



## HARVEST HYMN.

ONCE more the liberal year laughs out  
O'er richer stores than gems or gold;  
Once more with harvest song and shout  
Is nature's bloodless triumph told.

Our common mother rests and sings  
Like Ruth among the garnered sheaves;  
Her lap is full of goodly things,  
Her brow is bright with autumn leaves.

O favors old, yet ever new!  
O blessings with the sunshine sent!  
The bounty overruns our due,  
The fullness shames our discontent.

We shut our eyes, the flowers bloom on;  
We murmur, but the corn ears fill;  
We choose the shadow, but the sun  
That casts it, shines behind us still.

—Whittier.

## JOHN KNOX, THE REFORMER.

**J**OHN KNOX was born in 1505, in Scotland. To remember the date of his birth, connect his name with that of Henry VIII. of England, who began to reign when Knox was three years old. It is best not to try to remember exact years, but connect different characters in history together. Knox was born of Roman Catholic parents, and though from the time he began to study the writings of the "fathers" of the Church—especially Jerome and Augustine—he suspected all was not right with the Roman doctrines, yet

he did not profess himself a Protestant till 1542, or when he was thirty-seven. You have called yourself a Protestant all your life, no doubt, hardly thinking what the word means; but Knox knew very well what was involved in declaring that he *protested* against the errors and superstitions of the Romish Church. He saw friends put to death for the new cause, and at last, with a party of these *protesters*, he had to take refuge in the castle of St. Andrews, where he acted as one of the chaplains of the garrison, and preached so earnestly that a great many who were "almost persuaded" decided to stand by the new way of belief, and join the

Reformers, unpopular as they were.

After a year's siege, the party in the castle were starved out, and their enemies promised that their lives should be spared and they should only be obliged to leave Scotland. But the promises were broken; some of them were made close prisoners, while Knox and others were loaded with chains, and made to work as galley-slaves. Not one of them, though, would renounce his faith. Knox was so broken down by his hardships that he was ill with fever, and his life despaired of; but God had a work for him to do, and after nineteen months he was set at liberty, in February, 1549. Edward VI., the boy-king, was then reigning in England, and as he was a liberal-minded king, who sincerely desired to do right, Knox went straight to London. He preached so boldly that the bishops were afraid, for though they were not *Romanists*, they were not quite sure as to being *Protestants*. King Edward liked his zeal and honesty so well that he was appointed one of the King's chaplains, and helped to make some important corrections in the Book of Common Prayer. The king liked him so much

that he even tried to make a bishop of him, but Knox said he did not approve of bishoprics, so he remained plain John Knox. The good young king died when only eighteen years of age, and the future looked so dark for the Protestants that many of them went to France and Switzerland.

Knox lived for some time at Geneva, where he became the friend of another grand man, John Calvin. At Geneva, though Knox was fifty years old, he set to work to learn Hebrew, as he had never had the opportunity when young. A number of the exiles who lived at Frankfort, in Germany, asked Knox to come and be their minister, and though he disliked

leaving his quiet study at Geneva, he went and preached faithfully; but as part were Episcopalians and part Presbyterians, and both parties wanted things their own way, Knox left them and went back to Geneva, where he stayed with his friends for a few months, till an earnest call came from Scotland for his help. He spent a year in Scotland, preaching day after day.

At that time the Scottish Protestants first entered into a covenant to stand true to the new cause. His friends at Geneva called him back to be one of the pastors of the English congregation, and there he stayed for three years, when Scotland needed him so much that he said "Good-by" forever to his kind Swiss friends and the English exiles, and went back to his native land, though men and women were being burned at the stake in both England and Scotland under the reign of "Bloody Mary." For years Scotland had been ruled by a regent, but in 1561 poor Mary ("Queen of Scots," as she is called) came back from France to rule her people. She sent for the bold Reformer, John Knox, almost as soon as she landed. But though she, like Felix of old, trembled and was almost persuaded, he never succeeded in convincing her of the truth.

From this time John Knox preached at the church of St. Giles, Edinburgh, traveling back and forth wherever he could do the most good. He made it "his habit" to preach "twice on Sundays and thrice on other days of the week." Was not that work? Remember that Queen Elizabeth was now reigning in England, and in 1587 she beheaded her cousin Mary, Queen of Scots. Knox lived five years longer, but he was very feeble after 1570, when he had a slight stroke of apoplexy.

Now, as to his looks. He was a small man with a feeble body, which had been wasted by various hardships (the nineteen months as a galley slave among others) and by hard mental work. His natural gifts were good, and he improved them by study. He was particularly eloquent, and though most people seem to think of him as stern and hard, he enjoyed fun, and was tender and kind to women and children. We must remember that he lived in times that required great energy and decision. If you hear Knox spoken of as "narrow" and



"bigoted," keep in mind that he had to contend for the truth against the fiercest persecutors and the most obstinate enemies of the true religion. We who reap the fruits of his life of struggle should not judge him, but honor and revere him.

Besides all his preaching and traveling, John Knox wrote a *Historie of the Reformation of Religion within the Realm of Scotland*, and several smaller works. He was twice married; his first wife was an English lady who died after a few years, leaving him two young sons. His second wife was a descendant of King Robert the Second of Scotland; she had three daughters, and outlived her husband.

Have I made it very clear to you that John Knox lived in the time of Henry VIII., Edward VI., Bloody Mary, and Elizabeth?—that he lived a part of the time abroad?—and will you try to remember his earnest work? We cannot all be great public reformers, but let us each begin at once with our own lives and reform whatever we see amiss there, and then, if there is any public work to be done, we shall be pure and strong to do it.—*Hope Ledyard, in S. S. Visitor.*

#### CASTLE BUILDING.

ELLA was comfortably seated in a great arm-chair, reading of heroic deeds, and wishing, oh, so much, that she might accomplish something to make her famous—something to be talked about and win praise from all who knew her, as well as from an admiring public, far and wide.

"Now, if I were only old enough to be a Florence Nightingale, go to the seat of war and nurse the soldiers, would n't that be splendid? Or, like Grace Darling, rescue some one from a watery grave. Dear me, what can I, or what shall I, ever do?"

And foolish Ella, forgetting that her room needed righting, that she had not practiced her music lesson, or that her mother might need some assistance this busy morning, with nurse sick and Willie fretting over not receiving his usual attention, went on idly dreaming or planning what she would do at some future day, when old enough to accomplish something worth while.

"Ella, dear," called out a sweet, gentle voice from the parlor room, "won't you please run up into the nursery and help amuse Willie? Jennie's face is aching so she cannot pay much attention to the baby."

"Oh dear, it is always just so; I no sooner get comfortably seated reading, than I must go and amuse Willie. He's a perfect bother!" mentally said Ella, as she slowly closed her book, and still more slowly rose out of the arm-chair into which she had curled herself for a good indulgence in reading and castle-building.

"Come, Ella, Willie will get to fretting real hard, and then it will be much harder to amuse him."

"But, mother, this is a holiday, and I think I might have a little rest and pleasure of my own, without having to amuse baby whenever he is cross and fretful."

"Very true, dear, it is your holiday, but cannot you find pleasure in making others happy? I would not have my little girl grow up cold and selfish, thinking only of her own enjoyment."

"Grow up cold and selfish!" repeated Ella, as she ascended the stairs. "Why, mamma don't know what great things I mean to accomplish one of these days. How I do wish I was big enough now to go away to China or Africa to teach the heathen, or do something of the kind."

"O Miss Ella, I'm so glad you have come. I have a distracting toothache, and the neuralgia all down the one side of my face, and I can't amuse Willie no way."

"You took cold talking for so long a time over the fence last evening," replied Ella, in no very gracious tone. "There, Willie, stop your crying, or I'll not play with you. Just see, you have upset the soap-suds, and broken your soap-bubble pipe."

Willie had stopped crying upon his sister's entrance into the room, but now he stood with quivering lips, scarcely knowing whether to confess he was sorry, or to rebel and again set up that defiant yell.

What has become of Ella's wish to care for wounded soldiers, or teach the heathen? Has she poured oil upon the troubled waters? helped to ease Jennie of the torturing pain she is so patiently trying to endure, or seen what gentle words may do to comfort Willie? Alas, no. The work just before her does not seem grand enough to claim her attention. It is not one that will win praise from her fellow-creatures, and so Ella sets about amusing her little brother in a preoccupied, listless manner. Jennie is not sent to lie down, nor Willie put into a thoroughly good humor, until mamma, disengaged, enters the room, and by her bright, sunny face and manner, sets things to rights. Jennie has something given her for her toothache, and a soothing lotion to bathe her face, and is then sent off to lie down and rest. Willie is taken upon her lap, and quieted with a pretty picture book.

Ella watched the proceedings, wondering why she had not thought of them, and with regretful feelings, tells her mother so.

"Well, Puss, it is not so easy to put old heads on young shoulders."

"But, mamma, only this very morning I was planning what great deeds I meant to do, and was wishing to begin them right straight off."

"And forgot that the work directly before you was the only one God required of you. I'm afraid my little girl indulges in castle-building. Like bright bubbles, they only fall to pieces, unless you first lay a firm foundation."

"And how can I do that, mamma? I do not quite understand your meaning." "It is this: Day-dreaming, or castle-building, as I call it, for future time, to the neglect of present duties, is apt to weaken the character instead of strengthening it; so when the time comes for some great and heroic deed, such ones are unnerved or incapacitated to act in the way they had dreamed they should; while another who forgets self, and daily strives to

make others happy, unconsciously performs brave deeds all the time. This is the firm foundation of which I spoke. And you see, Ella, when a time comes for what you consider great and heroic deeds, they are performed as naturally, and with as little thought of self, as the simple ones have long been transacted, and, dear child, let me add, without a thought of this world's applause, such as castle-builders expect to follow their great deeds."

Ella looked very thoughtful. Had mamma so clearly read her thoughts? Or was this really the way with all dreamy castle-builders? If so, she would not be one of them. And forming a good resolution, she no longer found the care of little Willie a bother, or present duties distasteful. But in the strength of Him who ever helps his trusting children to do right, Ella at once set about building a firm foundation, against the time when she might be called upon to make greater sacrifices for others.—*Christian Weekly.*

#### SEPTEMBER.

NO sound of the beech-nuts falling  
Through the green and yellow leaves,  
Only the rainy west wind calling  
The swallows from the eaves.  
No fading trees are shedding  
Their golden splendor yet;  
But a sunset gleam is spreading,  
That seems like a regret.

