



THE SPARROWS.

IN the far-off land of Norway,
Where the winter lingers late,
And long for the singing-birds and flowers,
The little children wait,
When at last the summer ripens,
And the harvest is gathered in,
And food for the bleak, drear days to come
The toiling people win,
Through all the land the children
In the golden fields remain,
Till their busy little hands have gleaned
A generous sheaf of grain;
All the stalks by the reapers forgotten
They glean to the very least,
To save till the cold December,
For the sparrows' Christmas feast.
And then through the frost-locked country
There happens a wonderful thing:
The sparrows flock north, south, east, west,
For the children's offering.
Of a sudden, the day before Christmas,
The twittering crowds arrive,
And the bitter, wintry air at once
With their chirping is all alive.
They perch upon roof and gable,
On porch and fence and tree,
They flutter about the windows,
And peer in curiously,
And meet the eyes of the children,
Who eagerly look out,
With cheeks that bloom like roses red,
And greet them with welcoming shout.
On the joyous Christmas morning,
In front of every door
A tall pole, crowned with clustering grain,
Is set the birds before.
And which are the happiest, truly
It would be hard to tell,
The sparrows who share in the Christmas
cheer
Or the children who love them well!
How sweet that they should remember,
With faith so full and sure,
That the children's bounty awaited them
The whole wide country o'er!
When this pretty story was told me,
By one who had helped to rear
The rustling grain for the merry birds
In Norway, many a year,
I thought that our little children
Would like to know it too,
It seems to me so beautiful,
So blessed a thing to do.

To make God's innocent creatures see
In every child a friend,
And on our faithful kindness
So fearlessly depend.

—Celia Thaxter, in *Independent*.

WE are hanging up pictures every day about the chamber-walls of our hearts, that we shall have to look at when we sit in the shadow.

HOW TO MAKE A MERRY CHRISTMAS.

I GUESS we shan't have much of a Christmas," said Jamie Lawton to his sister Ellen, as they sat by the table

"We could do without meat and butter," said Ellen; "and you could earn something, I am sure, if you should try real hard. Let's try, Jamie, harder than we ever did before in all our

his mouth. He heard every word that the brother and sister said.

"Give up their meat and butter," he said to himself, "and I spending money for tobacco!" Then he re-

membered how pale and tired his wife looked lately, and how late she had had to work every night to keep the worn garments patched. They were all willing to save in every direction, and here he was spending their money in smoke. He was a generous man at heart, and he felt very much ashamed of himself.

The children went out together, one to do an errand for her mother, the other to see Colonel Wright about the holiday work. The father also went out to his ordinary business, but his thoughts were very different from what they were before he heard his children's plans of self-denial.

That night Ellen and Jamie asked their father if he would let them give up meat and butter, and pay them for what these two articles of food would cost.

"Certainly," said he, "and I will join you."

"What, you give up meat and butter?" asked Jamie.

"Why not?" answered the father. "I don't want my children to get ahead of me in generosity."

The good mother saw that there were secrets in the air, as she went wearily about her work. She wondered much why her husband did not smoke all the time, as usual; but she supposed that he was out of money, and would soon take up the habit again.

But Christmas eve had a joyful surprise for her. While she was busy



CHRISTMAS SHEAF.

doing their "sums" by the light of a tiny kerosene lamp. "Father don't have work a quarter of the time now, and mother is so discouraged that she won't feel like doing much."

"I wish we could get up something ourselves, and make mother forget her troubles a little while," said Ellen. "She looks lately as if she never expected to be happy any more."

"I don't know what we can do," answered Jamie. "I can't think of anything that we can give up."

lives. I will ask papa to-night if he won't let us have the money that we save on our part of the meat and butter."

"All right, sis; and I'll ask Colonel Wright to-day if he has not any jobs for me to do. I think he'll want somebody to help carry home Christmas orders, there is so much extra business at that time."

The children talked in a loud, clear voice, and just through the thin partition there sat a man with a cigar in

all day in the kitchen, husband and children had been equally busy in the little parlor. They had put up a Christmas tree, and hung thereon presents for mamma and the baby—a new dress for each, candies, oranges, and pretty trifles to decorate it; and on the topmost bough the father hung a loving letter, in which was written:—

"I will never use tobacco again until I am rich enough to furnish everything needful for my wife and children."

Toward evening the children were sent out on an errand. A new suit was put on the tree for Jamie, and a felt hat, trimmed with black velvet and a scarlet wing, swung gaily on one of the green boughs for Ellen. The children had been obliged to stay at home from Sabbath-school for want of these very things.

I need not tell you what a merry Christmas they had; but I will say that though the mother was thankful for all the good things, including the nice dinner that her husband brought home, nothing pleased her so much as the letter that hung at the top of the tree. —Mrs. M. F. Butts.

A JOYFUL FACE.

"How that biggest sunflower does hold on, Mrs. Jerome! Did you ever see anything so determined to do its best to the last?"

"Yes; I have been noticing it all the day," said mother; "I can see it from my work-table in the kitchen, and it has been a great help to me, that great sunflower has. It has taught me a great many lessons,—patience and courage and joy.

"I cannot look at its face without feeling brighter; for I've thought again and again that it seemed to hold the essence of a laugh. I do not know but most people would call me silly; but only the other day I went out to carry some potato-parings, and, as I threw them upon the waste-heap, I said to myself, 'I wonder if I must do this, day after day, all my life.' You know, when a person is tired and worn, such things do come naturally to mind. Just as I thought it, I looked up, and the sunflower, ever so much taller than I am, was looking down on me,—you know it grows out of the refuse-heap,—and what do you think it seemed to say?"

"Do as I do. If I should spend my time looking down at this garbage-heap, I should get quite sick of life. My roots lie in it; but you see I've grown above it. I can look off at pleasant things, and the trees and the sky are open to my view; and so I manage to keep myself happy by getting above the sickening, noisome things." That was one lesson.

"The holding-on is another. Day after day to keep this restful state, when pleasant friends and pleasant circumstances are lost in the change, is a triumph. Yes," as she looked again at her tall, nodding, joyful-faced friend, she said, "that sunflower has been to me a friend."—Selected.

COURAGE is sure to abound where love is fervent.

A CHRISTMAS CAROL.

HERE'S a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a king!

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire, and the beautiful sing,
For the manger of Bethlehem cradles a king.

In the light of that star
Lie the ages impearled;
And the song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful sing
In the home of the nations that Jesus is king.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely Evangel they bring,
And we greet in his cradle our Saviour and King. —J. G. Holland.

NORMAN CONQUEST OF ENGLAND.

WE have spoken of Britain in its wild, savage state, when the sun and serpent were worshiped, while the people were taught under the "sacred oaks" by Druid priests from the island of Iona. We have noticed the subjugation by the Romans, when civilization was partly effected and Christianity was introduced into Britain, also the invasion by Saxons and Angles from Schleswig, who brought with them their wood and clay images of Thor, Woden, Frea, Tu, etc., and sought to abolish Christianity and exalt their heathen gods. We have noted the inroads made by the Danes, and how they established here a united kingdom, under Canute, during which time peace was enjoyed, and Christianity again flourished. Now we call attention to another great change.

After the death of Canute there were two more Danish kings in England, one was called Harold Harefoot, and the other Hardicanute. They were different from Canute, and the people soon tired of them. After they were dead, the people made Edward king. This Edward was one of the princes of King Alfred's family, who fled to Normandy, in France, at the time of the Danish invasion. The people at first were very fond of King Edward, but he was idle, allowed himself to be governed by the great men of his kingdom, and in fact he left them to manage his realm while he spent his time saying prayers or watching those who were building churches in various parts of the kingdom. Of course it was right for him to pray, but it was his duty also to attend to the affairs of his kingdom. Because of his much praying, the people, after his death, gave him the name of "Edward the Confessor."

Godwin, one of the great men who had ruled Edward and a part of his kingdom, was a cruel man. After Edward's death he set up Harold, his son, to rule. Harold put himself earnestly to the task of righting up matters which ought to have been attended to by Edward in his lifetime. Harold did not rule long.

While Edward was residing in Nor-

mandy, he was very kindly treated by the Normans, and in fact he brought over many of the Normans with him to England. In the latter part of his reign he was very busy building Westminster Abbey, and he encouraged many Norman bishops and soldiers to come over to England, giving them some of the best places to live in. Edward had a near relative named Edgar, whose the kingdom was by right, but he agreed that Harold, the son of Earl Godwin, should rule after his death. It was claimed, however, by the Duke of Normandy, a great friend of Edward, who came over from France to see him before his death, that Edward had promised the kingdom to him.

Edward died after reigning twenty-two years. As soon as Harold had been proclaimed king in the south of England, his brother Tostig set himself up as king of the north. The people did not like this, and joined Harold in fighting Tostig, who was slain in battle. While Harold was subduing Tostig, the Duke of Normandy came over with a great many ships and soldiers, and landing in Sussex, he took possession. Harold went to fight him, but was killed in the battle of Hastings, and so in A. D. 1068 the Duke of Normandy became king of all England, being called "William the Conqueror." This brings us to what is called "The Norman Conquest."

