



## A SPRING REFRAIN.

THE hills unbound leap forth at last,  
The blue sky bendeth low,  
To meet and kiss the dear brown hills  
It kissed a year ago;  
The feathered songsters of the air  
Trill out in glad refrain,  
"Our God is good and loveth us;  
Bring forth the golden grain."

Go, sower, to the faithful fields,  
And hide the fruitful seed,  
Then trust through all the summer days  
To Him who knows our need;  
While earth and air, and faith and hope  
Repeat the glad refrain,  
"Our God is good and loveth us,  
And giveth all our gain."

The furrows sown by sorrow's hand,  
And watered well with tears,  
May yield us at the harvest time  
The ripest, richest ears;  
And broken hearts rise up at last  
To join the deep refrain,  
"Our God is good and loveth us,  
Nor giveth ne. dless pain."

Go forth, oh hearts with sorrow bowed,  
Go forth, hearts gay and light,  
And whatsoe'er thy hand doth find,  
That do thou with thy might;  
Till every deed, and every life,  
Re-echoes the acclaim,  
"Our God is good and loveth us,  
All honor to his name."

—Good Words.

**"CONSIDER THE LILIES."**  
UNCLE Charlie," said Harry,  
"can you remember the text  
on Sabbath? I think it's  
very hard. I try and try,  
and say it over and over;  
and when I get home, it has  
just gone. Do big men re-  
member?"

"Not always, Harry," said Uncle  
Charlie, smiling; "but they would  
if they tried so hard."

"I can remember, most always,"  
said Julie, "but Harry is so little;  
when he can read it in the Bible, he  
will remember better. I think the  
text is just the easiest part to remem-  
ber. I don't always know what the  
minister says in the sermon—except  
some ministers," added Julie. "The  
one that preached to us last Sabbath  
was real easy all through."

"That was the best sermon I ever  
heard," said master Harry. "I think  
he is just the greatest preacher that  
ever lived. I know *his* text; it was  
'God is love.'"

"Some texts are easier to remember  
than others," said Uncle Charlie, "be-  
cause we understand them better.  
Then there are some texts you can see,

and those are the easiest to remember  
of all."

"How can you *see* a text, Uncle  
Charlie?" cried both the children at  
once.



"I will show you one," he answered,  
which was preached upon by the great-  
est of all preachers eighteen hundred  
years ago, in a land far away from  
this."

"It must have been Jesus," said  
Julie, softly; "but I did not know  
that he preached sermons with texts  
to them, like the ministers."

"Look around you now, Julie," said  
her uncle, "and tell me if you do not  
see the text of one of our Saviour's  
sermons."

They were in the garden, and close

by them was a lovely bed of "lilies of  
the valley." The spikes were bending  
over, laden with pure blossoms. Un-  
cle Charlie raised one of the drooping  
sprays and pointed to the pure white  
petals and the delicate stamens within.

"Oh, I remember," said Julie, look-  
ing up into his face. "Jesus said,  
'Consider the lilies of the field.' Was  
that a text? I never thought of that."

"The lily was the *text*," said her  
uncle. "Now think what the sermon  
was; even the little children around  
could understand."

Julie thought a moment, and then  
repeated, "They toil not, neither do  
they spin; and yet I say unto you, that  
Solomon in all his glory was not ar-  
rayed like one of these. If God  
so clothe the grass of the field,  
which to-day is, and to-morrow  
is cast into the oven, shall he  
not much more clothe you, O ye  
of little faith?"

"That was a very short ser-  
mon, uncle," said Harry; "any-  
body could remem-  
ber that."

"That was a  
very long sermon  
to come from one  
text, Harry; for  
the lilies have  
been preaching it  
ever since. All  
these hundreds of years the  
lilies—white, red, and yel-  
low—have been calling upon  
us to consider their beauty

and remember how God cares for  
them, and how much more he cares  
for us. Every time one of God's chil-  
dren sees a lily, he has before his  
eye the same text from which Jesus  
taught that beautiful lesson, and his  
heart must go up in love and trustful-  
ness to him."

"I like the lilies better than ever,  
Uncle Charlie," said Julie. "It is  
nice to think that Jesus liked to look  
at them."

"He told us to consider them,—to  
think about them and admire their  
beauty, and then, when our hearts are  
full of their loveliness, to remember  
that they were made by the hand of  
our Father. Is it not pleasant to say,  
'My Father made them all'?"