And the crimson-breasted birdie  
Sings his sweet funeral hymn  
On the oak leaves grim and sturdy,  
In the twilight gathering dim.  
Death comes to pomp and glory;  
They fade—the sunny hours;  
And races old in story  
Pass like the summer flowers.

#### STARTING ANEW.

VACATION is over, and all the boys and girls are at their homes again. This is well. It is not good for anybody, old or young, to have too long a time for play. A little play and a good deal of work should be the rule. God himself works, and he would have all his children work. He never made any one to be idle. The devil only has use for idle people. But in returning home most of our young readers go back to their schools and their studies. Here they are at work. It is to be a long pull of eight or nine months, and it will be a splendid opportunity for accomplishing a great deal. As we have been through this experience, our young friends will, we are sure, permit us to say a few words. And the first thing we would say is, *Do not be afraid of work—of hard work.* Many of our studies may appear very dry and uninteresting, and it may be a real drudgery to get our lessons. But never mind this; some day you will find the benefit. The harder you work away now, the more you will have by and by. The second thing we would say is, *Improve each day as it comes.* See to it that your habits of promptness, of cleanliness, of regularity, and of perseverance are carefully watched. These things may be the best part of your education. Whoever improves the whole day as well as he can will accomplish much. In the third place, *Do not neglect any of your studies.* You cannot

tell now which will prove the most important. It is quite common to hear boys and girls say they hate this or that study. What! hate the very study which gives them the knowledge they will most need? Remember the old saying, "The roots of learning may be bitter, but the fruits will be sweet." Just be willing to plod along, and by and by you will get over the hard places and have a smooth road before you. Begin and continue right, and you will end right.—*Parish Visitor.*

#### THE SECRET.

"Oh dear, how stupid everything seems!" sighed Laura.

"What do you mean, Laura?"

"Why, that I am tired of being just a common-place American girl. I wish that I were a nobleman's daughter, or a queen. It is just as though I were *thirsty* for something, Cousin Nell."

"My dear child, take just one week to read about the queens. Count, as you read, the happy and the unhappy ones, and let me know the result. I will give you the words of a beautiful French queen to begin with:

"Alas!" (she wrote at one time to her favorite niece)—"alas, that I cannot show you the weariness of soul by which the great are devoured, the difficulty which they find in getting through their days! Do you not see how they die of sadness in the midst of that fortune which has been a burden to them? I have been young and beautiful, I have tasted many pleasures, I have been universally beloved; at a more advanced age I have passed years in the intercourse of talent and wit; and I solemnly protest to you that all conditions leave a frightful void."

"This, Laura, is true of every heart, high or low, rich or poor, till it find out the secret of those words of Jesus,—the words that he spoke to the woman at the well of Samaria: "Who-soever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

#### PERSONAL INFLUENCE.

UP in the higher Alps the snow is sometimes piled so high, and is so evenly balanced, that the crack of a whip or the shout of a voice may give sufficient vibration to the air to bring down the whole mass upon the travelers below. So in our moral world there are souls just hovering over the abyss of ruin; a word or even a look from us may cause them to plunge down into the depths from which there is no return; or a helping hand stretched out to them in a moment of peril may lead them back to the safe, pure paths of virtue and peace.

Knowing that we have such power, shall we not humbly pray, "Lead us not into temptation, but deliver us from evil?"—*S. S. Times.*



## The Sabbath-School.

SECOND Sabbath in October.

## SCENES IN THE LIFE OF CHRIST.

LESSON 36.—A WOMAN ANOINTS  
THE FEET OF JESUS.

THE fame of Jesus spread throughout Judea, and in all parts of the country people were talking about his miracles. John the Baptist had now been in prison more than a year, but even in that gloomy place he heard of the wonderful things which Jesus was doing. Then John sent two of his disciples to Jesus to learn whether he was really the Christ or not. "When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?" Jesus waited until these men had seen many astonishing miracles, and then said to them, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." After John's disciples had started on their way back to him, Jesus spoke to those around him about John, giving him great honor, and saying that he was a prophet and more than a prophet.

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

"Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he was a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven.

"And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace."

## QUESTIONS.

1. How far did the fame of Jesus spread?
2. What were the people talking about in all parts of the country?
3. How long had John the Baptist now been in prison?
4. How did he hear of the wonderful works of Jesus?

5. What was John anxious to learn?
6. What way did he take to find this out? Luke 7:19.
7. What did the men say when they came to Jesus?
8. How long did he wait before answering them?
9. What did he then tell the men to do?
10. What had they seen?
11. What blessing did the poor now have?
12. What did Jesus say about himself?
13. What did Jesus say to those around him after John's disciples had started on their way back?
14. What happened as Jesus was one day eating in the house of a Pharisee? Luke 7:36-38.
15. What did the Pharisee say within himself when he saw what the woman was doing?
16. How did Jesus then address him?
17. How did the Pharisee reply?
18. What parable did Jesus then relate?
19. Why is this story called a parable?
20. When Jesus had spoken the parable, what question did he ask?
21. How did the Pharisee answer him?
22. What did Jesus say of this answer?
23. What had the Pharisee neglected to do for Jesus?
24. How had this poor woman more than made up for the neglect?
25. How did he say she should be rewarded?
26. Did Jesus forgive her because she had been kind to him, or because she was truly sorry for her sins and wanted to do right?
27. What remark was made by those that sat at meat with Jesus?
28. What did Jesus say to the woman?

## NOTES.

The fortress in which John is supposed to have been imprisoned lay on the east side of the Dead Sea, almost on a line with Bethlehem. The castle was situated up among the rocks in a very wild and lonely place, and was surrounded with high walls. Remains of this stern and gloomy prison, with under-ground dungeons hewn down into the rocks, may still be seen. The name of the fortress was Machaerus, and it was also called "the black tower."

The custom among the Jews was not to eat sitting, as we do, but reclining on couches. The table was made by three tables, raised like ours, and placed so as to form a square, with a clear space in the center, and one end quite open. On the sides of them were placed cushions, capable of containing three or more persons. On these the guests reclined, leaning on their left side, with their feet extended from the table, and so lying that the head of one naturally reclined on the bosom of another. To recline near to one in this manner denoted intimacy, and was what was meant by lying in the bosom of another. John 13:23; Luke 16:22, 23. As the feet were extended from the table, and as they reclined instead of sitting, it was easy to approach the feet behind, and even unperceived. Thus while Jesus reclined in this manner, a woman that had been a sinner came to his feet behind him, and washed them with her tears, and wiped them with the hairs of her head. She stood behind the couches.—Barnes' Notes.

A Parable is an allegorical story, relating something real in life or nature, from which a moral, or lesson, is drawn for instruction.

## NEW-TESTAMENT HISTORY.

## LESSON 49.—REVIEW.

1. RELATE the parable of the sower.
2. Give its interpretation.
3. Relate the parable of the wheat and the tares.
4. How did Christ explain its meaning?
5. By what parables did Jesus illustrate the development of Christian character?

6. By what parables did he teach that those who would gain the kingdom of heaven must seek diligently for it, and be willing to give up everything else for the sake of securing it?

7. Relate the parable of casting a net into the sea.

8. What was it meant to teach?

9. Where was Jesus when he was giving all these parables?

10. To whom were these parables especially given?

11. Why was Jesus obliged to speak to them in parables?

12. After teaching the multitude all day, where did Jesus go at evening?

13. What took place as Jesus and his disciples were crossing the sea?

14. Who met them on the other side?

15. Give this man's history.

16. Describe the miracle that Jesus performed upon him.

17. How were the people of that country affected by the miracle?

18. Describe his meeting with Jairus after returning to the west side of the sea.

19. Tell what miracle occurred while Jesus and his disciples were on their way to the ruler's house.

20. Give the circumstances connected with the raising of Jairus's daughter.

21. Tell how the blind men were healed. Matt. 9:27-31.

22. What other miracle did he perform at this time?

23. Tell how he was again rejected at Nazareth. Matt. 13:54-58.

24. Give a brief account of our Lord's third circuit in Galilee.

25. Tell how the twelve were instructed and sent out.

26. What did he say of the cities that should reject them?

27. What did Herod think of Jesus? Matt. 14:1, 2.

28. Give the circumstances attending the execution of John the Baptist.

## MOUNT TABOR.

THE following description of Tabor, from the pen of a traveler, Rev. S. D. Phelps, will be interesting, whether or not we accept it as the mount of transfiguration:—

"This charming little mountain has an isolated position on the plain of Esdraelon, about twelve miles west of the Sea of Galilee. It is nearly two thousand feet above the sea-level, and unlike other mountains of Palestine, is wooded nearly to the top. It is several times mentioned in the Old Testament, but not once by name in the New. But our blessed Lord must have been familiar with it from childhood, as it is but six miles east of Nazareth, and in full view from the western bank of the Sea of Galilee. From the fourth century until modern times, it was regarded as the scene of our Lord's transfiguration. No place could be more befitting; and notwithstanding the objection urged on account of the fortress on the summit, we thought as we wandered around the brow of that summit, and saw how many retired and shady nooks were there—how many secluded spots of charming loveliness admirably adapted to such a celestial scene—it surely might have occurred here on this 'high mountain apart.' It was here or on a spur of Hermon yonder.

"Tabor is associated with the warlike exploits of Deborah and Barak in the times of the Judges. As she gave the signal on its summit, Barak with the troops rushed down the southern slope and met the mighty foe in the valley of Meggiddo where 'the stars in their courses fought against Sisera,' and where 'the river Kishon swept them away—that ancient river the river Kishon.'

"It was a beautiful spring afternoon when we climbed up the winding and sometimes very rocky path to the summit of Tabor. A nearly level space half a mile long and half as broad at the top, is surrounded by old walls and ruined structures, one of which is a Saracenic arch called the Tower of the Winds. These ruins are partly covered with tangled thickets of thorn, dwarf oak, and rank thistles. Several deep cisterns or pits hewn in the rock are there.

In the center of the area is an open space of garden-like beauty—a grassy lawn beaming with gay and lovely flowers. Amid the ruins is a habitation for one or two monks or hermits.