J. N. LOUGHBOROUGH.

INTO THE ARK.

At one time in the history of the world, when it had become very wicked, there was but one family found who feared God, and that was Noah's. The Lord told Noah that he would bring a flood upon the earth to destroy all flesh, but told him to build a vessel which would bear him upon the bosom of the great waters. This servant did as he was told, and when the work was completed, God called to Noah, "Come thou and all thine house into the ark." They obeyed, and the Lord shut them in. They were safe from all the storms without, while the wicked world perished outside the ark.

The earth has since been replenished, so that there are now more people than there were then, and full as many wicked ones. The Lord set the rainbow in the heavens as a sign that he would never destroy the earth again by water; but he has said that he will purify it by fire, and set up a kingdom which shall endure forever. He tells us who are to live in that kingdom. They are those who have "clean hands and a pure heart."

The Lord looks down upon the world in love—is not willing that any should perish. He says, "Look unto me all the ends of the earth, and be ye saved." He has sent his only Son from Heaven to open the way, and to help us to perfect such a character that we may become citizens in his new kingdom. Especially does he confer a high honor upon the youth by calling them to himself; for, "Those who seek me early shall find me," and many like expressions are found in his word.

Jesus is our Ark of safety. In him we may feel secure. He is stronger than all the foes with which we have to contend. The invitation is extended not only to our fathers and mothers to come into the Ark, but it is said to them, "Come thou and all thine house." This includes the weakest, the youngest. He knows who are his, and when the time comes to gather the elect for his kingdom, he will "bring his sons from far and his daughters from the ends of the earth." Those who have chosen to remain outside the Ark will be left to perish.

Reader, are you in the Ark, or are you content to remain outside?

NETTIE T. HOLT.

INFLUENCE.

How wide our influence spreads, and whether it be for good or evil, we too seldom pause to think. In the daily round of life we grow accustomed to thinking that it requires all our time and thoughts for our work, and we shut out from our thoughts and sympathies the thousands with whom we come in contact, regardless of what influence our actions are exerting upon others, and careless of what harm our coldness and thoughtlessness may do those whom we might benefit.

If a person is pointed out to us as very needy, almost any one is humane enough to give something toward supplying his immediate wants, but it is too often flung out to him with a coldness that chills his heart. Bread is acceptable in the hour of want, but it only satisfies the *body*, while a kind word, a friendly smile, a warm pressure of the hand will cheer the fainting heart and encourage the despairing. It will gain their confidence, too; and your life, if it is an upright one, will influence them for good. Kind words do not cost anything, while they enrich the giver; and isn't it worth the effort they may cost, when we think how they help to lighten heavy burdens, and put sunshine into the lives of weary ones?

A kind, encouraging word may turn some wayward feet from the downward path, and a word of warning spoken with earnest, heartfelt love for humanity, may save a precious soul from a ruin worse than death. "No man lives to himself alone." How careful, then, should we be, that our influence may be only for good.—Selected.

YOUNG people should never forget how much the choice of associates has to do with success or failure in life. Not only does the selection of friends show what a man's tastes and inclinations are, but it reacts, creating inclination and desire. If you associate with those who have noble ambitions and worthy purposes, your own ambitions and purposes will be ennobled and purified, it may be unconsciously to yourself. On the other hand, if your friends are those of base desires and petty aims, they will no less surely debase and degrade you by mere contact. Choose your companions wisely, then, for your future, no less than your present, happiness.

THE SNOW-FLAKES.

MYRIAD frail and tiny things
Let lose from heaven with silver wings:

Birds without song they seem to be,
Or white ships on a misty sea.

On crags of cloud they, wrecked, go down
To drift o'er forest, field, and town.

The trees stretch out their brawny arms,
And they are clad with jeweled charms.

The gate-posts don their crowns of white,
And mantled is the distant height.

The school-boy's heart is jubilant
Upon the nearest road-side slant.

He freights his sled with laughing girls,
With cheeks of rose and glossy curls.

The sleigh-bells chant their winter chime
Preluding Merry Christmas time.

The brook puts on a muffled tone
With trebles on its keys of stone.

Inside the door the cheerful grate
Keeps summer time with joy elate.

The loving heart devoutly prays,
And goes its way with words of praise.

—Rev. Dwight Williams.

LITTLE BUILDERS.

JOHN BROWN and Jemmy Atkins were great friends. At school, at play, everywhere, they were together, and when one learned anything new, it was not long before the other knew it also. Now they were watching the masons, who were building a fine house.

"Did you know that we are builders, John?" said Jemmy, as he watched the men putting brick after brick upon the wall.

"No, we are not; we're only boys," said John.

"But we are; we are building a house which is to last forever and ever," said Jemmy, earnestly.

"Pooh! now you are not in earnest," said John. "Nothing in the world lasts forever and ever. That old Morgan house is a hundred years old, and it won't last a hundred more."

"I can't help that," said Jemmy; "mother told me that we were building houses that would live forever."

"How is that?" said John, soberly.

"Well, she said that we build our characters day by day, brick by brick, just as that man is doing. And if we build well, we shall be glad forever and ever; and if we build badly—if we use shaky bricks, or rotten wood, or stubble—we shall ever after be sorry."

"That is strange. We ought to be pretty careful, then," said John. "But your mother is such a good woman, she must know."

"I think it is nice to be builders, don't you?" said Jemmy.

"Yes, if we build right. But let's see; what kind of bricks had we better use?"

"Always tell the truth; that's one. Be honest; that's another," said Jemmy.

"Good!" cried John. "Mind your mother; there is another."

"Yes, and father and teachers, too," said Jemmy. "There's a big beam of temperance in my building. Mother says that's a good beam, and keeps the frame steady."

"Be courteous; there's a brick," said John. "And don't covet; there's another."

"And don't speak against anybody, and don't say any bad words," interrupted Jemmy. "And we shall go on building as long as we live, mother says; and every single day we add something to our house."

The gentleman who owned the new building stood close beside the boys, hidden from their sight by a high wall. He listened to their talk intently, and then he stepped round beside them and said,—

"Pretty good work, my boys; only build on the sure foundation."

They looked a little frightened, but he smiled so pleasantly upon them that they soon felt at ease, and listened while he said:

"Believe on the Lord Jesus Christ. Give your young hearts to God, my boys; he is the great Master Builder. He will teach you to build so that he will say, 'Well done.' Seek first the kingdom of God, and all things else will be added unto you." Then he added: "I wish everybody would build on your plan, dear boys. May God help you to keep his commandments."—*Children's Friend*.

JAMIE, THE SAILOR BOY.

In a very small village, there lived a little Scotch boy named Jamie. His mother loved him and he loved his mother. This little boy wanted to be a sailor. His mother did not like the idea of losing her little Jamie, but he had read so much about sailors and about foreign lands that he said,—

"O mother, I do want to be a sailor!" and at last his mother said, "Jamie, you shall go." She gave him her blessing, and added:—

"Jamie, wherever you are, whether at sea or on land, never forget to acknowledge your God; and give me a promise that you will kneel down every night on shipboard and say your prayers. If the sailors laugh at you, don't mind; say your prayers, and trust in God."

Little Jamie looked up to his mother, the tears trickling down his cheeks, and said, "Mother, I promise you I will."

The boy went on board a ship bound for India. They had a good captain and some very good sailors, and when little Jamie knelt down at night, there was no one who laughed at him. He had an easy time of it then. But coming back from India, some of the sailors deserted, and the captain had to get fresh ones; among them there was a very bad fellow. The first night, when the sailors were gone to their berths, seeing little Jamie kneel down to say his prayers, he went up to him and giving him a box on the ear, said,—

"None of that here, sir."

Now among the crew there was another sailor, a swearing man, I am sorry to say, but I think he had been taught what is right when he was a lad. He came up to this bad fellow who had struck the boy, and said,—

"Come on deck, and I will give you

a thrashing;" and they went on deck.

Now I am not approving of the fight, but these men did fight, and the swearing sailor whipped the one who boxed the little fellow. Then they came back again into the cabin, and the swearing man said,—

"Now, Jamie, say your prayers, and if he dares to touch you, I will dress him."

Well, the next night Jamie said to himself, "I don't like to make any disturbance on board ship; I will say my prayers in my berth; I won't kneel down before the sailors, I will get into my hammock and say my prayers to myself."

Now was that wise? Was that fearless? But mark the effect it had on the swearing sailor. The moment he saw little Jamie get into his hammock without saying his prayers, he went up and took him by the neck, dragged him out of the hammock and said,—

"Kneel down at once, sir! Do you think I am going to fight for you and you not say your prayers, you young rascal?"

During the whole voyage back to London, little Jamie had, in that reckless, thoughtless sailor, a man who looked after him like a father, and every night saw that he knelt down and said his prayers. The little fellow began to grow industrious and to read. He said to himself, "Here is a swearing sailor who has reproved me because I did not kneel down boldly before the men." Well, he began to learn all about ropes and and ships, and about taking latitude and longitude.

