bro. Wm. Raymond, president of North Pacific S. S. Association, writes:—

“I can heartily indorse your suggestion that every member of the church should become a member of the Sabbath-school. Bible ignorance is the curse of the age, and the sooner it is removed the better. The work can but just be commenced by the minister, and if there is no Sabbath-school to follow up his work, the leaky vessel will soon let the truths heard run out. We have had very interesting Bible classes in

the tent here the last two Sunday afternoons, and it adds much to the interest of our meetings.”

If every minister who raises up a church would present the duty of daily and continual thorough Bible study, and the importance of the Sabbath-school as an assistant in this work, and then in visiting the churches would devote the same careful attention to the prosperity of the Sabbath-school as he does to the church organization and the missionary work, we are sure that our schools would be better attended, and there would be fewer cases of persons falling away from the love of the truth. Bro. D. B. Oviatt, president of Pennsylvania S. S. Association, says:—

“We have been doing what we could to work up the interest by urging the preaching brethren to do all they can for the schools. Most of them work in well, but still the burden of preaching rests so heavily upon their minds that it is almost impossible to get them to make a point of the Sabbath-school work. Still I think there is an improvement in this direction. We are doing a large amount of corresponding with the schools. This we find to be a great help.”

Sister L. S. Campbell, secretary of Illinois S. S. Association, writes as follows:—

“Our Sabbath-school at camp-meeting last year was a benefit to the whole State. Many had never seen a school properly conducted, and had no idea of the interest and zeal manifested in a good school. The review and synopsis were excellent. We hope to do much better this year.” “Yesterday I received the report of the St. Anne school (exclusively French); they need help in the way of lessons for little ones and adults, or else instructions in French in regard to conducting their schools.”

From our knowledge of the Sabbath-schools and churches of foreigners in this country, we think it would be of little use to provide children’s lessons, because in almost every case children are sent to English day-schools and prefer to learn their Sabbath-school lessons in English, although their parents speak another language. The *Tidende* contains lessons for adults in the Danish language, and *Les Signes des Temps* for the French. The question of providing instruction in these languages is a difficult one, as the readers of such articles would be so few and the space in our foreign papers is so limited. We are sure that in most of these schools one or more of the officers read English, and if they will be to the trouble to read carefully what is written on this work in our English papers, and communicate it to their brother-officers, these

schools will have advantages nearly equal to those speaking English.

Another secretary, whom we will not name, writes more plainly than the rest, mentioning evils which, to a greater or less extent, exist in every Association and in almost every school:—

“When I received your letter I was much discouraged. We have not had a meeting of the S. S. Association since last winter, and I have not heard from our president since October, and have seen him but once. From the two Sabbath-school conventions that were held, I saw that much good might be done in this way. All went home with more zeal and determination, and seemed ready to work; but new things are constantly coming before us which need careful thought and discussion, and as we have no meetings much that might be done remains undone. I do not wish to blame our president too much, for he may be sick, and then he has been severely criticised by some of the brethren. At first he worked hard with different schools and officers, and had his plans been given a fair trial and at last adopted, I know that we should have been in a much more advanced position than we now are. When our president appointed a Sabbath-school convention to be held in connection with a quarterly meeting, we expected to have a fair share of the time, but we didn’t get it. Some acted as if it was of no consequence, and we had to do the best we could with what little time we did get.

“Some schools readily broke off from their old set ways, and adopted more interesting general exercises; while others said that ‘it was best to let well enough alone.’ None of the schools hold teachers’ meetings. Half of our teachers come before the class without a preparation of the lesson. We have an axiom in didactics, ‘Like teacher, like school;’ and we can say, ‘Like teacher, like class.’ Teachers are chosen for classes, not with reference to their ability to teach, in many cases, but from some personal regard, or something akin to it.”

The above needs no comment. We will say that it is our settled conviction that next to indolence, which is the chief of all difficulties, the appointing of teachers and officers from personal motives without regard to qualifications, and the thoughtless and cruel criticism of those who are willing to sacrifice their time and pleasure to bring about better and more thorough work, are two of the greatest obstacles to the success of every Sabbath-school.