Then while the children listened  
and looked, Uncle Charlie showed  
them the different parts of the flowers,  
and explained to them the use of each,  
that they might see how much care

God bestows upon even a frail flower.  
He showed them, too, how coarse the  
finest silk is beside the delicate text-  
ure of a lily's dress, so that even  
King Solomon, in his richest robes,  
could have nothing so beautiful as  
that in which God clothes the flowers  
of the field. Then he bade them re-  
member that it was Jesus himself  
who told them that his Father's care  
for us was far, far greater than for  
these.

Aunt Nellie had joined them in the  
garden as they stood by the lilies;  
and now, as she held Julie's hand, she  
said, softly, "He that spared not his  
own Son, but delivered him up for us  
all, how shall he not with him freely  
give us all things?"—S. S. Visitor.

## NO BURDENS.

THERE is a gateway at the en-  
trance to a narrow passage in London,  
over which is written, "No burdens  
allowed to pass through."

"And yet we do pass continually  
with ours," said one friend to another,  
as they turned up this passage out of  
a more frequented and broader thor-  
oughfare.

They carried no visible burdens;  
but they were like many, who, al-  
though they have no outward pack  
upon their shoulders, often stoop in-  
wardly beneath the pressure of a  
heavy load upon the heart. The  
worst burdens are those which never  
meet the eye.


There is another gate,—one which  
we are invited to enter, and *must* en-  
ter if we would ever attain to rest and  
peace,—over which is also inscribed,  
"No burdens allowed to pass through."  
This is the straight gate which leads to  
life, saying to each one of us, "Come  
unto me, all ye that labor and are  
heavy laden, and I will give you rest."

You will not be sorry for hearing  
before judging;

For thinking before speaking;  
For holding an angry tongue;  
For stopping the ear to a tale bearer;  
For being kind to the distressed;  
For being patient toward everybody;  
For doing good to all men;  
For walking uprightly before God;  
For lending to the Lord;  
For laying up treasures in Heaven;  
For asking pardon for all wrongs;  
For speaking evil of no one;  
For being courteous to all.



## TRUST.

 PICTURE memory brings to me:  
I look across the years and see  
Myself beside my mother's knee.

I feel her gentle hand restrain  
My selfish moods, and know again  
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,  
My childhood's needs are better known,  
My mother's chastening love I own.

Gray grown, but in our Father's sight  
A child still groping for the light,  
To read his ways and works aright.

I bow myself before his hand;  
That pain itself for good was planned  
I trust, but cannot understand.

I fondly dream its needs must be;  
That as my mother dealt with me  
So with his children dealeth He.

I wait, and trust the end will prove  
That here and there, below, above,  
The chastening heals, the pain is love!  
—John G. Whittier.

## THE LIGHT-HOUSE ON CANA ISLAND.

A FEW months ago I was one of a party who visited the Cana Island light-house on Lake Michigan. The light-house is situated on a small island, separated from the mainland by a narrow, rocky strait which may be easily crossed, when the waves do not roll high. A gentleman and his family live in the light-house which is connected with the tower, to keep the light, and care for the property which belongs to the government. The grounds are neat and inviting, and everything seemed pleasant and cheery. While looking about the building, we learned that the foundation of the tower was blasted to a depth of ten feet in the solid rock. It is one hundred and twenty feet high, and commands a fine prospect of wooded hills, and the beautiful waters of Lake Michigan.

As soon as the lamp was lighted in the evening, we ascended to the top of the tower by the means of circular iron stairs. The "lantern" is shaped nearly like the globe of one of our common lanterns, and is large enough to admit eight men at one time on the inside, with the lamp in the center. This globe, or lens, is made of beautiful prisms of glass, and was brought from Paris at a cost of \$50,000. Some of the prisms were marred during its manufacture, or its cost would have been \$75,000. The light given by the lamp is not very large, but seen through this magnifying glass when upon the water, it looks very large, and can be seen a long distance. By looking through the glass in one direction, it presents all the colors of the rainbow. This lantern is surrounded by large plate-glass windows, which permit the light to shine freely far out over the stormy waters. Just below the place where the light is kept, is a little door opening from the inside. Passing through this, we found ourselves on a narrow balcony surrounded by an iron railing, outside of the tower. Here, by the aid of a glass, we could see the vessels making their way over the waters through the darkness.