Now let me tell you a little of his history. Some years ago, the largest steam-ship ever seen, was built. You remember it—the "Great Eastern." You know that she went across the Atlantic with the wonderful cable. Now who do you think was the captain of that great ship? They wanted the cleverest captain they could find in England, and they selected little Jamie. When the great ship came back, after fulfilling her mission, the captain knelt before Queen Victoria, who said, "Rise, Sir James Anderson;" and Sir James Anderson was none other than the little boy I have told you of.—*Home Visitor*.

JAPANESE NAPKINS.

THE Japanese regard it as vulgar to use a second time any fabrics which have been employed to cleanse the hands, mouth, or nose; hence their napkins and handkerchiefs are made of paper, and when soiled, are thrown away. But Japanese paper is quite different from that of other countries, except China, and is one of the truly remarkable productions of the flowery kingdom. It is manufactured from the inner bark of four or more species of trees, the most noted of which is the *morus papifera saliva*, or the true paper-tree.

Paper-making in Japan is an art to which great skill and care are given, and the result is the manufacture of the finest qualities of paper. Some kinds are so strong that they may be

used instead of cloth, and are as fine as silk or woolen. Japanese napkins and handkerchiefs have lately been introduced into this country, and it is said that the demand is large, and is constantly increasing.

Samples of napkins and handkerchiefs of various patterns, that have been recently sent us, are light as the finest silk, and almost as strong. They do not rustle, like ordinary paper, and serve perfectly the purposes for which they are intended. It is not improbable that, in a few years, they may be almost as well known among us as paper cuffs and collars, and quite as popular for ordinary use.

PROVE IT BY MOTHER.

WHILE driving along the street one day last winter in my sleigh, a little boy, six or seven years old, asked me the usual question, "Please may I ride?"

I answered him, "Yes, if you are a good boy."

He climbed into the sleigh; and when I again asked, "Are you a good boy?" he looked up pleasantly, and said, "Yes, sir."

"Can you prove it?"

"Yes, sir."

"By whom?"

"Why, by mother," said he promptly.

I thought to myself, "Here is a lesson for boys and girls." When children feel and know that mother not only loves, but has confidence in them, and can prove their obedience, truthfulness and honesty by mother, they are pretty safe. That boy will be a joy to his mother while she lives. She can trust him out of her sight, feeling that he will not run into evil. I do not think he will go to the saloon, the theater, or the gambling-house. Children who have praying mothers, and mothers who have children whom they can trust, are blessed indeed. Boys and girls, can you "prove by mother" that you are good? Try to deserve the confidence of your parents, and every one else.—*Early Dev.*

A MISCHIEVOUS PARROT.

OPPOSITE the residence of Poll's owner, there were some buildings in course of erection, and the men at the top of the scaffold were in the habit of calling to those below for such material as they wanted, "More brick!" "More mortar!" and so on.

In a short time, Polly had these terms by heart, as well as the gruff tones in which they were uttered. No sooner did the Irish laborer relieve himself of a load, than the everlasting cry, "More mortar!" assailed his ears. He bore it with exemplary patience till the mortar-board at the top of the scaffold was piled up; but once more the order for "Mortar—more mortar!" was given. Then, to the delight of the parrot's master, who was standing by, the Irishman flung down his hod, and making a speaking-trumpet of his hands, bawled to the bricklayer above, "Is it mor-r-tar mad that ye are? Such a man may have as many legs as a centipig [centipede] to wait on the like o' yez!"

The Sabbath-School.

FIRST Sabbath in January.

SCENES IN THE LIFE OF CHRIST.

LESSON 49.—JESUS WALKS UPON THE SEA.

WHEN the men saw what a wonderful miracle Jesus had performed, they said, "This is of a truth that prophet that should come into the world." Now the Jews expected a prophet who would rule over the people as Moses did, only in a much grander way. They thought he would sit on the throne of David, and that he would subdue all the nations of the earth, and make them serve him. This was the one that the woman of Samaria meant when she said, "I know that Messiah cometh (which is called Christ): when he is come, he will tell us all things." The Lord had, indeed, often spoken of the Messiah through the prophets, but the Jews did not put a right meaning to what was said of him. They did not seem to understand that the Messiah was to come twice,—the first time to teach the way of life, and die for our sins; the second time to destroy the wicked, and set up his kingdom. They seemed to overlook what he was to do at his first coming, and to think only of what was said about his destroying the nations, and ruling the righteous. So these people whom Jesus had so miraculously fed thought that a man who could do such things must be the Messiah, and wanted to take him and make him king. But Jesus would not consent to this. He told his disciples to get into the boat, and go back to the other side of the sea, while he remained behind to send away the people.

When it came night, and the people had departed, Jesus went up into the mountain alone to pray; and staid there a good share of the night. All this time the disciples were on the sea, rowing with their utmost strength; but the wind blew so hard against them that they had not been able to get much farther than the middle of the lake. About three o'clock in the morning, they saw some one walking on the water not far from the boat, as though he would pass by them. At first they thought it was a spirit, and cried out for fear. But Jesus began to talk to them, saying, "Be of good cheer; it is I; be not afraid." Then Peter said, "Lord, if it be thou, bid me come unto thee on the water." And Jesus said, "Come." Then Peter stepped out of the boat, and walked on the water to go to Jesus; but when he saw how boisterous the wind was, he grew afraid, and began to sink. Then he cried out, "Lord, save me;" and Jesus, coming immediately to help him, caught hold of him, saying, "O thou of little faith, wherefore didst thou doubt?" As soon as Jesus and Peter had come into the boat, the wind ceased. Then all that were in the boat worshipped him, saying, "Of a truth thou art the Son of God."

They soon came to shore on the west side, where the fertile little plain of Gennesaret slopes down to the blue waters of the lake. As soon as they were landed, the people began to crowd around him; and as the news of his return spread throughout the country, the people took their sick on beds and carried them wherever they heard he was. "And whithersoever he entered,—into villages, or cities, or country,—they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment; and as many as touched him were made whole."

QUESTIONS.

1. When the men saw what a wonderful miracle Jesus had performed in feeding the five thousand, what did they say? John 6:14.

2. Whom did the Jews expect?

3. What did they think he would do for the people?
4. Where did they think he would sit?
5. What did they think he would do to the nations of the earth?
6. Who spoke of this prophet, as we have learned in a former lesson? John 4:25.
7. To whom was she talking?
8. What did she say?
9. What cause had the Jews for expecting the Messiah?
10. How had the Jews made a mistake?
11. What did they not seem to understand?
12. For what purpose did the Messiah come the first time?
13. What did Jesus say about the Messiah? John 4:26.
14. For what purpose will he come the second time?
15. What part of the Messiah's work did the Jews overlook?
16. Of what alone did they seem to think?
17. What did the people think whom Jesus had so miraculously fed?
18. What did they want to do?
19. Did Jesus encourage them?
20. What did he tell his disciples to do?
21. What did he do when night came on, and the people had departed?
22. How long did he stay there?
23. What were the disciples doing all this time?
24. How far had they been able to proceed?
25. What hindered their progress?
26. What frightened them about three o'clock in the morning?
27. What did they do?
28. How were their fears calmed?
29. What did Peter say when he heard his Master's voice?
30. What success did he have in walking on the water?
31. How was he rescued?
32. What did Jesus say to him?
33. What happened as soon as Jesus and Peter came into the boat?
34. What did the men in the boat then do?
35. Where did they soon find themselves?
36. How were they greeted when they landed?
37. What did the people do wherever they got news of our Lord's return?
38. What was done in the cities, in the villages, and in the country, where he passed?

NEW-TESTAMENT HISTORY.

LESSON 62.—REVIEW.

1. WHAT question did the disciples of Jesus ask him concerning a man who was born blind? John 9:1.
2. How did he correct their misapprehension of the case?
3. How did he teach them a lesson in regard to the improvement of present opportunities?
4. What did he say before touching the eyes of the blind man?
5. How did Jesus test the faith of the blind man?
6. How are we to prove our faith—by words, or by works?
7. What questionings arose among his neighbors and former acquaintances?
8. What account did he give of himself, and of the miracle that had been performed upon him?
9. What did the Pharisees say of the miracle, when the man was brought before them?
10. How did some defend Jesus?
11. How did the man who had been healed regard Jesus?
12. Relate the conversation that passed between this man's parents and the Pharisees?
13. Why were the parents so cautious in answering questions?
14. What advice was given the man who had been healed?
15. Give his reply, and the conversation that followed.
16. What did he have to suffer on account of standing up for Jesus?
17. How was the poor man comforted?
18. What did Jesus say to the people about his mission here?
19. Relate the parable of the shepherd and his sheep.
20. How did Jesus explain this parable?
21. What contrast is drawn between the good shepherd and the hireling?