W. C. W.

FELLOW-WORKERS, you are more than teachers. The end of your teaching is to awaken in the hearts of the children and young men and women whom you teach an earnest faith in Christ, and a hearty loyalty to his authority.—*Vincent.*

**GENERAL SUMMARY.**

NAMES OF STATES.	NAMES OF SECRETARIES.	No. Schools Reported.	Membership.	Average Attendance.	New Members Enrolled.	Dropped from Record.	Number Under 14.	Number Over 20.	Scholars Church Members.	Number of Classes.	No. of Members in 1st Div.	Second Division.	Third Division.	Fourth Division.	Keep Complete Record.	No. Instructors Taken.	Hold Teachers' Meeting.	Contributions Received.	Am't. Sent State Assoc'n.	Am't. Sent Gen'l Assoc'n.		
California,	W. J. Bostwick,	21	789	606	78	55	287	312	328	105	166	92	132	283	12	489	10	\$124	76	\$ 9	\$1 00	
Colorado,		2	51	42	4			25	17													
Dakota,	M. M. Olsen,	7	211	144	30	6	82	103	73	25	63	30	32	93	7				5	22	63	10
Illinois,	Lizzie S. Campbell,	34	828	524	27	55	284	437	428	104	173	149	145	295	23	235	4		19	32	1	21
Indiana,	M. Viola Shrock,	21	503	393	49	20	209	243	243	66	116	132	46	127	15	248	2		23	85	3	36
Iowa,	Leroy T. Nicola,	35	1150	715	106	88	463	466	356	138	232	267	241	311	30	364			31	44	3	30
Kansas,	Ada A. Dawson,	36	925	663	90	73	363	363		112	256	173	135	282	34	305			25	93	1	07
Maine,	Isadore A. Baker,	8	231	183	1		12	105		25	27	12	14	55	8	83			8	06	50	50
Michigan,	Eva Bell,	77	2732	1824	345	166	867	1118	1071	364	569	471	564	951	75	121	28		149	88	18	89
Missouri,	D. C. Hunter,	20	492	305	36	48	182	231		57	136	105	53	189	18	197			21	61	1	00
Minnesota,	Lucius A. Curtis,	48	1365	844	149	93	521	623	691	172	300	254	167	443	41	391	7		43	71	3	98
New England,	Mrs. E. D. Robinson,	24	516	355	49	17	145	293	235	68	65	69	76	277	16	255	2		57	08	5	06
New York,	Mrs. Walsworth,	26	538	304	12	4	144	306	307	79	49	54	74	223	21	168	2		27	65	2	94
Nebraska,	Mary V. Burke,	15	426	291	40	32	113	121	110	40	31	35	47	115	8				15	48	2	58
Nevada,		1	19	17	4	2	12	7	3	2	5	7			1	12			5	10		02
North Pacific,	Adna Johns,	3	112	68	28		32	58	73	10	41	27	14	27		25			6	18		
Ohio,																						
Pennsylvania,	Mrs. F. C. Oviatt,	23	388	218	56	43	148	191	154	58	79	53	54	137	19	129	7		17	59	2	13
Tennessee,	Mrs. A. Remley,	3	33	24	1	6	24	24	5	2	9	9	12	3	9				2	15		
Texas,	H. C. Chrisman,	8	262	158	25	13	56	54		32	62	22	21	101	6	123			11	15		
Vermont,	Frank S. Porter,	14	372	215	24	37	113	205	188	54	52	47	57	190	13	115	1		20	38	1	54
Virginia,		2	52	32	9		26	26	19	7					2	28			1	80		
Wisconsin,	Nellie C. Taylor,	60	1357	842	162	18	526	489	469	174	323	296	207	356	45	416	1		51	11	4	60
Totals,		488	13352	8757	1324	851	4606	5782	4775	1705	2747	2315	2120	4467	399	4845	64		\$67	47	\$63	99

Mrs. M. K. White, Gen. Secretary.



SABBATH-SCHOOL REPORTS

For Quarter ending June 30, 1880.

Report of Michigan S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

Names of Schools that failed to report:—

Table listing names of schools that failed to report: Napoleon, Ransom, Seville, Sheridan, Birch Run, Bancroft, Leighton, Matherton, Fremont Center, Mt. Morris.

EVA BELL, Sec.

Report of Vermont S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

\* Sabbath-school.