Now shall I tell you some of the lessons I learned from this light-

house? I thought first, If it is necessary that the light-house have its foundation laid on the solid rock, how important that we lay with much care the foundation of a Christian character! Jesus said he would liken those who heard and obeyed his teachings to a man that built his house upon a rock which would stand amid flood and tempest. Just before our visit, there had been a terrific storm, in which many noble vessels had been lost; but though the tower was shaken to its foundation, it "fell not;" for "it was founded on a rock." "Make in youth a right beginning" if you wish to stand the storms of life.

Soon after we entered where the light was, one of our party stepped between the light and the glass, but was instantly warned by the light-keeper to change his position, or he would prevent the light from being seen on the water. So it is with us. Jesus has placed us in this world to reflect his life and character, that others seeing our good works may glorify our Father in Heaven. But often we stand in the way of others, and the Saviour is hid from those who would accept him, were it not for our wrong position.

Again, I observed the watchfulness and care of the light-keeper. "The light must be adjusted so as not to vary the one-hundredth part of an inch," said he, and I observed that even in the most trivial matters, great exactness and care were used. All through the lonely hours of night he watched faithfully, lest his light should go out. Others could sleep; but he must keep awake. He was the light-keeper, and was held responsible for his light. His work was to keep his light burning, that lives be not lost. We are to keep our light burning for a higher purpose, and watch for souls as those that must give an account. Jesus says, "Let your light so shine." It is not enough that it *shines*. It must shine in the right way, and great care must be taken that it does not go out. We each have a light to keep which is of more importance than any light-house on earth. May we keep it always burning—well trimmed, and ever bright.

VESTA J. OLSEN.

## CONSECRATED YOUTH.

YOUR youth is a very beautiful thing to be presented to God. God asks for sacrifice, the firstlings, a bullock, or a ram of a year old; this shows us that the Lord would have our prime of life dedicated to his praise. You will not have another youth; soon it will not be in your power to offer to God your beauty and freshness. You may be able to give him the ripeness of middle age, but not the beauty of youth. Is there not an exceeding preciousness about youth? They gave out that there was a fountain somewhere in the western main, whereof if men would drink, it would renew their youth; and straightway a gallant Spaniard, as foolish as gallant, Ponce de Leon, with his flotilla, scoured the seas for months to discover the fountain of immortal youth; but he never found it. His vain quest only shows how precious a thing

man counts it, and God counts it precious too. Give my Lord and Master the flower of your being while yet it is in the bud. Bring him your first ripe clusters, a basket of summer fruit sweet unto his taste, for well doth he deserve it. But let it be now, for the bloom will soon be gone, and the dew-drops will have exhaled.—C. H. Spurgeon.

## A BOY'S INFLUENCE.

THE following incident, related by the late Dr. Neal of England, beautifully illustrates the power of example. We give it, hoping it may be an encouragement to all young people to be faithful to their obligations, that they may realize in their own lives that whosoever honors God, God will honor.

Dr. Neal says that he was visiting a large school, and among other places he was shown a room, or dormitory as they called it, where as many as eighty boys slept. It is at present a rule of the school that before they retire, silence should be kept for a certain length of time, so that all the boys may kneel and pray undisturbed. Now twenty years ago, of all the eighty boys that were there then, not one ever knelt in prayer; and it may be interesting to you to know how such a radical change was effected. A boy entered the school at that time, not more than eleven or twelve years of age. He was not strong in health, and was rather backward in learning.

The first night he was surprised to see all the boys get into bed without praying. It occurred to him that if he only prayed from the heart that was all that was necessary, and that he might say his prayers after he went to bed. Then he remembered what our Lord says: "Whosoever, therefore, shall deny me before men, him will I also deny before my Father which is in Heaven." After a great struggle, he knelt; but he had no sooner done so, than there arose such an outcry, such a hooting, as might well have frightened a brave man, much more a weak boy.

Night after night this was repeated; day after day he was mocked and ridiculed. But by-and-by some of the better boys grew ashamed of their conduct, and began to defend him and take his part, and finally followed his example by kneeling and praying. So it came to pass by degrees that they all knelt in prayer. Thus we see how the truth in this one boy overcame a school of iniquity. This one thing I am sure of, that of all things which are called glorious now,—great victories, great conquests, great overcoming of difficulties,—this is one of the most truly glorious. Something of this kind any of you may be called on to do at some future time.—*Children's Friend*.