22. What sacrifice has the Great Shepherd made for his sheep?
23. How did he show that this sacrifice is made for others as well as for the Jews?
24. How does this sacrificing of himself cause his Father to regard him?
25. What division took place among the people when they heard the discourse of Jesus?
26. How did the disciples express their joy when they returned from the mission on which their Lord had sent them? Luke 10:17.
27. What remark did he make?
28. What power did he say they should possess?
29. What did he point out as the highest cause of rejoicing?
30. For what did Jesus then rejoice and thank his Father?
31. How did Jesus describe the intimate relation existing between himself and his Father?
32. Repeat the invitation to the heavy-laden. Matt. 11:28-30.
33. What did he then say privately to his disciples? Luke 10:23, 24.
34. What answer did Jesus give to the lawyer who tempted him by saying, "Master, what shall I do to inherit eternal life?"
35. Repeat the lawyer's answer.
36. How did Jesus regard his answer?
37. How did the lawyer seek to justify himself?
38. How did Jesus answer him?
39. Relate the parable.
40. What conversation followed the parable?
41. Describe our Lord's visit to the house of Mary and Martha.

EASTERN SHEPHERDS.

THE following extract from *The Land and the Book*, by Thomson, who spent many years in the Holy Land, shows how strikingly the parable of the good shepherd accords with what actually occurs in Palestine at this day.

"The sheep are so tame and trained that they follow their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the villages, just where he pleases. As there are many flocks in such a place as this, each one takes a different path, and it is the shepherd's business to find pasture for them. It is necessary, therefore, that they should be taught to follow, and not to stray away into the unfenced fields of corn which lie so temptingly on either side. Any one that thus wanders is sure to get into trouble. The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated, they turn and flee, because they know not the voice of a stranger.

"This is not the fanciful costume of a parable; it is simple fact. I have made the experiment repeatedly. The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe. He is armed in order to defend his charge, and in this he is very courageous. Many adventures with wild beasts occur not unlike that recounted by David, and in these very mountains; for though there are now no lions here, there are wolves in abundance; and leopards and panthers, exceedingly fierce, prowl about these wild wadies [valleys]. They not unfrequently attack the flock in the very presence of the shepherd, and he must be ready to do battle at a moment's warning. I have listened with intense interest to their graphic description of downright and desperate fights with these savage beasts. And when the thief and the robber come (and come they do), the faithful shepherd has often to put his life in his hand to defend his flock. I have known more than one case in which he had literally to lay it down in the contest. A poor faithful fellow last spring, between Tiberias and Tabor, instead of fleeing, actually fought three Bedouin robbers until he was hacked to pieces with their khanjars, and died among the sheep he was defending."

BLACKBOARD ILLUSTRATIONS.

THEIR USES AND ABUSES.

THE legitimate uses of blackboard illustrations in Sabbath-school may be many and various, but the one all-important use is that of gaining and holding the attention to what the teacher is presenting. True, the teacher must rely mainly on word-pictures; yet a little timely assistance from the crayon or the pencil is often valuable. Lessons for children, on whatever subject, should be mainly narrative. Children appreciate a truth much better when brought out in a narrative than they do when it is presented in any other way. Their love for story-telling is given them by a Creator who knows how to adapt means to an end. Hence it is that children receive more moral and spiritual culture from the stories of the Bible than they do from its precepts.

Curiosity and imagination are especially active in childhood; and whoever would hold the attention of a child must give room for the exercise of those faculties on the subject he is presenting, or they will immediately fall into employment on some other subject. A healthy child can be made to see, in imagination, all the scenes and surroundings of a narrative almost as clearly and vividly as though they were presented to him in vision. How important, then, that the first presentation of a subject be as perfect as possible; since first impressions are lasting, and can seldom be effaced or changed. I would recommend, therefore, that a lesson for small children be first presented by the teacher, or by some person equally skillful, and studied afterward.

To this end the teacher might devote the first part of the time to the recitation of the lesson that had been studied during the week, and the last part of it to teaching the lesson that is to be studied during the coming week, and recited the next Sabbath. In some instances it might be better to take the time of "general exercise," and present the lesson to an entire division.

Teaching a lesson is very different from hearing a lesson. In teaching a lesson, the first thing is to get the lead of all the minds in your class,—to get them all to think and talk about some one thing, and then to follow you from one thing to another until you come directly upon the subject of the lesson. This is generally best done by means of questions, and does not usually require more than a minute or two. Strike in somewhere, and ask a question that will be sure to bring an answer; let that answer determine what the next question shall be; and so on. If the lesson were about Moses and the burning bush, the following questions might open the way to it:—

"What little boy was hid in the rushes by the river's brink? Who watched him? Who found him? Where was he finally taken to live? Why did he flee from Egypt? Where did he go? Whose daughter did he marry? How many daughters had this man? What were they doing when Moses first saw them? How did people have to care for sheep in those days?"

If the children are quite young, and not acquainted with preceding lessons, a more simple questioning may be required, like the following:—

"How many have seen a robin? A blue jay? A crow? How many have a bird at home? How many have a cat? How many have a dog? What do cats and dogs wear? What do birds wear to keep them warm? What do sheep wear? Would you like to take care of sheep?"

"Away beyond the ocean, toward where the sun rises, there was a man who saw a strange sight while taking care of sheep. The man's name was Moses. In that

country they have no nice pastures with a fence all around, but the sheep have to be watched all day to see that they do not stray off and get lost. Much of the ground is so dry and stony that nothing can grow on it. Such a place is called a desert. One day Moses led his sheep away to the back side of the desert to a place where there was some nice grass at the foot of a mountain."

As soon as you begin to talk about the dry ground where nothing will grow, begin to mark on your board to represent the barren ground, making here and there a rough stone. When you come to the "nice grass at the foot of the mountain," make, with three or four strokes of the crayon, a rude sketch of a mountain. Then make some grass, and a few sheep eating it, remarking that you have not time to make many. Then make Moses watching them, and while you are contemplating his loneliness, and wondering what his thoughts must be, you may be carelessly sketching some bushes on the lower slope of the mountain close by. "Finally Moses turns his eyes toward the mountain, and sees one of the bushes all ablaze," etc.

The drawing should proceed no faster than the story. Thus the curiosity of the class is all the while in exercise, not only to know what you are going to tell next, but also to see what you are going to make next. In order not to take too much time, the drawing must necessarily be very rude; but the quick imagination of the children will make up great deficiencies. A lady who was teaching about the battle with the Amalekites, remarked, after having drawn Moses, Aaron, and Hur, on the top of the hill, "Now the armies fought on this plain, but there were so many men that I cannot make them," when the children at once cried out, "We'll help you; straight marks will do well enough for men." So the little hands went to work, and in a few seconds the plain was covered with men "armed to the teeth, and ready for fight." When she came to tell how the Amalekites were beaten, and fled, she said, "We cannot make these men run," when one of the children immediately replied, "Rub 'em out, and that'll show that they've gone!"

Be careful not to draw too much; just enough to keep the attention, and stimulate the imagination. Remember that the object to be gained is to cause the children to see the events as though they were really taking place before their eyes at the moment. Thus when you come to review, a series of pictures, or rather scenes will present themselves in succession, until by and by the learner can call up the entire drama of sacred history from Genesis to Revelation.

No picture made beforehand, be it ever so fine, can so well answer the purpose as this off-hand work; for in that case the child's curiosity is at once satisfied, and his imagination, if it works at all, will be employed on plans reaching beyond your present purpose, and foreign to what you wish to teach. Sometimes, however, the principal features of a landscape may be drawn beforehand, and the events to be represented upon it be illustrated while teaching the lesson.

The necessary skill on the part of the teacher will soon be acquired by those who are earnest and enthusiastic in the work. Success depends more upon invention than upon execution. Those who are original and inventive soon learn to execute.

Be careful not to let your drawing take the place of talking. Remember that you must depend mainly upon the tongue, rather than the hand. The latter must serve the former. Crayon marks are a poor substitute for the subtle power of language, which can not only make the strongest pictures, but at the same time give them a coloring that will move the affections and touch the hidden springs of

action. Do not, then, give up talking for the sake of drawing, but use the latter to allure wandering minds, and bring them where your words may take full effect.

But illustrations should not be confined to pictures. As children advance, the country where the events of their lessons took place should be so frequently mapped before them that they will be able to draw it themselves, or to correct errors in the work of others. It is a good plan to draw a mere outline, and then call upon the class to tell where the rivers, mountains, lakes, and towns should be placed, all disputes being settled by actual reference to the printed map. In this way all take part in making the map, and so all have an interest in it. It is *their* map. With the younger children the first maps, at least, should be partly maps and partly pictures. Instead of making small circles for cities, something should be made to look like a collection of buildings. The mountains should have a few bushes on them, the lakes and streams should have some bold shores, and then some of the events of the lesson should be partially pictured on that part of the map representing the locality where they took place. For instance, where Gideon is represented as threshing by the oak, the tree, as well as the man and oxen, should be represented. The pictorial illustrations may become fewer and fewer as the children gain age and experience, till they finally disappear altogether. In all the pictures, the houses should be Eastern houses, the persons should be dressed in the costumes of the East; and the trees, the landscape, the carriages, and everything of the kind should correspond with the country where the scenes took place. Thus, almost unconsciously, much useful knowledge will be imparted on Bible manners and customs.

Mapping before the class may often be made profitable even in adult classes, especially the enlarging of certain portions which were the scenes of important events.