"The views from Tabor are varied and enchanting. We remember well how eagerly we looked from the highest point toward the northeast, and with inexpressible emotions caught a first glimpse of the Sea of Galilee where its waters lave the shores near the sites of Capernaum and Bethsaida. The course of the Jordan for a long distance can be traced, and beyond it a boundless perspective of hills and valleys stretches over ancient Gilead and Bashan. Looking south, the broad and beautiful plain of Esdraelon spreads away to the hills of Samaria, an unbroken expanse of verdure, a velvet lawn of loveliness, soft, tranquil, dream-like and unencumbered, yet in ages past the battleground of nations. On its eastern border hang Little Hermon and the villages of Endor and Nain, and south of these rises Gilboa, whose 'high places' witnessed the death of Saul and Jonathan. Further on are the mountains of Ephraim. Westward, the eye sweeps across the plain to 'the excellency of Carmel' and follows its bold ridge till its farthest northern slope dips into the Mediterranean Sea, which lies like a dark line in the purple horizon. The hills of Galilee intervene and enclose the memorable and pleasant village of Nazareth. Rich fields of blooming shrubbery break off at the north, from which rise the Horns of Hattin, known as the Mount of Beatitudes. Beyond are the ranges of Lebanon, one of the nearer heights crowned with Safed, 'a city set upon a hill,' and in the dim distance towers the cone of Mount Hermon, snow-capped and majestic, like a dome of glory. Thus 'Tabor is among the mountains and Carmel by the sea.' 'The north and the south, thou hast created them; Tabor and Hermon shall rejoice in thy name.'

## HELPS TO SECURING ATTENTION.

To gain and hold the undivided attention of the class, is one of the most important points to be considered by the teacher. If we succeed in doing this, we shall be enabled to impress upon the mind whatever thoughts we may present. But if we fail to hold the attention, it will be impossible to impress upon the mind any truth, no matter how important it may be. Consequently very little will be accomplished. We see this truth demonstrated in different ways.

First, for instance, by reading one thing and thinking of another. How easy it is while perusing some paper or book, to think of our business and daily affairs! How often we read a whole paragraph without knowing what we read! How many of us have been obliged to read a verse in the Bible over and over to understand it, simply because our attention was not fixed upon what we were reading!

Second, by public speakers. That speaker who does not hold the attention of his audience, will fail to impress upon their minds the subject of which he treats. He might just as well talk to the air and trees as to people whose attention he does not possess.

Third, by the teachers of our public schools. Hundreds of these so-called teachers fail in imparting knowledge to our children and youth mainly because they do not secure their attention during recitation. We know by experience that pupils can think so intently upon their play, their dress, friends, etc., while in the class, as to be entirely deaf to all the teacher is saying. We have often failed to gain valuable instruction simply because our attention was not fixed upon the teacher. *This ought not to be.* It is the teacher's business to drive away this day-dreaming, arrest the



attention of his class, and impress upon their minds the subject of the lesson.

And now the question arises: How can we do this? By what means shall this important work be accomplished? We offer the following as some of the most simple means to be used in securing attention.

To begin with, the teacher should himself obtain a thorough knowledge of the lesson before attempting to teach it to others. Joseph Cook says: "In order for a teacher to secure the attention of his class, he must say just what needs to be said." This implies that he must be master of the lesson. He must understand the real meaning of each question he is going to ask, and be able to give to each a clear, prompt answer. This will require careful attention, and real study on the part of the teacher. I have seen some persons acting as teachers who seemed to do the most of their thinking about the lesson after coming to the class. Everything seemed to be new—the questions not excepted. They could not tell whether an answer was right or not, until they consulted the lesson sheet. Often they would accept an answer entirely wrong. Such persons are only teachers in name. It has been truthfully said that we cannot teach others what we do not know. Let us remember, then, that if we would gain the attention of our classes, we must first obtain a thorough knowledge of the lesson.

But this is not all that is required. It is possible for a person to perfectly understand a truth, and yet fail in making it interesting to others. A double responsibility rests upon the teacher. He must not only gain knowledge, but he must impart it to others in such a way as to interest and instruct them. The manner, then, of conducting a class has much to do in gaining attention.

1st. The superintendent should open the school at the hour appointed. He should not make it a practice to wait fifteen or thirty minutes for different ones to come. If they cannot possibly get there at the hour appointed, change the time to accommodate them, but do not keep a part of the school waiting after time. This produces indifference.

2d. The teacher in most cases should stand before his class while questioning. A sitting posture does not tend to produce life and enthusiasm. It will do for very small children, but not for youth and adults.

3d. Speak in a clear full tone. Some question in such a low, mumbling way that it is difficult for the class to understand them. Such will not hold the attention long.

4th. Direct each question to some particular member of the class. Some ask a question and cry out for any one to answer who can. As a result, two or three of the most ready-tongued speak at once. Others who are slower and more backward, do not say anything. Finally they lose their interest, and the whole thing becomes dry. Give every one something to do. Idleness breeds inattention. By questioning each member of the class, you will also learn which ones get their lessons and which do not.

5th. Look at your class while questioning. If you would gain their attention, you must give them yours. That speaker or teacher who is forever looking at the floor, the ceiling, and out of the window, will fail to gain the attention of those before him. By all means give your class your eyes.

6th. Do not allow the reading of books and papers during recitation. I have seen teachers who allowed the class to read the answers from book or lesson sheet. This is entirely wrong. We would reject a teacher of day school who would do this. While they are reading, they do not hear what you are saying. Often it obliges you

to repeat the question. This wrong practice will overthrow every other effort you might make to gain attention.

Besides, every one should learn the lesson well enough to be able to answer the questions without looking at the answers. I understand that the object of the Sabbath-school is to stamp eternal truths indelibly upon the minds of all who attend it. But if they do not learn the lessons well enough to answer them without reading them, this object will not be gained. The Sabbath-school will do but little good when conducted upon this plan.

7th. Be cheerful. It is true there are many things to perplex and annoy the teacher. But he must not become discouraged. As long as you attempt to teach, make an effort to be pleasant. When the members of your class see your cheerful spirit, it will make them happy. But a long, sour face and cross ways, will kill every particle of interest.

8th. Avoid long discussions. These are especially detrimental to the interest of the young. Not long since I witnessed a twenty minute's discussion in one of our Sabbath-schools about the word *audience* in a certain verse. Some claimed that it referred to the twelve disciples. Others argued that it meant the multitude. As a result, the children who finished their lessons twenty minutes before the debating class, grew weary, restless, and noisy. The Sabbath-school is not intended for a debating society. If you must argue, form a special discussion class, but don't turn the Sabbath-school into one.

9th. Be in earnest. Life begets life. Dullness and indifference beget the same. Consequently, if you gain and hold the attention of your class, you must be full of life and enthusiasm. From the moment you begin the exercise, put your whole soul into the work, and keep it there until you close, not allowing your interest and zeal to flag for one moment. This will produce a like feeling in the class, and aid greatly in securing attention.

10th. Be careful to seek Divine help. The Sabbath-school is a vine of God's own planting, and he will ever be ready to care for it. He will help us to do every duty if we only seek his help. And if we have the Holy Spirit with us, it will aid wonderfully in securing attention.

A. G. DANIELLS.

### THE TEACHER'S AIM.

THE measure of success in any department of life, depends largely upon the purpose and aim of the individual. Before embarking upon any enterprise, either of a temporal or spiritual character, the aim to be attained should be fixed beyond question. The aim marks the degree of energy and labor put into any particular line of action or thought. It is the balance-wheel that keeps the mental machinery and the activities of life in a healthy working condition. Human existence, without a definite aim as a guiding star, is like a ship on the high sea, shorn of its rudder, tossed and driven at the mercy of the tempest. It is certain, therefore, that the Sabbath-school teacher should have an abiding aim, noble in its inception, and grand in its results. A teacher with the proper conception of the responsibilities of his position, and the aim to be attained as the result of his labor, is at once master of the situation. Such a teacher cannot be thwarted in his efforts for good, by any ordinary means. The obstructions gradually pass away as he steadily presses on to the object of his aim, and Sabbath after Sabbath he sees the fruits of his labor ripening into noble characters. He is constantly inspired with new resolves, new hopes, and loftier aspirations. He sees the field of work in the Sabbath-school interest ever widening and lengthening and deep-

ening, inviting him to put forth renewed efforts, energy, diligence, and tact. That invitation is always eagerly and willingly accepted by the faithful teacher, and he aims constantly to raise each member of his class to a higher plane of life and usefulness. To the mind of the efficient and conscientious teacher, the importance of the Sabbath-school work is ever pressing with great weight and power. To him it is as broad as the universe, as deep as humanity, as high as heaven, and as lasting as eternity.—*Teachers' Mentor.*

THOU must be true thyself,

If thou the truth would'st teach;  
Thy soul must overflow, if thou  
Another soul would'st reach;  
It needs the overflowing heart  
To give the lips full speech.  
Think truly, and thy thought  
Shall the world's famine feed;  
Speak truly, and thy word  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A grand and noble creed.

### THE POWER OF GOD'S WORD.

MANY forget the inherent power of the word of God. The inspired record tells us that it is the *sword of the Spirit*; that it is *quick and powerful, and sharper than any two-edged sword*; that it shall not return void, but that it shall accomplish that for which it was given,—the conviction, conversion, and salvation of all who will receive it. Timothy was charged to preach the word. It is this word that, through the agency of the Holy Spirit, sends conviction to the sinner's heart, leads to repentance, furnishes facts and promises for faith to lay hold upon, and supplies the Christian with such instruction, admonition, and encouragement as will enable him to glorify God by a well-ordered life here, and to enjoy an eternity of bliss hereafter.

Fortunately, this word is so plain that all truths most needful to holy living may be understood by any one. In our Sabbath school teaching the most we have to do is to fix the mind on the word long enough to allow it to take its natural effect. Now it may be necessary for the preacher to harangue the multitudes, but the teacher's best way is to secure the careful study of the lesson, thereby securing that thoughtfulness and reflection so necessary to the imbibing of truth.

How often the two-edged sword of the word is sheathed in the rags of sophistry, or blunted by the officiousness of teachers who explain away all its force and beauty.

May God help us all to "receive with meekness the ingrafted word, which is able to save our souls." G. H. BELL.

### SOMETHING TO CARRY HOME.

It was an unusually warm morning for June. But little air stirred the lilac bushes, and the chickens wallowing in the cool, moist earth beneath them, crouched down often, as though overcome by the heat.

