

THE YOUTH'S INSTRUCTOR

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No. 42.

MY LEGACY.

THEY told me I was heir: I turned in haste,
And ran to seek my treasure,
And wondered, as I ran, how it was placed,—
If I should find a measure
Of gold, or if the titles of fair lands
And houses would be laid within my hands.

I journeyed many roads; I knocked at gates;
I spoke to each wayfarer
I met, and said, "A heritage awaits
Me. Art not thou the bearer
Of news,—some message sent to me whereby
I learn which way my new possessions lie?"

And when at last I stood before his face,
I knew him by no token
Save subtle air of joy which filled the place;
Our greeting was not spoken;
In solemn silence I received my share,
Kneeling before my Brother and "joint heir."

My share! No deed of house or spreading lands,
As I had dreamed; no measure
Heaped up with gold; my Elder Brother's hands
Had never held such treasure.
Foxes have holes, and birds in nests are fed;
My Brother had not where to lay his head.

My share! The right like him to know all pain
Which hearts are made for knowing;

Written for the INSTRUCTOR.

EBAL AND GERIZIM.



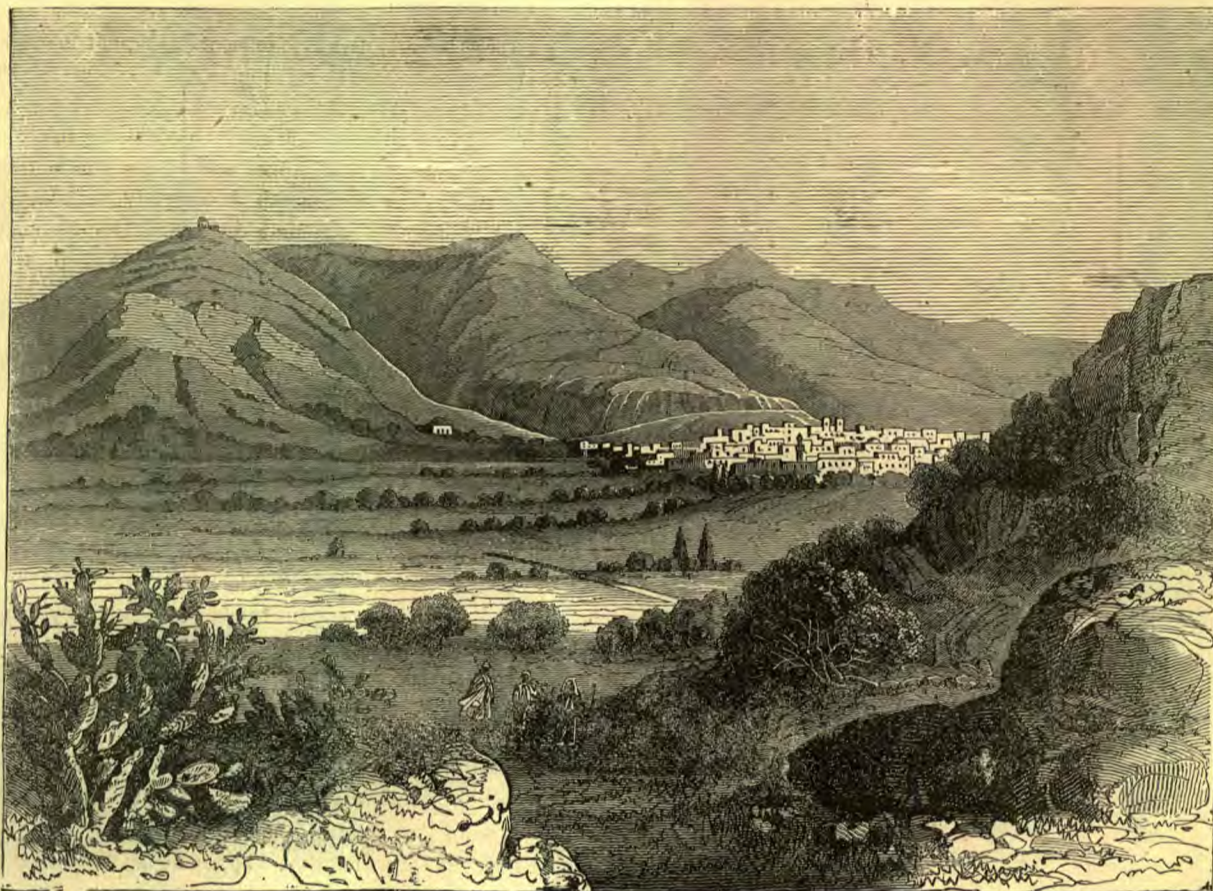
ABOUT thirty miles north from Jerusalem, the great road which you have traveled all the way makes a sudden turn to the left, and passes between two mountains, —Ebal on the north and Gerizim on the south. These two mountains stand on either side of the valley of Shechem, or Nablous. Ebal rises almost in the face of Gerizim, the two mountains being of nearly equal height. In the valley between nestles the town of Nab-

lous,—the Shechem and Sychar of old,—beautiful with its streams of flowing water and gardens of olives and pomegranates, and fields of wheat and barley. It will be remembered that these mountains were pointed out by Moses, while the children of Israel still stood on the plains of Moab, as the place to which they were to come after conquering the land of Canaan, and pronounce the blessings and curses.