In the depths of the sea the waters are still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive prayer is silent; and the most solemn preacher at a funeral is the silent one whose lips are cold in death.

## "I'M IN."

JENNIE came running up the street just as I reached my gate from an opposite direction.

"Wait half a minute," were the words that came to my ears; and the child-face was so full of *something*, that I waited.

She made a wide circuit, and, as soon as she was near enough for me to hear, said excitedly,—


"I'm in!" Then, with a few more eager words, she was off again.

All the long summer, while other children were enjoying their vacation, Jennie had been studying to obtain a rank in one of the schools above her. That day she had been examined, and found to be fully qualified to enter the desired room.

Her delight and satisfaction were unbounded, and she could hardly wait to tell everybody the good news.

We children of a larger growth, going to school in God's great world school-room all our lives long, learning attentively, or otherwise, the lessons he sets us,—how will it be with us when, at last, examination-day for the higher estate of his blessed Heaven shall come for us? Shall each of us, too, joyfully exclaim, while angels and archangels take up the glad echo, "I'm in?"

"Well done, good and faithful servant; enter thou into the joy of thy Lord."—*Well-Spring*.

 IF you are too weak to journey  
Up the mountain steep and high,  
You can stand within the valley  
As the multitudes go by;  
You can chant in happy measure  
As they slowly pass along:  
Though they may forget the singer,  
They will not forget the song.

## BE PROMPT.

Boys and girls, always form a habit of being punctual in everything you do. If you are going to day-school or Sabbath-school, make it a rule to be there at the proper time, and not a few minutes too late. Some people are always behind time. They will come to church after the services have commenced, and thus annoy others. This is a bad habit, because it interferes with the rights of others; and we should always remember the golden rule.

If you are always prompt in the discharge of your duties now in your childhood, the habit will become so fixed that it will follow you through life, and will be of great benefit to you.

We do dislike the habit of lagging behind—always too late. Such people fail to do the good they might do, and all because they fail to be prompt. If you give a promise, make every effort in your power to fulfill it. Be as good as your word. There are many ways of being prompt, and none more important than being true to your word. When you say you will do so and so, be sure and do it, and then your word will be depended on. In all our life-work, we should make it a rule to be prompt, and success will be likely to follow as a result.—*Wealthy A. Clarke*.



## The Sabbath-School.

### THIRD Sabbath in May.

#### SCENES IN THE LIFE OF CHRIST.

1. WHERE was John baptizing when the Jews sent priests and Levites to him to find out who he was? John 1:28.
2. What did he reply to their question? Verses 19, 20.
3. How did he answer them when they asked him, "Why baptizest thou then?"
4. In what words did John bear witness to the Saviour soon after this? Verses 35, 36.
5. What two disciples of John became the disciples of Jesus?
6. What others soon joined them?
7. How did Nathanael come to believe that Jesus was the Christ?
8. At what place did Jesus and his five disciples attend a marriage-feast? Chap. 2.
9. How far and in what direction from Nazareth was Cana?
10. What miracle did Jesus perform at this feast?
11. How many miracles had he performed before this? Verse 11.
12. Where did Christ go immediately after this marriage?
13. Where is Capernaum situated?
14. After tarrying there a short time, where did Jesus and his disciples go?
15. Through what country would they pass in going from Galilee to Jerusalem? John 4:4.
16. Why should they go to Jerusalem at this time?
17. When was the passover celebrated?
18. Why were the Jews required to keep this feast?
19. Who were expected to attend it?
20. When Jesus had come to Jerusalem, what did he find in the temple? Chap. 2:14.
21. Describe the miracle by which he drove them all out.
22. How did many of the people feel when they saw the wonderful things which Christ did? Verse 23.
23. What great man among the Jews came to talk with Jesus by night while he was at Jerusalem? John 3.
24. In what words did he address the Saviour?
25. What great truths did Jesus teach Nicodemus?
26. Where did Jesus and his disciples spend the next few months after this passover? Verse 22.
27. What were they doing?
28. Where was John baptizing at the same time?
29. What caused the disciples of John to enter complaint to their Master?
30. By what words did John show them that he had no such envious feelings as they seemed to have? Verse 27.
31. What did he say about his own work? Verse 28.
32. What did Jesus hear that caused him to return to Galilee? Chap. 4:1-3.
33. In following the traveled road leading from Judea to Galilee, what city would they pass about thirty miles north of Jerusalem?
34. By what different names is this city called?
35. Between what remarkable mountains is it situated?
36. Tell where the well of Jacob is.
37. How far is it from the city?
38. Why is it called the well of Jacob?