I raised my parasol as I stepped out upon the front porch, and gathered up my dress with a listless hand, as I looked over the road which stretched out to the church, whose white spire rose above the green trees in the distance; and I wondered how I was to get over that hot hill, where not a shadow broke the glare. Such a sudden outpouring of the sun's heat seemed quite overpowering. When I entered the church, I found my collection of scholars nearly complete; but I opened the closely-shut window near, and dropped into my straight-backed chair, feeling as though there was not an atom of reserve force left in me with which to tackle my duties. It was discouraging to have such feelings to contend with when I had striven so, but an

hour ago, for a prayerful, tranquil mind; and I strove to overcome it. But the children, rubbing their feet on the bare floor, nearly sent me wild, and I was glad when the opening bell called us to order. But I did not regain control of myself so but that when, after the lesson was well begun, Julia Simpson, or Julia Ann, as the children called her, came in, dragging by the hand such a little mite of a brother as seemed too much to be anywhere but at home, I was annoyed. "Why can't mothers be their own nurse girls?" I thought; and I'm afraid there was the least mite of sharpness in my voice as I said, "You should n't bring such a baby to Sabbath-school, Julia."

"Mother said I'd got to stay and mind him then," was Julia's reply.

I made room for them, and gave the little fellow a book of pictures to keep him from talking; but of course it wasn't a minute before the book went, with a bang, on the floor. When this happened for the third time, and just as I was saying, "Now children," I took the book, and much to the child's apparent wonderment, tossed it on to the table. After this for awhile the child was determined to do the talking himself; and of course every time he gave utterance to anything, in his funny baby-fashion, a suppressed titter would break out from somewhere among the children composing the class. But at last I seemed to get a little of the child's attention. At any rate, the latter part of the exercise he sat swinging his fat legs, and crouched down in a sort of listening way, as though giving me his undivided attention. But I supposed this came from drowsiness, and at last I forgot him entirely.

When the school was closed and the children straggled out, I stumbled over "Eben," as Julia called him. He raised his great black eyes to mine, and said, in his slightly solemn, childish way, "I'll come again."

"Yes," I said; "and you must be a good little boy all the week."

"I'll be dood, and pray Dod," he said, nodding his head like a wise judge, and marching away.

The last thing I had striven to impress upon the children's minds had been the need of prayer—for everything and at all times; and I was surprised that even so much, as seemed by the child's words, had been grasped by him. And going home, thinking over it, the breeze seemed a good deal fresher than when I went over the road before, though it was an hour nearer noon; and the way was not half so long and tiresome.

The next Sabbath I looked for little Eben, but Julia came without him, and in time the incident of his ever having come slipped from my mind. A few weeks later I stood one morning out among my late roses, clipping and tying up, and smelling of this and that half opened rose, when a "hem" caused me to turn suddenly, and I found a woman standing beside me. How she had opened the gate and trodden the gravel walk without my knowing it, was a mystery; but there she was, and as she did not say anything, I said, "Good morning." She answered with a nod, and then stood awkwardly twisting the fringe of her shawl between her thumb and finger. Not knowing what else to say, I asked, "Can I do anything for you?"

"Well, no—that is, I only thought I'd like you to know how we'd got on the right track again."

"Ah," I said, not having the remotest idea as to who "we" were, or what "track" they had generally been on.

"Yes, I kinder felt as though I'd like you to know how much good you'd done us."

"I?" I said in astonishment, as I pulled off my garden gloves, and walking to the porch, pushed one of the garden chairs toward my strange visitor, taking the re-



maining one myself. "I do not see how that can be, when I never saw you before."

"But you've seen Bub," and the woman laughed, and the laugh seemed to take ten years right off her age.

"Bub, who's Bub?" I asked, struggling to get hold of what the woman meant.

"Why, my Bub, Ebenezer, that Julia Ann took to Sabbath-school."

"Oh," I said, the Julia Ann letting in a little light. "You're Julia Simpson's mother? I remember little Eben's coming with her one day. Yes, yes."

"Well, you see—" and the woman settled back, as though surer of her ground now—"I used to mind about religion, quite a sight, when we were first married. But after things got going so hard with us, and it was work, work, and money always short, and the children coming along, and so little time for anything, we kinder forgot about it; and when we didn't, there did not seem to be much chance for such things; and I used to tell Rufus—he's my husband—that there wasn't much time for poor folks to be religious in, and he seemed to think it was about so. Well, as I started to tell, the next day after Bubby went to Sabba h-school was what some people call 'blue Monday' with me. The baby'd been worrying all night.

"Eben?" I asked.

"Oh, no; you ha'n't seen my baby yet. She's most a year old, and a wonderful sight like her father. As I was saying, she'd kept me awake; and now there was the big washing, and the sun up so hot before I got at it; and taking it all round, it seemed as though I never could go through with it all; and after I'd rubbed a little, I just dropped into a chair with my hand on my back, saying, 'It's no sort o' use; I never can do it.' Bub was on the floor with the baby's playthings, and I didn't suppose he was minding me one bit; but he looked up with those great eyes o' his'n, and says he, shaking his head, 'Why don't you tell Dod so?' I thought it must be I had n't heard him right, and so I asked, 'What did you say, Eben?' 'I say,' he said, rising to his feet, 'why don't you tell Dod so, and not bover so about it?' I got right up, and went about my work, but I was sort o' numb like, as though I'd got a blow. You see it was so queer like for Eben to talk like that. I tried to move about lively, and get myself free, but I couldn't, and at last I went into the bedroom, where baby was in bed asleep, and, shutting the door, I did just tell the Lord all about it, just how tired I was, and how hard everything was going, and how little strength I had, and asked him to get me through the day the best he could; and when I went back to the kitchen, my heart was as light as a feather, and I broke right out singing, as though I was a girl. But I ha'n't got to the best of it," she continued, as I moved a little, to get my handkerchief. "If you'll believe me, as I was a-takin out the first boiling, who should come in but Rufus, and, says he, 'I did n't have quite the right lumber I wanted for the job, so I thought 't was so late I'd come home and help a bit, and not go after it till noon. Now, I don't believe Rufus had done such a thing as that afore since the first year we was married, and what do you suppose could have put it into his head unless—" Mrs. Simpson hesitated, as though I might not quite agree with her, I thought. So I hastened to say, "Unless the Lord put it into his heart. Of course you have a perfect right to think it in direct answer to prayer."

"Well, so it seemed to me and Rufus," said Mrs. Simpson, pulling her shawl up around her; "and you don't know what a comfort it has been to us, and we've just taken a new start; and it's wonderful how easy things do go now. And when I went by this morning, and saw you a-standing

out in the garden, I felt as though I'd like you to know what a sight of good what Bubby brought home did for us."

"Well, I'm sure, Mrs. Simpson," I said, shaking her hand warmly, "it does help me to go on with the little ones. Sometimes it seems as though I could n't get anything done up small enough for them to take."

"Don't you ever think that again, for it's wonderful how these little folks do manage to get hold of things;" and Mrs. Simpson, with another shake of the hand, walked away.

How do you think I felt after she was gone? I can't tell you exactly how, but I know I felt a good deal as though I ought to ask somebody's pardon, and I went down before God, in that little back parlor of mine, for a long time; and the next Sabbath, when Julia brought in Eben, gay in a new suit of blue waterproof, with brass buttons, I gave him the very best seat there was; and all that lesson time I tried to strip my talk free from big words, so that even the smallest should have something to carry home.—Selected.

FEEDING CHRIST'S LAMBS.

SAID the Saviour to Peter, just after his resurrection, "Feed my lambs." The Lord has sheep, but he also has lambs. And never, during the long centuries of the gospel dispensation, have these words been more appropriate than to-day. Christ's solemn charge to Peter, "Feed my lambs for me," as the quaint old Syriac Version gives it, is also addressed to us. The duty to feed the lambs, (Greek, "the little lambs") is just as binding as ever. The Good Shepherd did not forget his sheep; he also did not forget the lambs. And where can these lambs, these little lambs, get better food than in the Sabbath-school?

Probably this command of Christ was never so fully, so systematically, and so literally carried out as at the present day. This is emphatically the Sabbath-school period. And it is just blessed to live and consider what is being done for the children.

Every denomination is on the alert in this matter. The best talent in the church is enlisted, and the army of Sabbath-school workers is becoming enthused with the subject. Faithful teachers are coming to the front with the best methods, the wisest plans, and the most suitable lessons, so that the interest of the children may be secured. In this way the terrible wiles of Satan are circumvented and his kingdom made to tremble. God is certainly in this

matter. And when he is moving, inspiring, and blessing, we cannot afford to sit still. The blessed words of the Saviour are still echoing down the ages, "Feed my lambs!"

G. W. A.

THE REPORTS.

WE have reports from all our State Associations, twenty-one in number, besides a few miscellaneous reports from States where there are no organized Associations. This report is, altogether, quite an encouraging one, though we regret the incompleteness in some of them; but this seems to be mostly due to the slackness of the school secretaries rather than the State secretaries. For instance, in many cases no average attendance is given. Now of course if there had been a school at all, there must have been some attendance; and if records had not been properly kept, so that a correct average could be obtained, some approximate at least should have been given, so that there might be something like a correct relation between the total membership and attendance of the State.

New blanks have lately been issued, which will be sent to each school at the end of this quarter; and we hope that every secretary will take some pride in completely and correctly filling out the blank sent him, and promptly returning it to his State secretary. Or if for any reason your school has been discontinued during the last quarter, notify him of the fact by postal, and thus save him the trouble of writing to know why you have not reported. These may seem trifling matters; but if a thing is worth doing at all, it is worth doing well.

But while there are a few things to find fault with, there are many to commend. We believe the Sabbath-school interest is deepening and broadening; and what we most need is courage. Though your school may be small, your advantages limited, and the work that you can do a very humble one, toil steadily on. "What now ye do ye know not, but shall hereafter know;" for only eternity will reveal the work done "under the surface,"—the results of humble service. If you have led one little child to see light in a Bible truth, and thus given him "something to carry home," you know not the work which you perhaps have been the means of starting,—no, nor never may know here,—but eternity will tell. And let us never for a moment lose sight of the real and true aim of all Sabbath school labor,—the cultivation of a love and appreciation of the word of God.

E. B.

WHAT THEY SAY.

WE have good and encouraging letters from several of our State secretaries, from some of which we will give a few words.