† Sunday-school.

‡ Family schools.

The schools at Elmore and Bristol have been discontinued. FRANK S. PORTER, Sec.

Report of Wisconsin S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

\* United with Loyal Sabbath-school July 3.

† Family schools.

The schools at Mt. Hope, Little Falls, and Johnstown Center, failed to report.

MRS. NELLIE C. TAYLOR, Sec.

Report of New York S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

Names of Schools that failed to report:—

Ellisburg, Greenboro, Weedsport, West Bangor. The school at Ridgeway has been discontinued.

MRS. N. J. WALSWORTH, Sec.

Report of North Pacific S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

ADNA JOHNS, Sec.

Report of Minnesota S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

† Family school.

The schools at New Centerville and Burnhamville failed to report.

LUCIUS A. CURTIS, Sec.

Report of Iowa S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

† Family school.

LEROY T. NICOLA, Sec.

Report of Texas S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

† Family School.

The schools at Clifton and Turner's Point failed to report.

H. C. CHRISMAN, Sec.



Report of Illinois S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

Report of New England S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

Family schools. The school at Athol Center failed to report. Mrs. E. D. ROBINSON, Sec.

Report of Kansas S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

A school is reported at Beloit, but no particulars given. Names of Schools that failed to report: Morton, Peru, Ward, Leota, Marsh Creek, Elm Creek. Mrs. ADA A. DAWSON, Sec.

Report of Indiana S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

Family schools. The school at Bunker Hill failed to report. M. VIOLA SHROCK, Sec.

Report of Nebraska S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

There is but one Family Sabbath-school in the State; it has lately been organized, and has not yet reported. Names of Schools that failed to report: Albion, Humboldt, Plainfield, David City, Halifax, Stromsburg, Dry Creek, Lyndon, Syracuse, Fremont, Mira Park, Waco. MARY V. DURKE, Sec.

Report of Maine S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

All the schools in Aroostook County failed to report. The superintendents of those schools that failed to report are requested to send me their names, also the names of their secretaries, at once. The treasury is short of funds and the tithes would be very acceptable. Do not refrain from sending because the amount is small. ISADORE A. BAKER, Sec. So. Norridgewock, Me.

Report of Missouri S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

The schools at Windsor and Macon City failed to report. D. C. HUNTER, Sec.

Report of California S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

Names of Schools that failed to report: Los Bolsa, Love Oak, Lafayette, Red Bluff, Chico, Vacaville, Rocklin, Dixon. W. J. BOSTWICK, Sec.

Report of Pennsylvania S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

Family schools. Mrs. F. C. OVIATT, Sec.

Report of Dakota S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

Family school. The schools at Canton, Big Springs, and Sioux Falls, failed to report. M. M. OLSEN, Sec.

Report of Tennessee S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.

The schools at Mt. Gilead and Pleasant View failed to report. Mrs. MARY A. REMLEY, Sec.

Miscellaneous Reports.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Scholars, Church Members, Keep Complete Record, Hold Teachers' Meetings, Amount Sent State Association.



## RESULTS OF ACCIDENTS.

MANY of the most important discoveries in the field of science have been the result of accident, and a large book might be written on these happy accidents that have brought either fame or fortune to some one.

Two little boys of a spectacle-maker, in Holland, while their father was at dinner, chanced to look at a distant steeple through two eye-glasses placed one before the other, and found that the steeple was brought much nearer the shop windows. They told their father on his return, and the circumstance led him to a course of experiments which ended in the telescope.

Some shipwrecked sailors once collected a pile of sea-weeds on the sand, and made a fire to warm their benumbed fingers and to cook their scanty meal. When the fire went out, they found that the alkali of the sea-weed had combined with the sand and formed glass.

In the days when every astrologer and every chemist was seeking after the philosopher's stone, some monks, carelessly making up their materials, by accident invented gunpowder, which has done much to diminish the barbarities of war.

Sir Isaac Newton's most important discoveries concerning light and gravitation were the result of accident. His theory and experiments on light were suggested by the soap-bubbles of a child; and on gravitation, by the fall of an apple as he sat in the orchard. It was by hastily scratching on a stone a memorandum of some articles brought him from the washerwoman's, that the idea of lithography first presented itself to the mind of Senefelder.