#### NEW-TESTAMENT HISTORY.

##### LESSON 28.—THE SERMON ON THE MOUNT.—CONCLUDED.

How often it happens that, when the human preacher becomes so popular as to call crowds of people to hear him, he gives ear to flattery, grows giddy with praise, takes honor to himself, lets in pride, forsakes God, and is left to his own weakness. But when Christ's fame had spread abroad, and multitudes from all the surrounding countries flocked about him, he remained quiet and modest, charging the unclean spirits not to make him known, and withdrawing, first into a boat, and afterward to a mountain, where he "continued all night" in prayer to God. Yet he was not indifferent to the wants of the people, for the next

day he chose twelve apostles to go forth, and preach his gospel.

Having chosen the twelve, he proceeded at once to instruct them in the great fundamental principles of truth,—the principles which they were, in turn, to teach the people. Before giving this instruction, he seems to have come down from the secluded spot where he had prayed, and had chosen his disciples, to a little plateau, or elevated plain, where the people could assemble, and hear the words that were spoken directly to the disciples.

Knowing the universal desire of mankind for happiness, our Lord begins by telling the conditions of happiness. How different are some of these conditions from those commonly supposed to confer happiness! Nearly all the world are striving for riches; but Christ says, "Blessed [happy] be ye poor!" Many call the proud happy; but Christ says, "Blessed are the meek!" How we shrink from persecution! and how we love to be well spoken of by every one! yet Christ says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Then Jesus calls his disciples the "salt of the earth" and "the light of the world," to show what a power and influence they ought to possess. He exalts the law of God; corrects erroneous views and practices in regard to its observance, and explains the spirit and manner in which many of its precepts should be kept. He shows that outward conformity will not meet the demand of the law,—that it must be obeyed from the heart. He teaches gentleness, patience, meekness, kindness and forbearance toward our enemies, and modesty in regard to our own good deeds.

Next he gives instruction in regard to prayer and fasting, tells where to lay up treasures, warns against judging others harshly or trying to correct their faults to the neglect of our own.

He then urges care and watchfulness, tells how false prophets may be detected, and admonishes all to bear the fruit of righteousness. He says:—

"Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say unto me in that day, Lord! Lord! have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity! Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority."

#### QUESTIONS.

1. What often happens when the human preacher becomes so popular as to call crowds of people to hear him?
2. What did Christ do when his fame had spread abroad, and multitudes from all the surrounding countries flocked about him?
3. Was he indifferent to the wants of the people?
4. How did he provide for their instruction in righteousness?
5. Having chosen the twelve, what did he at once proceed to do?

6. What does he seem to have done before beginning this remarkable discourse? Matt. 5:1; Luke 6:17.

7. Why did he do this?

8. How does our Lord begin his discourse?

9. Why does he thus begin it?

10. Are the conditions of happiness given by our Lord the same that are commonly supposed to confer happiness?

11. For what are nearly all the world striving?

12. What does Christ say in regard to riches as a source of happiness? Luke 6:20, 24.

13. How do many regard the proud?

14. What does Christ say? Matt. 5:5.

15. From what do men shrink?

16. What do all people naturally love?

17. What does Christ say in reference to these things? Matt. 5:11; Luke 6:26.

18. Why does Jesus call his disciples the salt of the earth, and the light of the world?

19. How does he treat the law of God?

20. What does he correct?

21. What does he explain?

22. What does he show in regard to the kind of obedience required by the law?

23. What does he teach?

24. What instruction does he give in regard to prayer and fasting?

25. What does he say about laying up treasures?

26. Against what does he give warning?

27. What does he then urge?

28. How may false prophets be detected?

29. How are good men and evil men distinguished?

30. What warning does he give to hypocrites? Matt. 7:21.

31. What does he say that many will say to him in that great day when men shall be called to give an account of their deeds? Verse 22.