Bro. Frank S. Porter, Sec. of Vermont, says: "The Sabbath-school interest in old Vermont still lives, and is in most schools doing well."

Mrs. Clara Gibbs, the newly-elected Secretary for Kansas, writes a stirring appeal to the schools of that State, urging them to promptness and faithfulness in all their duties, especially the work of reporting, which she feels that some are inclined to neglect. We would gladly give the whole letter room, did space permit. It is good to see her taking hold of her work with so much courage and energy. As she says, "We must have energetic work."

Sister Lizzie Campbell says for Illinois: "Will only say that the interest in S. S. work, so far as I can judge by the prompt reports and letters received, was never better." This is a pretty good way to judge. We notice that every school in Illinois is reported.

Bro. R. D. Benham, Sec. North Pacific Association, after speaking of some of the difficulties with which they have to contend, says: "But although the work may seem wearisome sometimes, and the wheel move hard, yet we are doing the Lord's work; and this thought gives me courage to press on."

Sister M. O. Beck, Sec. of Upper Columbia Association, gives some account of the individual schools in their Conference, and seems desirous of instructions which shall enable her to perform the duties of her office thoroughly.

W. R. Foggins writes from Jerry's Run, Wood Co., W. Va.: "Noticing a request that the State officers report the progress of the schools in their State, I thought I would say a few words, as we have no State Association here. The Sabbath school in this place is the oldest in the State; it was organized in 1879, by Eld. Sanborn. At the time of organization we had twenty-six names enrolled, but our school at present numbers but seventeen. I am sorry to say that those who have been dropped are the ones that are needed most, as they would have constituted the senior division, and their presence and influence would have held the young people. . . . Those who have been faithful in the Sabbath-school work here have been richly rewarded by the knowledge they have obtained. Studying these lessons in the INSTRUCTOR is a good way to follow the noble example given by the Bereans. Acts 17:11."

GENERAL SUMMARY OF S. S. REPORTS

For Quarter Ending June 25, 1881.

NAMES OF STATES.	NAMES OF STATE SECRETARIES.	No. Schools reported.	Membership.	Average Attendance.	New Members Enrolled.	Dropped from Record.	Number Under 14.	Number Over 20.	Church Members.	Number of Classes.	Number of Members in Primary Division.	Intermediate Division.	Senior Division.	Keep Complete Records.	Number of INSTRUCTORS Taken.	Held Teachers' Meetings.	Contributions Received.	Amount Sent State Association.	Amount State Sent General Association.
California.....	E. A. Chapman.....	22	858	655	135	137	289	285	306	110	201	200	377	20	582	5	\$101 10	\$9 27	\$2 00
Colorado.....	W. E. Cornell.....	3	131	79	42	13	70	46	35	11	45	23	63	3	71	1	9 10	.....	.....
Dakota.....	M. M. Olsen.....	17	326	227	80	9	99	147	160	43	79	68	157	9	91	1	4 46	29	12
Indiana.....	Mrs. Viola Shrock.....	16	448	313	72	27	116	174	232	53	125	179	73	12	201	1	27 14	2 28	23
Illinois.....	Lizzie S. Campbell.....	38	852	583	7	26	276	361	449	98	120	231	263	25	299	1	19 70	2 67	27
Iowa.....	J. H. Durland.....	33	1 91	662	129	73	359	464	453	129	219	442	259	27	354	3	32 53	.....	28
Kansas.....	Mrs. Clara A. Gibbs.....	21	488	383	81	28	182	195	.....	61	125	130	158	61	134	.....	8 84	85	10
Kentucky.....	Lulu Osborne.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Michigan.....	Eva Bell.....	70	2385	154	248	170	650	928	1159	318	398	891	522	61	1376	6	209 79	18 11	2 00
Missouri.....	D. C. Hunter.....	18	414	297	46	31	152	197	224	58	132	130	158	18	203	.....	13 50	31	.....
Maine.....	Isadore Baker.....	9	230	196	6	7	88	163	.....	26	53	127	25	8	111	.....	11 39	1 03	.....
Minnesota.....	E. S. Babcock.....	45	1100	663	87	76	373	487	535	135	299	444	253	88	398	4	53 57	3 81	.....
New York.....	Mrs. N. J. Walsworth.....	20	367	212	8	13	94	210	202	57	30	98	159	19	138	1	12 92	1 22	26
North Pacific.....	R. D. Benham.....	6	145	96	19	27	54	55	58	19	42	34	68	4	62	.....	2 50	.....	.....
Nevada.....	.....	1	32	2	.....	.....	10	14	17	3	16	17	.....	1	25	.....	1 00	.....	.....
New England.....	Mrs. E. D. Robinson.....	24	455	322	36	34	125	263	240	64	89	49	289	17	304	3	59 69	5 78	1 00
Nebraska.....	Mary V. Burke.....	16	425	264	44	27	169	191	182	49	97	155	175	14	156	.....	10 60	72	67
Ohio.....	Mrs. E. H. Gates.....	32	766	514	74	37	243	331	360	102	126	165	220	30	395	4	70 43	5 75	60
Pennsylvania.....	Mrs. F. C. Oviatt.....	26	454	314	28	18	153	203	191	66	126	173	102	20	185	1	18 80	2 11	17
Tennessee & Va.....	Mrs. Mary Remley.....	5	97	65	3	1	45	36	33	14	29	41	26	5	33	.....	7 75	40	.....
Texas.....	T. T. Stevenson.....	9	245	191	19	32	73	96	76	30	51	62	62	9	154	.....	7 20	.....	.....
Vermont.....	F. S. Porter.....	12	329	184	33	24	96	173	174	40	74	255	.....	11	113	2	15 73	1 43	24
Wisconsin.....	Mrs. Nellie Taylor.....	49	1151	684	163	117	444	457	419	159	294	376	275	46	445	1	40 97	4 02	40
Upper Columbia.....	M. O. Beck.....	3	109	72	.....	.....	.....	.....	75	10	.....	.....	.....	.....	40	.....	5 80	02	.....
Totals.....	.....	494	12929	8584	1370	940	4190	5396	5580	1655	2770	4290	3684	458	5870	33	\$737 81	\$65 85	\$7 70

EVA BELL, Secretary General Association.



## SABBATH-SCHOOL REPORTS.

For Quarter ending June 25, 1881.

## Report of Michigan S. S. Association.

NAMES OF SCHOOLS.	Names of Superintendents.	Membership.	Aver. Attendance.	Church Members.	No. of Classes.	No. of Teachers.	No. of Scholars.	Hold Teachers' Meetings.	Amt. Contributions Received.
Alma	James Garget	28	20	18	4	20	no	6	12
Allegan	J. M. Baker	33	21	14	4	14	no	2	25
Armada	D. E. Wellman	23	15	11	3	15	no	1	75
Arundale	Henry O. Brown	33	19	8	4	15	no	6	66
Arcada	Mrs. Ellen Woodward	24	18	5	3	10	no	1	31
Abateon									
Burlington	H. W. Miller	25	21	12	3	10	no	92	
Bancroft	L. E. Rathbun	42	25	20	4	16	no	73	
Brookfield	Henry McDonald	12	10	4	3	15	no	1	12
Bushnell	James Haysmer	31	25	18	5	19	no	18	
Bunker Hill	A. D. Boers	24	18	20	4	10	no	3	18
Birmingham	Charles G. Hunt	25	15	12	4	15	no	3	73
Battle Creek	G. H. Bell	376	304	110	60	350	yes	97	57
Birch Run	F. N. Bartholomew	15	10	6	2	6	no	2	29
Carson City	Irwin Evans	36	28	28	5	25	no	4	34
Cedar Lake	O. Soules	38	28	28	4	25	no	1	35
Charlotte	E. J. Hill	14	9	6	2	10	no	1	05
Cedar Springs	Leander Kellogg	15	9	9	1	10	no	2	37
Clyde Center	Frank F. Sloat	29	23	17	4	2	no	4	66
Douglas	David McCallum	23	18	9	3	25	no	2	90
Dimondale	J. J. Dean	4	26	18	5	42	no	1	14
Elmwood									
Eaton Rapids	G. C. Perrine	26	15	16	3	20	no	1	71
Evart	Mrs. Clara Bisbee	29	13	5	3	14	yes	1	06
Fremont Center	Marcus Carpenter	29	16	17	3	14	no	1	00
Freeland	C. Stoddard	56	40	6	6	11	no	2	81
Fairgrove	W. H. Wilbur	32	19	14	5	11	no	5	80
Fairfield	W. H. Holmes	22	20	9	3	30	no	1	14
Flint	G. H. Randall	50	29	35	6	30	no	2	34
Fenton	B. P. Dawson	21	7	9	3	12	no	1	15
Greenville	J. B. Dispelier	35	26	25	4	26	no	1	80
Greenbush and									
Duplain	J. H. Chesebro	21	19	12	5	12	no	2	34
Gaines									
Green									
Hazelton	Loran Lawton	51	37	41	8	18	no	2	23
Hillsdale	Mrs. I. B. Stone	36	26	16	5	11	no	2	89
Hanover	P. J. Bristol	29	18	12	5	10	no	6	100
Holly	Mark Brown	20	6	11	2	6	no	1	07
Holly	A. K. Crosby	8	6	6	2	5	no	1	92
Hickory Corners									
Hartwick									
Ithaca	A. G. Morey	47	30	36	5	30	no	1	07
Jefferson	F. D. Snyder	56	35	19	5	24	no	4	13
Jackson									
Jasper									
Kalamazoo	Wm. Martin	17	10	11	3	15	no	1	75
Lyons & Muir	Franklin Howe	50	33	25	7	16	no	1	71
Locke	Albert Avery	19	14	3	3	14	no	80	
Leslie	W. H. Hunt	18	15	13	4	15	no	4	79
Lapeer	Anson W. Sanborn	30	6	20	4	12	no	1	15
Lakeview									
Monterey	J. S. Day	42	28	20	6	25	no	1	04
Memphis	Mrs. A. E. Gurney	59	31	26	6	22	no	40	
Morley	Martin Brigham	27	18	13	2	10	no	1	80
Maple Grove	Wm. Harding	25	18	6	3	15	no	1	05
Mt. Pleasant									
Mason									
Matherton	Almira Dexter	20	16	17	3	12	no	1	37
North Lansing									
Newton	Ambrose White	19	13	13	3	7	no	2	79
Osage	Mrs. M. Shepard	47	39	30	5	35	no	71	
Orleans									
Onondaga	G. H. Robinson	39	21	22	4	13	no	71	
Ovid									
Orange	S. C. Perry	27	18	13	4	14	yes	1	50
Olivet									
Partello	Joseph M. Newell	5	5	5	1	4	no	3	00
Pottsville	J. F. Carman	29	18	23	3		no	1	23
Pine River									
Quincy	J. H. Thompson	35	23	15	5	20	no	1	23
Rochester	Nehemiah Lawrence	17	13	9	3	15	no	6	
Ravenna	John Wright	26	16	16	4	8	no	2	31
Ransom	C. S. Green	18	16	12	4	9	no	1	96
Shelby	N. L. Courter	25	14	15	4	yes	2	3	13
St. Charles	E. S. Griggs	61	31	13	8	29	no	2	68
Sumner	Mrs. H. McCurdy	39	33	23	5	25	yes	3	19
Seville									
Spencer Creek	Willis Smith	19	13	9	3	10	no	2	47
Saranac	Enoch Wilkinson	18	7	12	3	12	no	1	95
Summit									
Sand Lake	F. W. Hicks	18	15	8	3	18	no	2	54
Stanton									
Spring Arbor									
Sheridan									
St. Louis	Cornelius Holliday	21		17	3	5	no	2	14
Thetford									
Twin Lake	E. S. Mansell								
Vassar									
Vergennes									
Wright	R. J. Foster	75	45	45	8	25	yes	2	54
West Liberty	Lenetta McGraw	38	15	12	5	10	no	2	00
Westphalia									
Watrousville	C. W. Hartson	24		15	3	11	no	1	11
*Woodbridge	R. B. Dickey	4							
Washington	Jonathan Bunn	21	15			11	no	1	79
No. Schools, 95		2385	1584	1159	318	1376	6	209	79