With reference to the abuses, or *misuses*, of illustrations, it may be sufficient to say that whenever they serve merely to excite curiosity or admiration; whenever they serve to draw the attention to the skill of the performer, or his aptness in getting curious combinations of words or figures; or whenever they tend in any way to divert the mind from the leading theme of the lesson, they seem to be turned from their natural use; and there is danger that while they accomplish a small good, they will do a greater harm.

G. H. BELL.

SABBATH-SCHOOL INSTITUTE-CONVENTIONS.

WE have in our United States over five hundred Sabbath-schools, variously equipped, more or less efficient, and occupying a territory from Maine to California, and from Texas to Minnesota.

An organization extends over this vast field which seems at first sight to be efficient. Like most of our enterprises, this consists of a general, or national, association, with a local organization in each State. But, unfortunately, the advantages of these organizations are not so fully felt as they should be by the individual schools throughout the different States; thus allowing the different schools to crystallize in their own individual molds. Without some opportunities for superintendents and teachers of different schools to have interchange of thought, and to compare plans, the schools are in danger of becoming unbalanced and one-sided, making a hobby of one part of the work, or one idea, while neglecting other matters of vital importance.

Our organization is excellent so far as it goes. It presents a system of graded lessons second to none in the world. It gives general plans for organization, and programmes for conducting the various schools

in a uniform manner,—in fact, gives a framework upon which to build. But further than this, its power is not felt as it might be. At yearly meetings, and occasionally at quarterly meetings, members of different schools have opportunity to meet; but, with the exception of a general Sabbath-school, but little time can be given to Sabbath-school education, or to the exchange of ideas, on account of the pressure of other business.

Our Sabbath-school is a great educational system. Yet, unlike all others, its teachers must be taken from among those to be educated. That these teachers can do their best work without help from the outside is not to be expected. Some will succeed much better than others, because they will study, and read, and think for themselves; while others who have not this independence of thought, would do excellent teaching if they could be guided to a right understanding of the work. Philip said to the Ethiopian who was reading of Christ in the desert of Judea, "Understandest thou what thou readest?" And he answered, "How can I, except some man should guide me?"

Years ago the necessity was felt for some organization which should secure better teachers and better methods of teaching in our public schools. Dr. Wm. E. Channing, in his address delivered at the Odeon in Boston in 1837, said, "We need an institution for the formation of better teachers, and until this step is taken, we can make no important progress." In the autumn of 1839, Mr. Barnard held the first of the class of meetings now known as "Teachers' Institutes," in Connecticut. It met in Hartford, "under the invitation and preliminary arrangements of the Secretary of the Board of Commissioners of Common Schools." Mr. Barnard made this experiment in order "to show the practicability of making some provision for the better qualification of common-school teachers, by giving them opportunity to revise and extend their knowledge of the studies usually pursued in district schools, and of the best method of school arrangements, instruction, and government, under the recitations and lectures of experienced and well-known teachers and educators."

At the inauguration of the S. S. movement among S. D. Adventists, this very kind of work was contemplated, and would have been inaugurated long ere this but for the lack of means and proper men to carry it out. It would seem that the time has now fully come when we should take advantage of this enterprise so long and successfully used in the common-school system of our land.

What this system can do for us is to bring before officers and teachers systems for conducting schools in the most successful manner, both intellectually and spiritually, and which shall open up plans of education and development which shall be lasting, and may be prosecuted at the homes of those who have attended.

The exercises of a gathering of this kind should partake of the nature of both an Institute and a Convention, a certain portion of the time being taken up in imparting instruction, and in stirring remarks on Sabbath-school work, and another portion of the time allotted to Convention work, in which all should be encouraged to take part, expressing their minds fully on points which may appear difficult to them. The question-box should here be freely used, opportunity being given for general remarks after the questions have been answered.

Mr. Barnard, in his "Report to the Board of Regents of Normal Schools in the State of Wisconsin," gives us a good clue to what our work should be. He says: "A Teachers' Institute is a gathering of teachers—old and young, experienced and inexperienced, of both sexes, and of schools of different grades—in such numbers as will develop the sympathies and power of a

common pursuit, and yet not so large as to exclude the freedom of individual action; for a period of time long enough to admit of a systematic plan of operations, and yet not so protracted as to prove a burdensome expense, or an interruption to other engagements; under the direction of men whose only claim to respect and continued attention must be their experience and acknowledged success in the subjects assigned them; and in a course of instruction at once theoretical and practical, combined with opportunities of inquiry, discussion, and familiar conversation."

The location of a Teachers' Institute should be carefully selected with reference to these circumstances,—the location of several schools at no great distance apart, the probability of a general attendance from all within a reasonable distance, and the ability of the church to care for those who may attend. These Institutes should be held at such time as will best accommodate the community expected to attend. Probably the winter season is the best, all things considered. Farmers and mechanics have then more time at their disposal than at any other season. All officers and teachers, and as many scholars as possible, of schools within reaching distance of the Institute should attend without fail. It is for their special benefit that the meeting is held.

Such meetings should be held under the supervision of the State officers. It would be a good plan for the Executive Committee to divide the State into districts, arranging each district so that several schools within easy distance can meet at some central point. Then appoint a committee in each district to consult upon time and place of meeting, and communicate with the State President in regard to it. He may arrange a line of appointments which will meet the necessities of the case.

The manner of conducting these Institutes is of great importance. The State President or some earnest S. S. worker appointed by the Executive Committee should preside. The exercises should continue over two or three days. It would be well to organize Friday afternoon, and meet for a teachers' meeting and prayer-meeting in the evening. At the teachers' meeting, plans for the Sabbath-school to be held next day may be formed, so that all can join in an earnest, lively school Sabbath morning. This should be devoid of prosy lectures, and devoted to regular S. S. work. From the workings of the school, illustrations may be furnished which will be valuable through the whole meeting. Succeeding sessions may be held in the forenoon, afternoon, and evening, and may each be divided into three parts of forty minutes, two of these parts being given to some two who are thoroughly prepared to give instruction on certain points of S. S. work, this being after the manner of a Teachers' Institute. The remaining forty minutes should be employed in Convention work, asking questions, discussing points which have been presented, or others of interest.

It is impossible in the short space here allotted, to canvass the subject thoroughly. We can only open the field, and allow experience to determine the minutiae.

J. E. WHITE.

THE *Sunday-School Times* thinks that the prayer of a certain teacher was a waste of time. He prayed fervently that the Lord would teach him the next day's lesson, enlighten his mind, fill his heart with zeal, and thoroughly fit him for his class duties, in order that he might be able to bring the knowledge of the truth to the souls of his scholars. That which made it ineffective was, that that teacher never was in the habit of preparing his lessons, nor making any effort to get acquainted with his scholars. There is a great deal of truth in the ancient proverb: "God helps them who help themselves."

THE PRIMARY CLASS.

In the very texture of some kinds of writing paper, as you hold it up to the light, you can see letters that were evidently stamped there during its manufacture. This is called the "water-mark;" it is made while the paper is in a liquid state, and it constitutes the trade-mark of the paper. Metallic and glass articles also, in many cases, have trade-marks wrought into their very substance while they are in the process of making.

So every age leaves its mark unconsciously stamped upon it as the years are passing. This is equally true in every department of nature, science, and education; and perhaps nowhere are the results more apparent—the marks more clearly defined—than in the department of education.

Let us for a moment notice the mark of the present age upon the culture and training of the child-mind. What is it doing for the children? "Why, everything!" says one; and so it might seem. Never before did the world hear of so many children's picnics, and children's parties, and children's concerts, and even "children's sermons." There is almost no end to children's books and magazines, and scarcely a paper—religious, political, or secular—is complete without the "Children's Column," if nothing more. Everywhere children are praised and petted, and put in prominent places; and the good old days of our fathers and mothers, when children were "to be seen and not heard" are no more. Indeed, that point of doctrine seems to have been utterly lost from the creed of the present age. "Give the children room! Bring them to the front," is the cry. The principle that actuates this sentiment is no doubt commendable; but human nature is so given to extremes that it would be strange if in trying to avoid the one, we did not go to the other.

But leaving that question, Did it ever occur to any of us that amid all this plenty the poor children were starving,—yes, starving intellectually just as they might physically if placed where they could not obtain food adapted to the nourishment of human-kind—in a great barn, for instance, stored with hay, straw, and oats?

The tendency of the age is to do away with childhood,—to make miniature men and women. In a little while, at this rate, we shall have no boys and girls—only babies, and would-be men and women. And everywhere is this inclination to premature development; and as no such rapid growth can be a healthy growth, it must necessarily be morbid and unnatural. Says one writer: "Growth is a thing that cannot be extemporized; and if you go about to extemporize it, you will be sure to cheat or be cheated with a worthless surface imitation: that is to say, in place of a growth which is slow and silent, but full of juice and taste withal, will be substituted a swift vapid manufacture, which is not a growth at all."