32. What answer will they receive?

33. To whom does Christ compare those who hear his sayings and do them? Verses 24, 25.

34. To whom does he compare those who hear his sayings and do them not?

35. Why were the people astonished at the sayings of Christ?

#### NOTES ON THE LESSON.

"Not every one that saith unto me, Lord, Lord.—It will not suffice to say *Lord, Lord*; in word and tongue to own Christ for our Master, and to make addresses to him, and professions of him accordingly. In discourse with men we must call Christ *Lord, Lord*; and we say well, for so he is; but can we imagine that this is enough to bring us to Heaven, that such a piece of formality as this should be so recompensed, or that He who knows and requires the heart should be put off with shows for substance? . . . There may be a seeming importunity in prayer, *Lord, Lord*; but if inward impressions be not answerable to outward expressions, we are but "as sounding brass and a tinkling cymbal." This is not, however, to prevent us from saying, *Lord, Lord*,—from praying, and being earnest in prayer; from professing Christ's name, and being bold in professing it, but from resting in these,—in the *form of godliness, without the power*."—Matthew Henry.

"Then will I profess,—I will fully and plainly tell them, I never knew you,—I never approved of you (for so the word is translated in many places, both in the Old Testament and in the New). You held the truth in unrighteousness, while you taught my pure and holy doctrine; and for the sake of my own truth and through my love to the souls of men, I blessed your preaching; but yourselves I could never esteem, because you were destitute of the spirit of my gospel, unholy in your hearts, and unrighteous in your conduct.

"And the rains descended—floods came,—winds blew.—In Judea and in all countries in the neighborhood of the tropics, the rain sometimes falls in great torrents, producing rivers, which sweep away the soil from the rocky hills; and the houses, which are built of brick only dried in the sun, of which there are whole villages in the East, literally melt away before these

rains, and the land-floods occasioned by them. . . . A fine illustration of this passage may be seen in the case of the fishermen of Bengal, who, in the dry season, build their huts on the beds of sand from which the rivers have retired; but when the rain sets in suddenly, as it often does, accompanied with violent northwest winds, and the waters pour down in torrents from the mountains—in one night multitudes of these buildings are swept away, and the place where they stood is on the next morning undiscoverable.

"Having authority.—They felt a commanding power and authority in his words, i. e., his doctrine. His statements were perspicuous; his exhortations persuasive; his doctrine sound and rational; and his arguments irresistible. These were in striking contrast with the trifling teachings of their most celebrated doctors, who consumed their own time, and that of their disciples and hearers, with frivolous cases of conscience, ridiculous distinctions, and puerile *splittings* of controversial hairs—questions not calculated to minister grace to the hearers.

"Thus ends a sermon the most strict, pure, holy, profound, sublime, ever delivered to man; and so amazingly simple is the whole that almost a child can comprehend it!"—Clarke.

#### BLACKBOARD EXERCISES.

Of all mechanical appliances in the Sabbath-school, none can be of more use than the blackboard. At the same time, none can be more easily misused. As a rule, pictures of crowns, crosses, wreaths, fountains, snakes, etc., are worse than useless. The more elaborate and artistic the drawing, the more injurious it is. As soon as the scholars say "Oh, how beautiful!" you may be sure that the æsthetic has taken the place of the ethic. As soon as the wording on the board becomes complicated, or is multiplied, the work has failed. It may be a great success as a puzzle, but not as an explanation. On the other hand, the board rightly used is a mighty instrument for good. Is it wise, then, to discard it entirely because some persons misuse it? A well-known expert in Sunday-school methods was once asked at a convention how he would use the blackboard. He replied, Just as I would use a knife and fork." When the superintendent uses the blackboard naturally, as he would a knife and fork,—because he needs it,—its use is pretty sure to be helpful; but when he feels that he *must* in some way give an "exercise" every Sabbath, just so soon the blackboard becomes a nuisance, for the man is not using the blackboard, but the blackboard the man.

—S. S. Times.

#### SABBATH-SCHOOL RESURRECTION.

With the return of warm days comes the opportunity of revival in Sabbath-school work to very many localities. It is too bad that so many schools have to die in the fall; but then the time to wail over that will come again with autumn frosts and winds, so we simply raise the question now, What can be done in your neighborhood? If you have once had a Sabbath-school, of course you can have another; and if you have never had one, isn't it about time you had? You know how to begin work, or if you do not, you can very easily find out. You know that the school may be made a great blessing to the community, and so if no one else moves, you should; do not wait until the summer is half gone, but go to work in earnest, and at once.

It is a wonderful mistake for a man or woman to retire on his dignity when the questions are passed round.