\*Family School.

EVA BELL, Sec.

## Report of Pennsylvania S. S. Association.

Blackville	Lydia Mattison	27	19		2	6		\$1 05
Callin	James Backer	20	12	14	2	10		1 52
Corydon	Isaac Williams	19	13	7	3	6		70
Cottage	B. B. Warren	6	6	2	3	3		1 98
East Otto	Mrs. O. P. Galloway	11	9	10	1	6		46
Ellicottville	Dexter Ball	30	16	17	4	20		1 42
Lindley	James Walker	34	17	15	3	11		1 53
*Lawrenceville	James Calhoun	10	10		3	1		74
Millport	John J. Kenyon	25	19		3	7		1 00
Niles Hill	Eliza Wyckoff	27	16	7	3	12		37
*North Warren	C. H. Owens	4	4		2	2		8
Port Allegany	S. L. Strong	29	22	13	4	11		24
Portville	H. Howe	10	9	5	2	3		8
Randolph	Otis F. Bowen	18	12	12	2	6		11
Russellsburg	Wm. A. Clark	8	7		3	4		15
Raymond	A. D. Galatia	24	14	11	4	15		30
Sunderlinville	C. D. Tubbs	30	23	17	4	13		3 37
Sinclairville	Orrin Torry	25	16	14	3	15		6
Smithport	G. H. Toles	15	7	7	2	6		13
*Spring Mills	G. F. Evans	6	6		2	1		yes
Wellsville	Wm. Simpkins	32	21	18	4	13		2 64
Wheeler	N. S. Raymond	21	14	12	3	8		85
Willow Creek	W. B. Knapp	11	10	4	3	2		2
West Pike	W. Ives	9	9	6	2	3		1
*Warren	Mrs. Mary Head	3	3		2	1		
No. of Schools, 25		454	314	191	66	185	1	18 80

\*Family Schools.

MRS. F. C. OVIATT, Sec.

## Report of Minnesota S. S. Association.

NAMES OF SCHOOLS.	Names of Superintendents.	Membership.	Aver. Attendance.	Church Members.	No. of Classes.	No. of Teachers.	Hold Teachers' Meetings.	Amt. Contributions Received.
Anawauk .....	Samuel Daniels.....	38	28	18	4	10	no	\$ 1 11
Albion .....	A. W. Marys .....	6	5	4	1	3	no	54
Brownston .....	Albert Battin.....	5	2	2	1	1	no	10
Beldenville .....	A. J. Barker .....	21	11	2	2	6	no	2 10
Blue Earth City.....	Mrs. Alida Robbins.....	15	11	2	2	3	no	1 39
Crow Wing .....	H. F. Phelps .....	10	9	4	3	5	no	1 04
Dodge Centre .....	M. A. Winchell.....	35	26	23	5	20	yes	2 00
Dassel .....	Joshua Z. Cassel .....	27	25	10	3	10	no	4 50
Easton .....	E. A. Curtis .....	21	10	10	3	7	no	58
Fagle Lake .....	Elwin Merrill .....	40	24	22	5	18	yes	4 60
Fall City .....	L. L. Ames .....	7	8	1	2	10	no	40
Fair Haven .....	Sylvanus Gregory .....	18	9	11	2	5	no	1 56
Golden Gate .....	C. Johnson .....	40	24	4	5	no	no	1 75
Grove Lake .....	John Emerson .....	37	30	17	5	10	no	1 54
Grond Prairie .....	A. N. Starr .....	23	20	17	1	yes	1	2 71
Hutchinson .....	Adelia P. Grover .....	79	44	58	8	21	no	2 71
Home .....	J. E. Pickle .....	20	14	14	2	10	no	1 75
Kenyon .....	David Aikins .....	15	12	7	2	3	no	1 75
Kasota .....	Wm. H. Pettis .....	30	25	16	4	10	no	4 33
Knapp .....	L. Plants .....	30	17	13	3	15	no	1 10
Lake Johanna .....	Peter Amundson .....	11	8	11	1	1	no	1 73
Lucas .....	M. E. Foster .....	23	24	14	3	10	no	2 44
Litchfield .....	Ellen Benson .....	23	21	7	3	0	no	1 86
Lake City .....	Mary Patch .....	22	10	3	15	0	no	2 20
Meriden .....	J. Jacobson .....	29	17	25	2	0	no	1 86
Monticello .....	Myron C. Gould .....	13	9	8	3	10	no	2 44
Mankato .....	F. W. Morse .....	29	13	14	4	10	no	2 44
Millford .....	E. F. Hamberg .....	17	8	10	3	4	no	2 40
Medford .....	Fernando Douglass .....	48	38	20	6	19	yes	2 63
Minneapolis .....	J. E. Norstrum .....	26			4	10	no	77
Vansfield .....	I. N. Kraushaar .....	36	16	19	3	15	no	3 00
New Richmond .....	Charlotte L. Lard .....	9	6	3	1	5	no	2 17
New Haven .....	G. W. Samson .....	38	25	4	20		no	1 51
Otranto .....	C. Zwermerman .....	27	19	13	3	5	no	2 20
*Prescott, Wis.....	John S. Olive .....	3	3		1	1	no	1 86
Pleasant Grove .....	J. S. Harris .....	33	21	20	4	15	no	2 20
Rochester .....	Priscilla Jessup .....	13	8	2	10	0	no	1 86
Round Prairie .....	Fred. A. Laschier .....	23	14	8	3	10	no	2 20
Rice Lake .....	Hes. Jensen .....	49	47		5		no	20
Sank Centre .....	Susie Wilson .....	13	8	7	2	1	no	22
*Sank Center .....	Pernelia J. Gettys .....	2	2		1		no	94
Transit .....	Frank Cammell .....	14	12				no	2 03
Tonhausen .....	Willie Weed .....	34	10	15	3	5	no	
Wilson .....	A. M. Howard .....	25	21	16	3	10	no	
West Union .....	Wm. Chamberlain .....	23	13	12	3	27	no	
No. Schools, 45.	Totals .....	1100	662	535	135	398	4	\$53 57

\*Family Schools.

Names of Schools that failed to report:—

East Hutchinson	Weston	Artichoke	New Auburn
Lower Sioux Agency	Irvine	Fau Claire	Burnhamsville
New Centerville	Camby	Lake Ellen	Clark's Grove



## Report of Wisconsin S. S. Association.

NAMES OF SCHOOLS.	Names of Superintendents.	Membership.	Aver. Attendance.	Church Members.	No. of Classes.	No. of Instructors.	Teachers Taken.	Hold Teachers' Meetings.	Amt. Contributions Received.
Adams Center	M. J. Coon	31	18	16	4	10	no	\$ 65	
Albany	James Francis	16	12	9	1	16	"	54	
Avon	Mary Affolter	25	11	13	2	5	"	70	
Alma Center	Elisha Godfrey	7	7	3	2	2	"		
Bellefontaine	Prudy L. Allen	8	8	5	4	2	no		
Baraboo	R. G. Cowles	18	12	13	2	8	"	1 17	
Berlin	J. Kettlewell	7	6	6	1	1	"	50	
Clay Banks	S. E. Campbell	23	14	9	4	13	"	1 43	
Clinton	Hallett Rathbone	23	12	7	2	6	no		
Darlington	A. C. Woodbury	24	15	13	3	10	"	25	
Dapont	Henry Brewer	14	12	4	3	6	"		
Fort Howard	Thomas Pringle	46	30	23	6	15	"	2 72	
Fond du Lac	D. D. Alexander	9	7	5	3	2	"	1 13	
Fish Creek	Andrew Johnson	44	22	6	6	20	"	52	
Fremont	E. A. Whipple	22	13	4	10	32	"		
Grand Rapids	Lettie Ha p	10	5	2	5	41	"		
Hillsborough	David Trowbridge	15	8	10	2	5	no		
Hebron	J. E. Green	18	11	1	3	2	"	1 32	
Humbird	W. Rathbone	31	23	3	7	2	"	85	
Hurricane Grove	David Dodge	21	7	5	2	10	no	1 21	
Hutchins	Mary Purdy	2	11	12	3	15	"	1 60	
Kickapoo	Ell Osborne	2	11	13	4	12	"	2 99	
Loyal	E. J. Rice	28	20	12	3	10	"	20	
Leon	Orcutt Burr	21	18	12	3	10	"	4	
La Grange	A. H. Benjamin	50	17	20	5	12	"	2 28	
Little Prairie	John Blake	4	4	5	1	2	"	1 26	
Lind	Geo. W. Fisher	32	11	13	4	12	"	1 69	
Lodi	Mrs. F. L. Jordan	18	12	7	3	5	"	1 32	
Monroe	A. C. Atwood	24	14	3	15	1	"	22	
Mauston	Miles Carter	15	12	10	2	6	"		
Milwaukee	Mrs. S. D. Guerin	3	3	2	1	1	"		
Marshfield	Mrs. Lizzie Osgood	2	2	1	1	1	"		
Mackford	John Stone	24	19	18	3	6	no	35	
Milton	J. E. Tenney	5	9	1	10	1	"	2 48	
Mt. Hope	Geo. Snyder	36	21	20	3	10	"	1 30	
Maple Works	J. W. Ferguson	25	17	4	15	"	"	73	
New London	Phillip Capman	28	17	18	4	10	yes	2 10	
Neenah	Hans Sorensen	33	23	18	4	10	yes	1 44	
Oakland	J. F. Cash	31	21	20	5	12	no	2 02	
Poy Sippi	Mrs. M. E. Smith	96	59	11	36				
Plover	Mrs. M. E. Smith	4	3	3	1	1	"	53	
Richford	Mrs. M. E. Farrar	23	13	9	4	6	no		
Raymond	J. C. Nelson	40	25	15	5	11	"	38	
Sand Prairie	C. K. Ackley	39	25	20	5	16	"	4 25	
Sturgeon Bay	Edward Anderson	29	19	9	5	15	"	39	
Seymour	Mrs. M. E. Zuerbrigg	16	12	8	3	5	"		
Stevens Point	T. E. Thorp	12	6	9	4	7	no	43	
Victory	Wm. Fox	22	6	9	4	10	"	2 12	
Weston	Mrs. A. Suffcoo	27	23	2	4	10	"		
Waterloo	Benj. McCormick	35	20	8	3	10	"		
Belmont	James Hilton	6	6	3	2	2	"	13	
No. Schools, 49	Totals	1151	684	419	159	445		\$ 46 97	