And so it comes to pass that the training,—at home, at day-school, and in the Sabbath-school,—all tends to a forced and necessarily artificial growth. And can we wonder if artificial children are produced? But they, poor things, are not to blame for it! They must eat what is given them; and if it does not give them nourishment they cannot help it. At school everything must move by line and rule, and they are taught to think that quickness of memory and a certain parrot-like fluency in recitation are the ultimatum of learning; and at home they are taught that "it is not nice" to romp and play, and roll and tumble, but they must be little ladies and gentlemen, and study, and play parlor-games in the evening, and sit up late and eat late suppers,—and in short to be "little ladies and gentlemen." And when some one blessed with a little good

old-fashioned common-sense ventures to remonstrate against this forcing process, and says that the result of it all will be to make mental dwarfs, the blinded parents and teachers are ready to cry out, "You do not understand the demands of the age; you are way behind the times."

Perhaps some of you will say, "You have overdrawn the picture; I am sure that my children are brought up under no such regimen as that!" But remember, I did not say that there were no exceptions, but simply that the tendency—perhaps the mark—of the age is toward producing artificial children, and that this is the result of forced and unnatural training. These false views of culture have gained ground until they have become the expression of the popular sentiment, and as such we have to meet them.

Now among all the difficulties with which we have to contend in our Sabbath-school teaching, perhaps this is the worst; and indeed it may be said to be at the root of nearly all of them; and so is it not best to look the matter squarely in the face, and make up our minds how to meet it?

Thus our first care in teaching children is to avoid unnatural and artificial methods, and to seek for the true. Now we can draw no straight lines or rules, and say, "There is the artificial; here is the natural, and therefore the true." We must make the children a study, and thus be sure that our teaching is adapted to their wants. The good farmer not only observes the nature of his seed but also of his soil, and adapts the one to the other. That would be a strange man who should take in his hand a basket filled with a dozen varieties of seed,—corn, rye, melons, squashes, peas, and hay,—and going through his various fields,—the garden, the new land, the sandy soil and the rocky, should scatter the seed promiscuously. And just as short-sighted is he who thinks the minds of children and adults are to be handled alike. In order to teach successfully, we need to study the child-mind until it becomes so familiar that we shall know how to adapt the seed to the soil. A geologist never passes a cliff without noticing the formation, and a botanist will notice a peculiar flower as he rides along the road. A teacher of children should study with equal care the words and ways of every group of children seen by the fire-side or along the wayside. We must study their ways of thinking, and of expressing thought, and try to imitate it; we must go to them instead of expecting them to come to us. Such a practical study of child-life will give us more of skill, sympathy, and success in our work as Christian teachers than any amount of mere book-study.

There is danger, with some of us, that we get beyond the simplicity of childhood. We seem to forget that we were ever children, and so fail to enter into the feelings and sympathies of the little ones as we otherwise might. A good minister, who had a young heart, for all his gray head, as he was talking to a little boy, said, "I was once a child like you." The little one looked up wonderingly at the tall form and silver hair, and said, "Why, that must have been more than a year ago." So our memories of childhood should be so warm and vivid that, in one sense, it shall not seem to us "more than a year ago" since we were children. If we are ever tempted to feel that in coming to the simplicity of childhood we are "coming down," we shall do well to remember that in order to develop the noblest manhood and womanhood, according to the Bible standard, we must "become as little children."

Having obtained this sympathy and insight into child-life, we shall find it quite easy to interest the little ones; for interest them we must, if we would teach them. And we must begin early, remembering that *first impressions are strongest*. Too

many times the feeling exists, even if not expressed, that it matters little *what* the infant class is taught—they are too small to remember much anyway, and the main thing is to amuse them. But here we make a sad mistake. The little minds are active, and if we do not claim their interest, something else will. The story is familiar, but it well illustrates the point: An abbot wanted to buy a field near his monastery. The owner would not sell it, but at last consented to lease it for the growth of one crop. The abbot planted it with acorns. With oaks growing on it, he was sure of the land as long as he and his fraternity might want it. Satan sometimes outwits good people in a similar way. He gets the first planting of the children's hearts, and he has them for life.

It is related of Coleridge that he was at one time visited by a friend, who was, by the way, an enthusiastic defender of the "wild oats" theory. After dinner the poet invited his guest to go out and see his "botanical garden." "But it is only a field of weeds!" exclaimed the friend, on coming to it.

"Oh!" replied Coleridge, "that is because it has not yet come to years of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair to prejudice the soil toward roses and strawberries. It will no doubt come out all right by-and-by."

A little healthy enthusiasm will be found to be one of the most important helps in dealing with young minds. One who does not love the work of teaching, and who feels no glow of enthusiasm as he presents precious truths to the eager little minds, can never teach children successfully. Enthusiasm is important because it is contagious, and because, if unwavering, it is sure of success. It is important because it will be undaunted amid the difficulties that beset the teacher's path; it will make his task a pleasure, and it will often change obstacles into means in the hands of steady determination and untiring zeal. But enthusiasm must not be confounded with excitement. They are far from being the same,—one is the substance, the other the shadow. Excitement is fitful and flashing, enthusiasm is calm and unwavering.

In no branch of teaching is there so much encouragement as with the children. With them one has so much less of formality and conventionalism to contend with than among those who are older. The eager little things, if they have not been entirely ruined by artificial training, are always ready to meet you more than half way; and the hearty response which any effort in their behalf is almost sure to call forth, is certainly reward enough for all our labor.

But we must not expect too immediate results, be our efforts ever so well-directed. All true growth is slow. Seed can be sown which will some day bear good fruit, even though we may see but little promise of it now; and when the fruit does appear, it may be the more perfect for its slow growth. It is ours to sow and patiently wait the time of the harvest: "we know not whether shall prosper, either this or that;" "God giveth the increase." We need that faith that knows how to work and to wait,—to work diligently, carefully, earnestly; to wait calmly, patiently, hopefully,—that faith which, having its eye on the future, does not thirst for present rewards,

"Nor with impatience of the season ask
More than its timely produce."

On one occasion a returned missionary gave a glowing account of the success of the gospel in the islands of the South Sea, by which he stirred the people to perfect enthusiasm. There rose after him a missionary from India, and the tears stood in his eyes as he began to speak. He said, "I have listened with the greatest admira-

tion to the words of Mr. Williams, but I have no such stories to tell. All I can say is, "I have lived and labored, and preached the gospel in India for twenty years, and I know not if with any success; but there is one thing that cheers me: my Master will not say in the day of Judgment, 'Well done, good and successful servant, but well done, good and faithful servant.' And let this thought encourage us in our efforts in teaching the children the truths of the Bible and the way of life!" EVA BELL.

CONDENSED REPORT OF GENERAL SABBATH-SCHOOL ASSOCIATION.

ACCORDING to appointment, this Association opened its fourth annual session in the Tabernacle, Battle Creek, Mich., Dec. 4, 1881. Twenty-six Conferences were represented by fifty-five delegates.

Written reports from State officers who could not attend Conference were read, then the delegates present stated the condition of the work in their respective States. Before the close of this meeting the usual committees were appointed.

At the second meeting remarks were made by Eld. Haskell on the missionary side of the Sabbath-school work, setting forth the importance of having the true spirit of labor. This was followed by a short address from W. C. White on Sabbath-school contributions. Papers on various topics were then read as given below:—

The Primary Class.—Miss Eva Bell.

Sabbath-school Institutes and Conventions.—J. E. White.

Sabbath-school Helps for Teachers.—D. A. Robinson.

Blackboard Illustrations—Their Uses and Abuses.—G. H. Bell.

The Nominating Committee recommended the following persons as candidates, who were duly elected as officers for the ensuing year:—

Pres., W. C. White; Vice Pres., G. H. Bell; Rec. Sec., H. P. Holser; Cor. Sec., Miss Eva Bell; Executive Com., J. E. White, L. T. Nicola, M. H. Brown; Publishing Com., G. H. Bell, W. C. White, U. Smith.

At the third meeting a paper entitled, "Our Frontier Sabbath-schools," was read by Eld. Chas. Boyd. The Committee on Resolutions then reported, the resolutions offered being discussed and adopted separately. They were as follows:—

1. *Whereas*, We recognize the importance of the S. S. work as a means of teaching the truth, not only to our own children, but to all who can be brought into our schools; therefore—

Resolved, That we earnestly recommend that every reasonable effort be put forth by those engaged in the S. S. work to bring in as many as possible, in order to instruct them in the present truth.

2. *Whereas*, The S. S. work is recognized on all hands as one of the best avenues for reaching the people, and especially the younger portion, with the important truths of the third angel's message, and

Whereas, This great part of our work deserves and is entitled to greater consideration and more earnest and efficient labor than it has heretofore received, in order to bring it up to a higher standard, and also to insure uniformity of action and full harmony throughout all our Conferences; therefore—

Resolved, That we request the General Conference to consider the matter, and if thought advisable, invite Prof. Bell to devote more of his time to this great branch of our work, and visit the different Conferences, as the way may open, and labor to the end and with the object in view set forth in the above preamble.

3. *Whereas*, We regard the Sabbath-school as the nursery of the church, and

an instrumentality of great importance in our work; therefore—

Resolved, (a) That we invite our ministers everywhere to coöperate with us in establishing schools in new fields; and (b) That in order to secure uniformity in our work, we recommend the continued use of the INSTRUCTOR in schools already formed, and its introduction into new ones as soon as practicable.