## ONLY A PIN.

"ONLY two or three days ago, an overseer in an English mill found a pin which cost the company nearly a hundred pounds."

"Was it stolen?" asked Susie. "I suppose it must have been very handsome. Was it a diamond pin?"

"O, no, my dear! not by any means. It was just such a pin as people buy every day, and use without stint. Here is one upon my dress."

"Such a pin as *that* cost nearly a hundred pounds!" exclaimed John. "I don't believe it."

"But mother says it is a *true* story," interposed Susie.

"Yes, I know it to be true. And this is the way the pin happened to cost so much. You know that calicoes, after they are printed and washed and dried, are smoothed by being passed over heated rollers. Well, by some mischance, a pin dropped so as to lie upon the principal roller, and indeed became wedged into it, the head standing out a little from the surface.

"Over and over went the roller, and round and round went the cloth, winding at length upon still another roller, until the piece was measured off. Then another piece began to be dried and wound; and so on till a hundred pieces had been counted off. These were not examined immediately, but removed from the machinery and laid aside. When at length they came to be inspected, it was found that there were holes in every piece throughout the web, and only three-quarters of a yard apart. Now, in every piece there were from thirty-five to forty-five yards, and at ninepence a yard that would count up to about one hundred and eighty pounds.

"Of course the goods could not be classed as perfect goods, so they were sold at about half the price they would have brought, had it not been for that hidden pin."

Now it seems to me that when a boy takes for his companion a profane swearer, a Sabbath-breaker, or a lad who is untruthful, and a little girl has for her playmate one who is unkind and disobedient, or in any way a wicked child; they are like the roller which took to its bosom the pin.

Without their being able to help it, often the evil influence clings to them, and leaves its mark upon everybody with whom they come in contact.

That pin damaged irreparably forty hundred yards of new print; but bad company has ruined thousands of souls for whom Christ died. Remember, "One sinner destroyeth much good;" therefore avoid evil companions.

## LITTLE THINGS.

LIFE is made up of little things. He who travels over a continent must go step by step. He who writes a book must do it sentence by sentence; he who learns a science must master it fact by fact, and principle after principle. What is the happiness of our life made up of? Little courtesies, little kindnesses, pleasant words, genial smiles, a friendly letter, good wishes and good deeds. One in a thousand may, once in a lifetime, do an heroic action. But the little things that make up our life come every hour.

## The Children's Corner.

FREELY YE HAVE RECEIVED,  
FREELY GIVE.

"SHALL I take and take, and never give?" It was not in the lily to answer "Yea;" So it drank the dew and sunlight and rain, And gave out its fragrance day by day.

"Shall I take and take, and never give?" The robin chirped, "No, that would be wrong;"

So he picked at the berries and flew away, And poured out his soul in a beautiful song.

"Shall I take and take, and never give?" The bee in the clover buzzed, "No, ah, no!" So he gathered the honey, and filled his cell; But 't was not for himself that he labored so.

"Shall I take and take, and never give?" What answer will *you* make, my little one? Like the blossom, the bird, and the bee, do you say,

"I will not live for myself alone!"

Let the same little hands that are ready to take The things that our Father so freely has given, Be ever as ready to do a kind deed, Till love to each other makes earth seem like Heaven.



## THE GIRAFFE.

OF all the animals in the world, the giraffe is the tallest. From the hoofs to the top of the head, it is often eighteen feet in height. Its neck is very long and thin, and has on the ridge a short, erect mane. The shoulders are so deep that it makes the fore legs of the animal appear to be much longer than the hind ones.

The head of the giraffe is very much like that of a horse, except that it has two short, blunt horns, covered with hair. The body is of a cream color, with darker spots, like a dapple horse. The head, however, is of a reddish brown color. The eyes are soft, brilliant, and very large, and are so placed that the animal can see much of what is passing on all sides and even behind it. The tail is more like that of a cow, and has a tuft of hair at the end.

The native home of this curious creature is in Africa. He likes to eat tender herbs, but lives mostly on the tops of small trees. As he is so tall, it is easier for him to browse the trees than to get down to the green things at his feet.

It is impossible to catch a full-grown giraffe, but when taken while young, he soon becomes at home and learns

to think a great deal of those who care for him; for he is naturally of a mild and timid disposition. When pursued in his wild state, he will trot so fast that even a good horse can scarcely keep up with him.