It is a well-known fact that the atmosphere of Syria and Palestine is so peculiarly clear as to make it possible for one to see a long distance; and objects that are really many miles away often appear to be within an hour's ride. So the following statement made by Mr. Prime, a traveler in the Holy Land, may not be improbable, and is certainly interesting. He says: "As we rode up the narrow pass between the mountains, we looked behind us; and there, right down the valley, which went sloping away thirty miles to the Jordan, lit in the red rays of the setting-sun, were the mountains of Moab and the summit of Pisgah. It was evident that the very words of the great lawgiver were accompanied by a gesture of his hand pointing to Ebal and Gerizim, at the

head of that valley. I could then understand how he came to describe their situation so minutely, and to speak of them so familiarly." Deut. 11: 29.

It is interesting to notice how peculiarly fitted these mountains are for the purpose to which they were set apart by Moses. Travelers say that in the front of each mountain, where the valley narrows to the least width, is a recess, making a platform, natural indeed, but capable of holding a hundred thousand persons, as if arranged expressly for the scene of blessing and cursing which there took place. Says Dr. Fish: "Descending along the side of Gerizim, I saw just how the blessings and curses of old took place as described. Skeptics have asked, 'How could the voices be



Some asked me in; naught lay beyond their door;
Some smiled, and would not tarry,
But said that men were just behind who bore
More gold than I could carry;
And so the morn, the noon, the day, were spent,
While empty-handed up and down I went.

At last one cried, whose face I could not see,
As through the mists he hasted:
"Poor child, what evil ones have hindered thee
Till this whole day is wasted?
Hath no man told thee that thou art joint heir
With one named Christ, who waits the goods to share?"

The one named Christ I sought for many days
In many places vainly;
I heard men name his name in many ways;
I saw his temples plainly;
But they who named him most gave me no sign
To find him by, or prove the heirship mine.

The right to find in loss the surest gain;
To reap my joy from sowing
In bitter tears; the right with him to keep
A watch by day and night with all who weep.

My share! To-day men call it grief and death;
I see the joy and life to-morrow;
I thank my Father with my every breath
For this sweet legacy of sorrow;
And through my tears I call to each "joint heir"
With Christ, "Make haste to ask him for thy share."
—Helen Hunt Jackson.

OUR work may be unnoticed, unappreciated, unrewarded in this world; but He who remembers the cup of cold water, given in the disciple's name, will not forget us, if we persevere in well-doing to the end.

heard from one mountain to the other?"—Easily enough. It was not on their *tops*, but on their *sides*, that the representatives of six tribes stood on Gerizim to bless, and those of the other six tribes on Ebal to curse, while the two millions of people below responded Amen. Half-way down Gerizim, Ebal seemed in our very faces. To descend and go up to the spot opposite would have been an hour's hard work; but we could *talk* across from one mountain to the other, and be heard also in the valley below, which is here only about six hundred feet across, while where the village (Nablous) stands, it is fifteen hundred feet."

It has often been said that Ebal, the mount of cursing, is entirely barren, while Gerizim, the mount of blessing, is extremely beautiful and fertile. There is, however, in truth no foundation for this statement. There is some vegetable growth on both, yet they are alike naked, as a rule, until we approach the base, where they are remarkably fertile.

The history of Ebal has nothing of special importance connected with it after the event referred to—the pronouncing of the blessings and curses; but on Gerizim for many years stood the temple of the Samaritans, who worshiped here instead of at Jerusalem. These people were descendants of the heathen colonists sent thither by the king of Assyria to inhabit the country after the captivity of the Israelites. They accepted some points of the Jewish religion, as, for instance, adopting the Pentateuch, or five books of Moses; but as we are told in 2 Kings 17: 33, "they feared the Lord, and served their own gods." For this reason, the Jews, after their return from captivity, refused to let the Samaritans have any part with them in rebuilding the temple at Jerusalem. This led not only to the building of a rival temple on Mount Gerizim, but also to a bitterness of feeling between the two nations which never passed away.

A mere handful of these Samaritans, something less than two hundred, are now found at Nablous; and they are still looking for the Messiah to come and establish his throne on Mount Gerizim, and so reign over them. The five books of Moses compose their entire Scriptures. They reject all else as belonging to the hated Jews, and not really inspired. They have in Nablous a synagogue, which is decidedly more famous than elegant. Here is kept the venerable "Samaritan Pentateuch," which they claim is the veritable copy of the five books of Moses, written by the grandson of Aaron. It is written on sheep-skin parchment, and is rolled upon two rods so as to present by unrolling the successive columns to the eye of the reader. Their scant treasury is not a little helped by the money which travelers pay for the privilege of seeing this relic.

E. B. G.

THE SAFE GUIDE.