## † Family Schools.

Names of Schools that failed to report:—

Avalanche,	Burnside,	Debello,	Dorchester,
Hundred Mile Grove,	Little Pine,	Oconto,	Whitehall.

MRS. NELLIE C. TAYLOR, Sec.

## Report of Ohio S. S. Association.

Bellville	H. H. Burkholder	27	19	14	5	23	yes	\$ 2 00
Bowling Green	J. B. Craw	37	32	26	8	20	no	2 31
Bedford	Franklin Wells	6	4	2	2	2	"	30
Corsica	V. B. Stevens	31	28	4	4	4	"	2 37
Camden	W. A. Gibson	43	31	21	5	25	"	3 65
Clyde	W. J. Stone	45	27	12	6	31	"	5 71
Dunkirk	A. T. Williams	36	25	18	3	32	yes	3 76
Geneva	Mrs. Beckwith	10	7	3	2	8	no	92
Hamler	Rodolph Fisher	28	20	8	3	9	"	1 75
Leesburgh	Wm. Greentree	20	12	15	3	15	"	4 25
Leipsic	J. S. Fisher	26	15	8	3	15	"	2 00
Lyons	Arthur Fish	30	16	14	4	10	"	1 83
Litchfield	Asa Moler	31	14	19	2	12	"	1 94
Liberty Center	Oliver Hoffer	30	16	20	4	15	"	2 79
Mendon	J. M. Watts	30	18	9	3	6	"	40
New Antioch	Wm. Bloom	39	26	19	6	20	"	3 78
New Hampshire	Azariah Babcock	31	14	13	3	20	"	1 58
Newark	R. B. Francis	26	19	12	3	10	"	2 24
N. Bloomfield	Wm. Chinnock	17	11	12	2	10	"	
New Haven	W. B. Davis	12	8	11	2	10	"	1 06
Norwalk	O. Seaman	21	14	14	2	14	"	2 87
Parkman	Mrs. A. Flint	13	11	3	3	10	"	1 33
Peninsula	Mrs. L. H. Morse	7	6	4	2	1	"	
Pine Grove	H. M. Mitchell	13	10	10	2	6	"	1 14
Republic	Lewis Witter	8	7	1	2	2	"	64
Reedsville	George Mayo	13	10	6	2	5	"	75
Springfield	Abram McLellan	20	13	13	3	20	yes	2 69
Troy	John Sprinkle	26	20	14	4	14	no	2 49
Van Wert	J. N. Clay	18	10			15	"	2 26
Waterford	W. S. Boone	35	25	27	3	20	yes	8 23
Wellington	O. T. Noble	17	10	5	3	4	no	1 54
Wheelersburg	H. C. McNeal	20	16	8	3	7	"	1 68
No. Schools, 32	Totals	766	514	369	102	395	4	\$ 70 43

The schools at Appleton, Wakeman, and Gilboa failed to report.

MRS. IDA E. GATES, Sec.

## Report of New York S. S. Association.

Adams Centre	Irving Whitford	34	22	26	5	15		\$ 1 56
† Buffalo	Mrs. L. E. Orton	3	3					12
Bucks Bridge	Carrie Lewis	14	7	12	3	6		50
Frankfort and Litch	M. A. Jones	22	18	13	3	7		
Genoa	E. S. Lane	19	14	16	3	7		1 50
Keene	N. S. Washbond	20	12	15	3	8		
Lancaster	W. E. Lucas	19	13	12	3			1 28
Maonsville	N. L. Burdick	23	17	13	2	10		44
Middle Grove	D. W. Eldridge	13	11	9	3	5		
New Connecticut	H. R. Wilcox	18	5	10	3	5		
Otter Creek	Frank Rumble	8		6	2	6		
Pulaski	E. C. Hoxie	18	10	14	1	6		26
Ridgeway	W. H. Cottrell	6	5	5	1	1		
Roosevelt	L. R. Chapel	23	11	15	5	10		1 00
Rome	J. R. Calkins	38	25	21	7	22	yes	3 60
S. Rutland	Mary A. Hall	5	5	1	2			
S. Pierpont	Silas Cochran	34	21	1	6	15		
S. W. Oswego	O. F. Dart	9						
Silver Hill	Harvey Dana	18	13	14	2	5		1 90
Syracuse	N. J. Walsworth	23			3	4		76
No. Schools, 20	Totals	367	212	202	57	138	1	\$ 12 92

## † Family Schools.

Names of schools that failed to report:—

Brookfield,	Gouverneur,	Perry's Mills,	Vermillion,	W. Pierpont.
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MRS. N. J. WALSORTH, Sec.

## Report of New England S. S. Association.

NAMES OF SCHOOLS.	Names of Superintendents.	Membership.	Aver. Attendance.	Church Members.	No. of Classes.	No. of Instructors.	Teachers Taken.	Hold Teachers' Meetings.	Amt. Contributions Received.
Amherst	C. L. Davis	20	18	15	2	8	no	\$ 1 41	
† Cornish Center	C. W. Conings	4	4	1	1	1	"		
New Ipswich	Josiah Webber	20	6	15	2	12	"	2 29	
† N. Newport	H. P. Wakefield	2	2	1	1		"		
Washington	S. A. Farnsworth	36	25	19	4	11	yes	2 42	
Walpole	Wm. B. Mason	8	7	1	1	no	"		
Westmoreland	James B. Mason	5	4	1	1		"		
MASS.									
Boston	A. H. Wentworth	9	6	8	1	2	"		
Danvers	Geo. F. Fiske	65	52	37	8	57	"	9 53	
Haverhill	Mrs. M. A. F. Randall	15	13	8	3	12	"	9 80	
Ipswich	J. E. Cowin	16	6	13	2	20	"	2 28	
Newburyport	F. J. Piper	24	20	11	3	15	"	3 22	
Oakdale	H. S. Foster	13	8	3	2	13	"	1 93	
South Amherst	E. G. Bolter	19	15	10	2	10	yes	64	
So. Lancaster	C. H. Harris	42	37	29	6	53	"	10 58	
Springfield	O. A. Richmond	6	6	3	2	4	no	1 59	
Vineyard Haven	David E. Cooke	9	8	6	2	6	"	1 50	
R. I.									
Curtis Corners	James A. Tefft	28	12	11	3	12	"	1 98	
Green Hill	J. A. Sullivan	26	24	11	3	10	"		
CONN.									
† Moosup	J. S. Miller	5	5	4	1	1	"	75	
Norfolk	H. L. Warner	31	18	16	3	12	"	1 92	
N. J.									
Camden	Peter H. Betz	21	14	12	2	18	"	4 66	
South Vinaland	Friedrich Schmidt	15	13	6	4	10	"	2 00	
Md.									
Calverton	John E. Jones	16	9	7	2	12	"	1 14	
No. Schools, 24	Totals	455	322	240	64	304	3	\$ 59 69	

## † Family Schools.

The School at Worcester, Mass., failed to report.