4. *Whereas*, In some localities our brethren find difficulty in going to the post-office every week, and getting the lessons in time for use on the date designated; therefore—

Resolved, That we request the publishers of the INSTRUCTOR to print it one week earlier than at present.

5. *Resolved*, That we recommend the appointment of a committee of three to prepare an amendment to the State Constitutions, so that the basis of representation shall not be by delegates chosen, but by members of schools who may be present at any meetings of the Association.

6. *Whereas*, There are many classes in our schools which have nearly completed the study of Progressive Lessons No. 3; and—

Whereas, The remaining lessons of the series are only to be obtained in back numbers of the INSTRUCTOR; therefore—

Resolved, That we recommend the publication of the series in book form, in time, if possible, for those studying this series to continue without interruption.

7. *Whereas*, There is a demand for a course of comprehensive lessons for the use of newly organized churches; therefore

Resolved, That the Presidents of State Conferences and Sabbath-school Associations present, be a committee to take into consideration the matter of preparing such a course of lessons, and if thought best, to appoint a committee of three to prepare manuscripts to be presented at our next annual session. G. H. BELL, Pres.

H. P. HOLSER, Rec. Sec.

CONSTITUTION OF THE GEN. S. S. ASSOCIATION.

The following is the Constitution of the Gen. S. S. Association as it now stands revised.

CONSTITUTION.

ARTICLE I.—NAME.

This Society shall be known as the General Sabbath-school Association of Seventh-day Adventists, and shall be composed of all the Sabbath-school Associations that shall report quarterly to this body.

ARTICLE II.—REPRESENTATION.

Each Sabbath-school Association shall be represented in the meetings of this Association by its officers and by one delegate for the first one hundred members or less in such Association, and an additional delegate for each additional one hundred members; said delegates to be appointed by the President of each Association.

ARTICLE III.—OFFICERS.

The officers of this Association shall consist of a President, a Vice-president, a Recording Secretary, a Corresponding Secretary, a Publishing Committee of three, and an Executive Board of five, of which the President and Vice-president shall be members. The officers shall be elected annually.

ARTICLE IV.—DUTIES OF PRESIDENT.

The duties of the President shall be to preside at all the meetings of the Association and of the Executive Board, and to call special meetings thereof.

ARTICLE V.—DUTIES OF RECORDING SECRETARY.

The duties of the Recording Secretary shall be:—

1. To record all the proceedings of the

Association, and to present a yearly summary of the same at the annual meeting.

2. To present such other summary reports as may from time to time be ordered.

3. To attend the meetings of the Executive Board, and keep a record of its proceedings.

ARTICLE VI.—DUTIES OF CORRESPONDING SECRETARY.

It shall be the duty of the Corresponding Secretary:—

1. To execute all the correspondence ordered by the Association and by the Executive Board.

2. To make to the Recording Secretary an annual report of such correspondence, at least two weeks previous to the annual meeting of this Association.

3. To make reports at such other times as may be ordered.

4. To act as treasurer of the Association, and to receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or the Executive Board may direct, through the written order of the Recording Secretary.

ARTICLE VII.—DUTIES OF EXECUTIVE BOARD.

The functions of the Executive Board shall be:—

1. To represent this Association when not in session assembled, to execute all its recommendations and orders, and to fill all vacancies which may occur from death or otherwise.

2. To assist, either personally or by authorized agents, in organizing and conducting Sabbath-schools, Sabbath-school Institutes, and Sabbath-school Associations.

3. To induce those possessing the requisite ability, and having a heart in the work, to write in the interest of Bible study and proper Sabbath-school instruction, and to secure the publication and distribution of needed Sabbath-school literature.

4. To make all necessary provisions for rendering the sessions of the Association interesting and profitable; and in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the third angel's message.

ARTICLE VIII.—FUNDS.

The funds for defraying the expenses of this Association shall be obtained by contributions and donations.

ARTICLE IX.—AMENDMENTS.

This Constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting.

QUESTION BOX.

How long an absence does it require to lose one's membership in the Sabbath-school?

THIS depends upon circumstances. Persistent, unexcused absence of three weeks is sufficient excuse for the removal of the name from the records; but this should not be done until the teacher has made all necessary effort to bring the delinquent back to his class. It is, of course, unpleasant for the teacher to be obliged to drop a member from his class; but justice to the other members of the class demands that when one is absent, either from lack of interest or from continued sickness, for more than three Sabbaths in succession, his name be dropped from the record. This is no unkindness to the pupil, and when he has, by a few Sabbaths' steady attendance, regained his membership, the name may again be taken. Instances have come to our notice where the record has been continued of scholars who have been gone from the State for months. This gives an incorrect and unfair showing for the school, and must be discouraging to the class. No name should be dropped from the records, however, without the person's having been repeatedly and kindly visited, and the cause of absence ascertained. If the teacher's duty were promptly done, the record of most of our Sabbath-schools would be vastly improved.

J. E. W.

What shall be done with those who will not learn the lesson or take place in the class, and still insist on being members of the school?

No one can be considered a member of the school unless he takes some part in its exercises.

Are teachers' meetings necessary?

How often should they be held?

How should they be conducted?

These are questions that have been so repeatedly asked as to demand an answer. In reply to the first, it may be said, that a teachers' meeting is desirable in any school, and is well-nigh indispensable to success in a school of considerable size. The larger the school, the more imperative is the demand for a teachers' meeting. No one can doubt the importance of frequent consultation between the Superintendent and the officers and teachers of the school. When the officers and teachers are few, the Superintendent may find opportunity for consulting them separately; but if they are many, such a course becomes impracticable. Again, if there are not more than five teachers, the Superintendent, in

visiting them separately, is obliged to spend five times as much time as any one of the teachers, besides the trouble of looking them up, and finding them at leisure. This course, too, almost always has the bad effect of either making the Superintendent unnecessarily servile, or of making him appear like a taskmaster.

The teachers' meeting, too, has this advantage—that while it gives opportunity for the Superintendent to consult with those who work under him, it also gives opportunity for all to be benefited by mutual suggestions and experiences.

Again: the teachers' meeting promotes thoughts on the subject of Sabbath-school work, and thus awakens a deeper interest in it. We can there unite in asking God's blessing on our efforts to bring ourselves and others into a better knowledge of himself and his truth. Indeed, the teachers' meeting is as important to the prosperity of the Sabbath-school as the prayer-meeting is to the prosperity of the church.

The frequency with which teachers' meetings should be held depends much on circumstances. It is desirable, though in some cases not practicable, to have a regular meeting on some secular evening of each week. When the teachers' homes are several miles apart, it might be well to have a short teachers' meeting every Sabbath, either before or after services, and a meeting on some secular day once a month. This would give opportunity for keeping up such business as could not properly be attended to on the Sabbath-day.

The manner of conducting these meetings has been quite fully suggested in talking of their utility. They may be a little dull at first, but the earnest, active Superintendent will soon find enough to do. One thing is always in place, and that is a good earnest season of prayer, in which all may supplicate our Heavenly Father to enlighten and direct, to the end that the lessons may be properly written, properly studied, properly taught, properly appreciated, and properly lived out. Some of the important matters to be considered at a teachers' meeting are—The lessons for the next Sabbath; How to secure a better attendance; How to awaken and keep up a healthy interest; the perplexities and success of individual teachers; the dangers to be avoided; and last but not least, the encouragements that have been noticed, and the hope of success in a cause which enlists the interest and help of Christ and the angels. G. H. B.

FEAR nothing when you are in the way of duty.