Blue-tinted writing paper arose from the carelessness of a woman. Mrs. East, the wife of an English paper-maker, going among the vats while the workmen were at dinner, let a blue-bag fall into one of them. Horrified at the mischief that she had done, she said not a word about the matter. The spoiled paper was hidden away in his warehouse by the angry paper-maker for four years; then he sent it to his London agent, to be sold for what it would fetch. The novelty was admired, and the agent not only sold the whole stock of blue paper at a high price, but asked for more.

Middle-aged persons remember when the fourth page of a letter sheet was left blank, so that it might be folded outside, and the address written upon it. Now, envelopes are necessary utilities; but their origin was due more to accident than design.

A Brighton stationer took a fancy for dressing his window with piles of writing paper, rising gradually from the largest to the smallest size in use, and to finish his pyramids off nicely, he cut cards to bring them to a point. Taking these cards for diminutive note-paper, lady customers were continually wanting some of that "little paper," and the stationer found it advantageous to cut paper to the desired pattern. As there was no space for addressing the notelets after they were folded, he, after much thought, invented the envelope, which he cut by the aid of metal plates, made for the purpose.

## CHILDREN'S CORNER.

## THE WILLFUL BOY.



PHIL sat by the cottage window with his lips in a terrible pout. What could be the matter? Why, his mother had gone down the street to see a neighbor, and had left him to take care of his baby sister. Now, Phil meant to have sailed his little boat on the pond just below the garden, and he was very angry to think that his sport was spoiled. He was not willing to give up anything for the dear mother who had done so much for him.



"I won't take care of her, any way," muttered Phil to himself. "If I can't sail my boat, I'll read my new book." So the naughty boy took his book, and soon forgot all about his sister.

She came and climbed up by his knee, but he pushed her off rudely. She stared at him with grieved, wondering eyes, and then went away.

Presently, with short, uncertain steps, she tottered to the door. She could just walk alone. Slowly she crept out and down the steps into the garden. Through the garden she toddled, her little feet seeming to carry her straight to the pond. Oh, will not Phil look up? No; he is too much engaged with his book to pay her any attention. Then she came to the very edge of the water, and looking in saw a pleasant, round face, encircled with little rings of light hair.

Pretty baby! Carrie stretched out her hands. Alas! alas! there was a quick splash and a scream! But help is near; not brother Phil, but the old family horse, Prince. See how carefully he takes her up by her clothes and carries her out.

Our artist has given us a very good picture of the sight that met the eyes of mamma, who was just returning home, and of Phil, who, having heard Carrie scream, rushed out to see what was the matter.

As mamma clasped her baby in her arms, oh, how thankful she felt to the faith-

ful old horse! But I cannot tell you how bad she felt, to think that her little boy had been so naughty. Phil was truly sorry, and deeply repented, asking God's forgiveness. He never forgets that through his disobedience his little sister nearly lost her life, and that to the faithful old Prince he owes a debt of gratitude. \* \* \*

## LETTER BUDGET.

WE must try, although it is hot August weather, to "catch up" with the letters, for the pile grows larger instead of smaller, and we do want to be "polite" to our little letter-writers.

Emma Stout writes us, and speaks very highly of the INSTRUCTOR. She says that she has always lived in Bloomington, Illinois, and thinks it a very nice place.

Bertha Thayer, of Georgetown, Colorado, writes a good letter. She attends church and Sabbath-school on the Sabbath, and prayer-meeting on Friday evening. She likes the INSTRUCTOR, and after she has read them gives them to her little friends.

Frankie Kinne says that he attends Sabbath-school, and is trying to be a good boy. He wants the INSTRUCTOR family to pray for him.

Willie J. Griffith has been a reader of the INSTRUCTOR for three years. He lives twenty-four miles from any meeting. In answering the question in the article "A Visit to the Capital," he has the years right, but not the weeks. Try again, Willie.

Rosa C. Dibble writes for the first time to the INSTRUCTOR. She has to go a mile and a half to Sabbath-school. She is having the whooping-cough, so can't write much.

Flora McFeely writes us of the excellent Sabbath-school that they have at St. Helena, California.

## THE YOUTH'S INSTRUCTOR

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