E. D. ROBINSON, Sec.

## Report of Dakota S. S. Association.

Allentown	J. G. Carter	17	14	2	2	5	no	\$ 92
Bridgewater	James Pease	40	20	27	3	10	"	
Big Springs	Andrew P. Peterson	22	20	18	3		"	
Canton	I. B. Eno	12	8	5	2	3	"	
† Dell Rapids	N. Word	5	5	2	1	1	"	
† Elk Point	A. L. Dawson	3	3	2	1	1	"	
Howard	E. H. Pullen	7	7	3	1	1	"	
Madison	Jay L. DeWolf	40	24	2	3	10	"	65
† Portlandville	Mary Payne	2	3	1	1	1	"	1 00
Parker	E. O. Burgess	2	15	9	2	6	"	1 38
Swan Lake	N. P. Nelson	48	39	35	5	14	"	
Sunny Side	M. M. Olsen	31	21	21	5	19	"	
Sion Falls	John Hayes	20	15	8	2	10	"	51
Springfield	O. S. Johnson	11	6	8	3	6	"	
† Tiamoreau	L. Hackett	3	3	1	1	1	"	
† Tyndall	W. P. Howard	22	14	7	2	3	"	
† Valley Springs	Cynthia Schofield	14	14				"	
No. Schools, 17	Totals	326	227	160	43	91		\$ 4 46

## † Family Schools.

M. M. OLSEN, Sec.

## Report Indiana S. S. Association.

Alto .....	J. S. Edwards .....	22	22	17	4	13	no	\$1 91
Bunker Hill .....	A. D. Jones .....	18	13	8	3	6	"	91
Frankton .....	G. W. Riley .....	23	20	8	4	15	"	81
Ligonier .....	J. S. Shrock .....	52	35	25	4		"	2 22
Marion .....	Elijah Shook .....	28	23	23	3	12	"	1 12
Mechanicsburg .....	R. T. Zirkle .....	37	22	18	5	24	"	4 98
Noblesville .....	Mattie Caylor .....	33	20	16	4	21	yes	10 40
New London .....	J. M. Rees .....	38	20	20	3	15	no	1 83
North Liberty .....	J. H. F. Cripe .....	23	17	13	4	12	"	1 82
Patrickburg .....	David Oberholtzer .....	29	16	15	3	15	"	2 91
Rochester .....	J. B. Dunlap .....	33	24	20	5	15	"	1 26
Salem Center .....	J. L. Locke .....	30	3			1	"	09
Sevastopol .....	R. G. Dormeir .....	20	15	8	3	10	"	1 01
Thornton .....	Harvey Ludington .....	25	14	8	2	12	"	1 41
Wolf Lake .....	Nellie Gray .....	47	39	16	4	20	"	1 08
Walkerton .....	Daniel Rowel .....	19	10	17	2	10	"	1 08
No. Schools, 16	Totals .....	448	313	232	53	201	1	27 14



### THE LITTLE GIRL THAT SAID PLEASE.

WE don't know what her name was. She was on board the same train where we were riding. We could n't tell whether her dress was silk or calico, nor whether her hair was in curls or braids. Her father and mother were with her, and a young lady who may have been her sister, and a little boy whom she called her brother.

The train had stopped to wait for another going the other way. It was a through train, and we had been riding several hours, so some of us improved the time in taking a lunch. Just then we heard a pleasant voice say, "Please, papa, will you lend me your knife?" We looked around, and saw the little girl we are writing about.

After a while the sun shone into our side of the car, and we changed to a vacant seat behind the little girl who said "please." Her smiling countenance and gentle ways made it a real pleasure to watch her. She was cutting an apple, which she carefully pared, and passed the pieces round, reserving the smallest for herself. When she was through using the knife, she closed it, and said, "Thank you," as she handed it to her father.

All along the journey she showed the same thoughtful politeness. When her little brother got tired waiting at the station, she told him stories, not fairy stories, but those she had learned at Sabbath-school. Then we thought, this is part of the secret of her gentle ways. She learned at Sabbath-school to be thoughtful of others, and that is one of the best rules for true politeness.

We sometimes think that these little courtesies are of no consequence, that "Thank you," and "Please," are a waste of words, but they are like the sunshine which brightens the winter days. When we solicit or receive a favor, the least we ought to do is to acknowledge it by courteous words. If the children cultivate a respectful and polite manner at home, they will have it ready for use when abroad, and as they grow older, it will help admit them to the society of the good and wise.

Toward night we left the train. The little girl and her friends were journeying farther. We do not know where they went, nor have we heard from them since, but we often remember her, and we like to think of her. Little girl, was it you? Or at least do you say please, as she did?—*The Myrtle*.

CHEERFULNESS is what is needed in our homes. And what can make a home more cheerful than cheerful, bright children? A cheerful boy is never thought such a terrible nuisance about a house, and a cheerful girl is a perfect little beam of sunlight, that penetrates the darkest corners of the house, and almost makes the old clock put on a pleasant face. We want our paper to help make the boys and girls cheerful, and then we want them to help make our paper cheerful.

### The Children's Corner.

#### SHINING FOR JESUS.

ARE you shining for Jesus, darlings? You have given your hearts to him; But is the light strong within them, or is it but pale and dim? Can everybody see it that Jesus is all to you? That your love to him is burning with radiance warm and true? Is the seal upon your forehead so that it must be known That you are "all of Jesus"—that your hearts are all his own? Are you shining for Jesus, darlings, so that the holy light May enter the hearts of others and make them glad and bright? Have you spoken a word for Jesus and told to some around, Who do not care about him, what a Saviour you have found? Have you lifted the lamp for others, that has guided your own glad feet? Have you echoed the loving message that seemed to you so sweet? Are you shining for Jesus, darlings,—shining just everywhere, Not only in easy places, not only just here and there? Shining in happy gatherings where all are loved and known? Shining where all are strangers, shining when quite alone? Shining at home and making true sunshine all around? Shining at school, and faithful perhaps among faithless found? Are you shining for Jesus, darlings? Or is there a little sigh That the lamp his love has lighted does not burn clear and high? Is the heavenly crown that waits you still without a star, Because your light was hidden and sent no rays afar? Do you feel you have not loved him with love right brave and loyal, But have faintly fought and followed his banner bright and royal? Then rise and "watching daily" ask him your lamps to trim With the fresh oil he giveth, that they may not burn dim. Yes, rise and shine for Jesus; be brave and bright and true, To the true and loving Saviour, who gave himself for you. Oh, shine for Jesus, darlings! and henceforth be your way Bright with the light that shineth unto the perfect day!—*Frances Ridley Havergal*.

#### HATTIE'S NEIGHBORS.

HATTIE listened very attentively when her father read at family worship, the parable of the good Samaritan. And afterward she sat alone on the back door-step, and wondered in her small seven-year-old head, if people fell among thieves nowadays, and whether the poor hurt man ever got well again. Mamma or grandma or sister Belle, would have explained the story, and talked it over with Hattie, if she had gone to them; but this little girl had a way of liking to think out some things for herself. It was soon time for Hattie to go to school, and tying on her hat, taking her little satchel, and kissing mamma, off she skipped down the street to Miss Lester's kindergarten. She had not gone very far before she saw Katy Terry, the washerwoman's little girl, sitting on the curb-stone, crying. "I don't think any thieves would come after her," said Hattie,

"but she's crying, and nobody takes any notice of her." So Hattie went up, and asked Katy what was the matter.

"Oh, I had five cents," sobbed Katy, "and I've dropped three somewhere along here. I can't find them, and mother needs every cent, I know."

"I'll help look for them," said Hattie, just a little disappointed that Katy had not been beaten by somebody. So the two children poked in the gutter, and searched carefully around; and at last to their great delight found two cents of Katy's money. But the other cent was hopelessly out of sight. "Kate," said Hattie slowly, "I've got one cent. Mamma gave it to me to buy a slate pencil, because Eddie broke mine. But I've got a piece of pencil, and you may have the cent."

"But your mother might not like it," said Katy.

"It's mine, she won't care," said Hattie; so the cent changed owners, and thanking Hattie, Katy ran away home.

"The man in the story," said Hattie to herself, "gave the poor hurt man two pence; but Kate was n't hurt, so I guess my one cent will do."

At recess Janie White, the little lame scholar sat on the steps, and watched the others racing on the playground. Hattie looked toward her several times, and felt sorry for Janie; at last she went and sat on the steps too, and told Janie about the beautiful scrap-book Aunt Mary had made for Hattie and Eddie. And Janie grew very much interested, and thought she could make a scrap-book, too, as she had a great many pictures saved at home.

Just after school closed, as Hattie was reaching her satchel and hat, Miss Lester called her.

"Hattie, can your bright eyes see this little splinter which has run into my finger, from the edge of my desk? I am a little too near-sighted."

Hattie took her teacher's slender white finger in her little fat ones, and with a needle soon took out the splinter.

"Now, Miss Lester," said Hattie gravely, "if I had some wine and oil, I'd put it on your finger. That's good for hurts, the Bible says so."

"And my little girl has remembered a Bible story, I see," said Miss Lester, smiling. "I don't think my finger needs anything. But you have been a neighborly little girl to-day. I saw you leave the others, and sit with poor little Janie."

"Was that being neighborly?" said Hattie, with brightening eyes. "I've been wishing I could find some hurt somebody to help, though Janie's lame to be sure, and Katy Terry needed a cent, so I gave her mine."

"Helping whoever needs your help—that is being neighborly, Hattie. And that is what Jesus told that parable for, and that is why it has come down to us."

"Mamma," said Hattie that evening, as she sat on a low stool beside her mother before going to bed, "do you know I had lots of neighbors to-day, even Miss Lester, because I helped her some! And I think its real

nice to have neighbors, don't you? Even if they arn't hurt like the man in the Bible was."

Mamma said it was very nice, and she hoped Hattie would keep trying to help her neighbors for Jesus' sake. —*Lucy Randolph Fleming*.

#### WHY EVERYBODY IS CROSS.

ONE day little John Wilson came running into the house where his sister Mary was sewing. He held something in his hand which he had found in the back yard.

"Oh, sister Mary," said he, "I have found a pretty thing. It is a piece of red glass. When I look through it, everything looks red, too. The trees, the houses, the green grass, your face, and everything is red."

Mary replied, "Yes, it is very beautiful; and now let me show you how to learn a useful lesson from it. You remember the other day you thought every person was cross to you. Now you were like this piece of glass, which makes everything red because it is red. You were cross, so you thought everybody around you was cross, too. If you are in good humor, and kind to everybody, they will seem kind to you."—*Sel*.

"There is no little child too small to work for God,  
There is a mission for us all from Christ the Lord."

#### LETTER BUDGET.

Mabel V. Lemons writes from Damascus, Oregon: "Sister Cora and myself are spending the Sabbath with my Sabbath-school teacher and her two children, Harry and Edith Kingsbury. We are learning the ten commandments in our class. Minnie Miller and myself repeated them all to-day. Minnie is six, and I am nine years of age. Little Grant Hiscox and Bell Baker did not come to Sabbath-school to-day; we missed them very much. Harry and Edith's grandma is sending us cards from London, England, if we get our lessons perfect."

Here is a request from a lady in Ft. Scott, Kansas, which we will give room in the "Budget." She says: "Some weeks ago there was a letter printed in the INSTRUCTOR from some children by the name of Carpenter, who said they lived at Ft. Scott. I would say that we have Sabbath-school and meetings every Sabbath, and would like their help. We would cordially invite them to attend our meetings, which are usually held at Wm. Naylor's, the house opposite Judge Waters."

Alonzo Rockwell, who wrote us a letter last spring, now writes again. His sister who was sick with consumption, and with whom he lived, died June 20. Her last words were "I am happy." She left two little children. Alonzo says his paper is a great comfort to him. He hopes to meet his sister in Heaven.

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