When people first tried to bring the giraffe to this country, almost every one brought would die; but after a while they were brought here when very young, and by good care, they lived until they were used to the climate, after which they thrived nicely. They are quite common now, and may be seen in almost every menagerie.

## HEART-GARDENS.

CHILDREN, I want to know about your gardens. Did any of you ever plant seeds in the spring-time in a flower garden? Yes; and I know you are as happy as can be when papa gives you leave to have a garden all by yourself, and says, "No one else shall plant a seed there." First you think, What will be the prettiest for bouquets? I can hear you say, heart's-ease, mignonette, sweet-peas, astors, phlox, and many other pretty flowers. You hasten to see if the earth is all ready for the seeds. And when you have watched, and waited, and cared for them, with what delight you see the first bud, and then the flower!

But what would you say if some one should ask you to plant with your prettiest flowers, thistle and wild mustard seeds? Do you think you would do it? Would you be willing to have your flowers choked by those vile weeds, or else be put to the trouble of pulling them up, which would be likely to destroy many of your pretty flowers growing near them?

But I hear some of you say, I have no garden; I cannot plant even a single seed, and watch it as it unfolds its tiny leaves and puts forth beautiful flowers. But just let me whisper to you; for I want to tell you that you have, every one of you, such a rich garden as no father or mother ever gave the very best child. It is your heart! God has given it to you, and he has told you that you shall gather such flowers as you plant. If you plant a bad thought there, it will be sure to spring up and bear evil fruit. If you speak wicked words and let angry feelings live there, the weeds will grow very fast; and before you know it, the few flowers of gentleness and love which you thought you had there, will be choked, so that you will lose sight of them entirely.

Every time you cherish angry feelings in your heart, every time you speak bad words, every time you do unkind deeds, every time you are selfish and unlovely,—you are planting your heart-gardens with weeds that will surely spring up and bear bad fruit; and if you are not very careful to root them all out, your heart will soon be like the flower-garden planted to weeds and thistles. But if you love

Jesus, who said, "Suffer little children to come unto me," he will help you to plant your heart-garden with kind thoughts and good desires; and so nice flowers will spring up and make the garden very beautiful.

Now, little ones, you can do just as you like—either plant the seeds of flowers or weeds. You are every day planting the one or the other.

MRS. J. T. BEEMAN.

## LITTLE BY LITTLE.

LITTLE by little," said a thoughtful boy, "Moment by moment I'll well employ, Learning a little every day, And not spending all my time in play; And still this rule in my mind shall dwell—'Whatever I do, I'll do it well.' Little by little I'll learn to know The treasured wisdom of long ago; And one of these days perhaps we'll see That the world will be the better for me." And do you not think that this simple plan Will make him a wise and a useful man?

## LETTER BUDGET.

Etta Satterlee writes from East Palermo, New York: "I am eleven years old. I have read the INSTRUCTOR ever since I was old enough. I was very glad when it came weekly. I love to read the pieces in the 'Children's Corner.' I had a little sister who used to learn the Sabbath-school lessons with me, but she sleeps now. I sometimes feel very lonely, but I hope to meet her in the resurrection morning."

Next comes a letter from Willie W. Wheeler, of Brookfield, New York. He is trying to be a good boy; he likes the INSTRUCTOR, and enjoys learning the lessons. His little sister Katie, six years old, prints us a nice letter. She says: "I like to hear the stories in the INSTRUCTOR, and can read some of them myself. I go to Sabbath-school, and study Bible Lessons for Little Ones, No. 2. I hope you will print this."

Dora Marks and her brother Jimmie both print a very neat letter. She says: "I commenced to read the Bible through last New Years, and have got as far as 1 Kings. I have two sisters and one brother. I keep the Sabbath with my father and brother. My mother does not keep the Sabbath, nor my sisters. I like our little paper very much. I am trying to be a good girl, so I may be saved when Jesus comes."

Jimmie is six years old, and likes to keep the Sabbath with his father and sister. He says they go to meeting when they have a chance.

We are glad to hear from all the children, but would rather not have the letters all so much alike. Do not write just what some one else has written. Write just as if you were talking to us, and tell about the things that interest you; then we shall be interested. Do not ask some older person to tell you just what to write, for then it will not sound natural. Now shall we not try to have more variety in the Budget than we have had? The most interesting letters shall be printed first.

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