GENERAL SUMMARY OF S. S. REPORTS

For Quarter Ending Sept. 24, 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.	Hold Teachers' Meetings.	Contributions Received.	Amount Sent State Association.	Amount State Sent General Association.
California.....	E. A. Chapman.....	27	958	689	126	170	313	346	308	129	217	247	445	25	619	5	\$119 18	\$12 24	\$2 00
Colorado.....																			
Dakota.....	M. M. Olsen.....	13	310	176	47	35	82	134	117	36	52	73	92	11	83	3	10 63	48	10
Indiana.....	Leanna Morrell.....	12	398	270	13	8	134	129	176	40	73	83	121	11	202	3	22 24	1 91	48
Illinois.....	Lizzie S. Campbell.....	43	879	569	23	15	276	362	403	101	167	166	328	27	253		31 32	2 03	21
Iowa.....	J. H. Darland.....	30	1047	650	144	80	428	436	448	118	319	268	333	24	367		30 86	1 98	20
Kansas.....	Mrs. Clara A. Gibbs.....	25	631	429	32	29	244	294	280	75	169	209	233	16	181		19 07	1 68	53
Kentucky.....	Lulu Osborne.....	5	103	80	26	6	38	65	75					5					
Michigan.....	Eva Bell.....	66	2206	1395	264	133	747	976	1117	282	520	395	1076	61	1356	2	190 16	14 12	5 00
Missouri.....																			
Maine.....	Hattie Gifford.....	7	185	138	6	9	54	110	87	23	29	35	73	3	91		8 53	81	...
Minnesota.....	E. S. Babcock.....	45	1117	676	129	84	390	492	566	147	249	202	528	37	442		54 22	4 98	63
New York.....	Mrs. N. J. Walsworth.....	22	397	205	4	7	98	241	239	65	84	80	221	18	177		15 47	1 23	...
North Pacific.....	R. D. Benham.....	8	162	126	19	27	64	91	...	20	36	23	70	...	80		11 65	...	60
Nevada.....																			
New England.....	Mrs. E. D. Robinson.....	25	489	329	15	17	141	229	238	63	88	60	283	18	319	4	48 21	6 93	1 00
Nebraska.....	Mrs. Mary Clausen.....	19	646	441	85	31	265	240	230	59	190	146	213	15	205		38 21	1 28	13
Ohio.....	Verna Null.....	22	676	462	33	52	236	349	96	143	86	95	248	27	378	4	48 09	3 71	37
Pennsylvania.....	Mrs. F. C. Oviatt.....	17	384	335	31	22	130	191	133	49	87	111	114	14	141	3	15 73	1 43	20
Tennessee & Va.....	Mrs. Mary Remley.....	4	65	44	3	5	22	39	29	10	31	24	16	1	14		1 15	1 16	12
Texas.....	T. T. Stevenson.....	8	216	147	34	37	60	78	54	28	72	34	107	7	112		16 75	3 30	...
Vermont.....	Ann E. Smith.....	12	318	193	20	6	94	156	167	40	77	77	171	10	99	2	42 37	4 14	41
Wisconsin.....	Mrs. Nellie Taylor.....	49	1089	559	81	91	404	422	443	153	338	305	326	42	441		42 37	4 14	41
Upper Columbia.....	Mrs. M. O. Beck.....	4	129	68	3	13	41	39	84	12	40	20	43	3	...		13 20	42	12
Totals.....		483	12386	7011	1138	877	4251	5499	4290	1593	2923	2652	5041	375	5560	23	\$752 53	\$61 56	\$10 40

EVA BELL, Secretary General Association.

COME INSIDE.

RECENTLY, in illustrating the theme, "A man in Christ," Mr. Spurgeon told a story that is worth repeating. He said: Some Christians remind me of the little boys who go to bathe; all frightened and shivering, they enter the water just a little—up to their ankles they wade, and shiver again. But the man who is really in Christ, is like the practiced swimmer, who plunges into the stream head first, and finds water to swim in. He never shivers. It braces him; he rejoices in it. And see how at home he is in the river of grace. It has become his element. Now for him to "live is Christ." He has devoted himself, his substance, and all that he has, to the glory of God. This is the man who understands the happiness of religion, in a manner far beyond the conception of the half-and-half professor, who has religion enough to make him miserable. I sometimes illustrate this by a quaint American story. An American gentleman said to a friend, "I wish you could come down to my garden, and taste my apples." He asked him about a dozen times, but the friend never came, and at last the fruit-grower said, "I suppose you think my apples are good for nothing, so you won't come and try them."

"Well, to tell the truth," said the friend, "I have tasted them. As I went along the road, I picked up one that fell over the wall, and I never tasted anything so sour in all my life; and I do not particularly want any more of your fruit."

"Oh," said the owner of the garden, "I thought it must be so. Why, don't you know those apples around the outside are for the special benefit of the boys? I went fifty miles to select the sourest sorts, to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside, you will find that we grow a very different quality there, sweet as honey."

Now you will find that on the outskirts of religion there are a number of "Thou shalt nots" and "Thou shalt," and convictions, and alarm; but these are only the bitter fruits, with which this wondrous Eden is guarded from thievish hypocrites. If you can pass by the exterior bitters, and give yourself right up to Christ and live for him, your peace shall be like the waves of the sea; and you shall find that the fruits of "this apple-tree among the trees of the wood," are the most delicious fruit that can be enjoyed this side of our eternal home.—*Messenger*.

Do little helpful things, and speak helpful words, whenever and wherever you can. They are better than pearls or diamonds to strew along the roadside of life, and will yield a far more valuable harvest.

ADVERSITY exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.

The Children's Corner.

SUFFER LITTLE CHILDREN.

TWO little girls had chanced to meet;
Their eyes were blue, and gold their hair.
One richly clad, one poor and neat,
One bright and glad, one sad and sweet,
Both pure as angels seemed.

They stopped and looked, as children will,
From timid hearts, with glances bold;
One saw blue eyes with joy-light thrill—
One saw blue eyes with tear-drops fill,—
And all the tale was told.

Plenty and Want stood side by side,
Beneath the winter's cold, gray sky,
The child of plenty gently tried
To tell the tale of Christ, who died
For men, on Calvary.

The child of want with bended head
Wept o'er that story, old and rare,
And lisped, "Will He who thousands fed,
Give to my mother 'daily bread,'
If I but ask in prayer?"

With trustful faith both knelt to pray—
Unburdened all their childish care
To Christ, who, throned above the day,
Bade white-robed angels haste away,
And bring an answer there.

And while the pleading voices trilled
To Heaven through the silent air,
The giving hand that Christ had willed,
The home of want with comfort filled,
Till no more want was there.

'T was Christmas—and the chilly light
Grew soft with radiance from above,
As morning from the summer night,
Through crimson rays grows softly bright,
With sunshine of God's love.

—ELISHA P. THURSTON, in *Advance*.



BETHLEHEM.

GOING south from Jerusalem five or six miles over a winding road, you come to the little village where Jesus was born. It is called Bethlehem, and it is this town that we have a picture of on this page. It is built on a hill, and has but one street, which is about half a mile long. On each side of the street are white stone houses, which look very pretty through the green olive-trees which are planted around them.

The country about Bethlehem is very pleasant. On the hill-sides are terraces, and on these are planted grape vineyards. On the plains below are fields, where grain is raised, and sheep and cattle are pastured. On some of these very fields it was that Ruth, the grandmother of King David, gleaned after the reapers of Boaz, so long ago. Here, too, the company of shepherds were keeping watch by night when a great light shone about them, and the angels came bringing them "good tidings of great joy,

which shall be to all people," because that a Saviour, Jesus the Christ, was born in the city of David, which is the same as Bethlehem. Then when the shepherds had gone up into the village, they found the child Jesus in a manger, just as the angels had told them.

Now this was the greatest joy the world has ever known,—that God should send his only Son to earth to save us from our sins; and it is to keep this in mind that we celebrate Christmas every year. And although we do not know that Christ was born on the 25th of December, it will do us no hurt to keep the day in memory of his birth. It is all right to be happy on this day, and to show our good-will by giving and receiving presents; but amid all our joy we should remember "the good tidings of great joy" that came to the shepherds that night on the plains of Bethlehem. And as we look over the presents given us by our kind friends, we must not forget to thank our Father in Heaven for the great gift of Christ his Son, for whose sake all Christmas gifts are hallowed.

E. B.

THE LOST KEY.

JET was only five years old, but she was a busy little girl, and wanted to do everything her mamma did; so

And what was that in kitty's mouth? Jet looked down with her tearful eyes. What was kitty playing with? Just think! The dear little puss had found the lost key, and was amusing herself by dragging it after her and biting the string to which it was tied.

Up sprang Jet, and ran with the key to mamma. Then she sat right down and mended the hole in her pocket, thinking, "I will never, never, never again delay doing what mamma tells me."—*New York Observer*.

ADVICE TO LITTLE ONES.

I WOULD not say, "I don't care," so much, if I were you. Just think how many times you say it, and you generally say it when you are angry and do not think what you are saying. When your mamma said, "I am sorry my little one is so naughty," you did care, but you were angry, and so you said you did not. Never say, "I don't care," unless you are very sure that you don't. After you have thought a little while, instead of not caring, you will want to say, "I will try not to be naughty any more, mamma." If the scholars laugh when you make mistakes in your Sabbath-school lesson, don't get angry and say, "I don't care." That would not be exactly true. If you really did not care, you would not get angry.—*Anon*.

Be true to your own conscience.

LETTER BUDGET.

We have a plainly written letter from Jennie Ireland, Oakland, California. She is a little orphan girl ten years old, and has two brothers and a little sister. She thinks the INSTRUCTOR is the best child's paper she ever read. She hopes to be ready to meet the Lord when he comes.

Alice and Maryetta Morton write from Slack's Canyon, California. Alice is fourteen years old, and Maryetta twelve. They do not go to Sabbath-school, because there is none nearer than sixty miles. None of their neighbors keep the Sabbath, but they are trying to get some of their mates to send for the INSTRUCTOR. They are both trying to be good girls.

Jessie Emerson writes from Grove Lake, Minnesota. She says: "I have two sisters and two brothers. We go to school every day, and we have to walk two miles and a half. We go to Sabbath-school too, and there are eight scholars in our class. We just received Bible Lessons No. 3. We think it is a very nice book. Yesterday our Sabbath-school was very sad and lonely. Our Grandpa Richardson, who had always been with us, was killed last Monday by his horse running away. He was well Sabbath before last, and was at Sabbath-school, and taught his class. We hope the INSTRUCTOR family will pray for us away out here in Minnesota."

THE YOUTH'S INSTRUCTOR

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BATTLE CREEK, MICH.

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