PERHAPS some of our readers sometimes say, "What is the good of always telling us we must start on the road to heaven, we must follow the path of the kingdom? How can we find the way?" Well, I am going to tell you now of a guide for the journey. You know when people travel up the Swiss mountains, or through the deserts in the East, they need a guide; they do not know the way or the dangers, so they hire a man who does, to show them the way; and the more they trust him, the more fully they follow him. He has been over the whole way before, and so he knows how to guide the people through. Now the Lord Jesus is our guide. He says, "I will instruct thee, and teach thee in the way that thou shalt go. I will guide thee with mine eye." Follow him in the way.

SUMMER CHANGES.

SANG the lily, and sang the rose,
Out of the heart of my garden close,
"O joy! O joy of the summer tide!"
Sang the wind, as it moved above them,
"Roses were sent for the sun to love them,—
Dear little buds in the leaves that hide!"
Sang the trees, as they rustled together,
"Oh, the joy of the summer weather!
Roses and lilies, how do you fare?"
Sang the red rose, and sang the white:
"Glad we are of the sun's large light,
And the songs of birds that dart through the air."
Lily and rose, and tall green tree,
Swaying boughs where the bright birds nestle—
Thrilled by music and thrilled by wings,
How glad they were on that summer day!
Little they thought of cold skies and gray,
And the dreary dirge that a storm-wind sings.
Golden butterflies gleam in the sun,
Laugh at the flowers, and kiss each one,
And great bees come, with their sleepy tune,
To sip their honey and circle round;
And the flowers are lulled by that drowsy sound,
And fall asleep in the heart of the noon.
A small white cloud in a sky of blue,
Roses and lilies, what will they do?
For a wind springs up and sings in the trees!
Down comes the rain—the garden's awake,
Roses and lilies begin to quake,
That were rocked to sleep by the gentle breeze.
Ah, roses and lilies! each delicate petal
The wind and the rain with fear unsettle;
This way and that way the tall trees sway.
But the wind goes by, and the rain stops soon,
And smiles again the face of the noon;
And the flowers are glad in the sun's warm ray.
Sing, my lilies, and sing, my roses,
With never a dream that the summer closes;
But the trees are old, and I fancy they tell,
Each unto each, how the summer flies;
They remember the last year's wintry skies.
But that summer returns the trees know well.
—St. Nicholas.

Written for the INSTRUCTOR.

AUTUMN LEAVES.

THE fresh young leaves of spring are beautiful indeed. Their delicate texture and perfect outline are suggestive of youth and innocence. Coming, as they do, in the time of fragrant flowers and singing birds, they are closely linked with pleasant memories, and are the more charming because of these delightful associations.

All this delicate beauty, however, is eclipsed by the unparalleled splendor of the leaves of autumn. Their bewildering variety of color defies imitation. They seem to have accumulated a store of light and warmth for cloudy days and coming cold; to have caught the evanescent glory of the sunset, and transfixed it where the admiring eye may feast upon it for days together.

It has often been supposed that the rich coloring of autumn leaves is the effect of frost; but any one who will observe closely, may discover that the leaves take on the brightest hues in seasons when frost holds off the latest; and that many of them attain their highest glow, and even fall, before any frost appears. Bright clusters are sometimes seen even in June, but this premature ripening is caused by some blight or injury. Whole branches, however, often turn red about the middle of August. Thus early does autumn hang her blood-red banner out, and warn us of the approach of the frost-king, although, as yet, his steps are far.

Leaves, like fruit, take on the richest hues when they ripen under the most favorable circumstances, and nearly the same variety of coloring may be noticed in both.

It is quite possible that the autumn woods borrow some of their interest from being associated with ripe fruits and abundant harvests; yet in

themselves they present a scene of almost unrivalled beauty. The side of a semicircular mountain rising gently from a sweet valley, and covered to the top with forest trees, partly arrayed in the garb of summer, and partly in the gorgeous robe of autumn, is an enchanting sight; and the more so when a clear lake at its base serves as a mirror to the flaming trees that overhang its crystal waters. While gazing at some of these miracles of nature, who has not thought of the bush of old, that burned, and yet was not consumed? Why does the Creator clothe the earth at times with such resplendent beauty, unless it is to give us a glimpse of the glories of heaven, and cultivate in us an appreciation of the things that will tend to make us happy in the world to come?

"Oh what a glory doth this world put on
For him, who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, and the yellow leaves,
Shall have a voice, and give him eloquent teachings."

The effect of leaves in spring-tide may be more animating, but in autumn there is more of peace and quiet restfulness, mingled with a tinge of melancholy, that renders the impression more lasting, if not more delightful. But when the bright leaves, "like flakes of light," have fallen to the ground, and been discolored by rain, or crisped by drouth; when—

"Heaped in the hollows of the grove, the autumn leaves
lie dead;
And rustle to the eddying gust, and to the rabbit's tread,"
we feel that indeed,—

"The melancholy days have come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown
and sere."

But though dead, the leaves have still a mission of love, in making warm shelter for the tender plants that nestle beneath them, ready to shoot up and blossom at the first call from the welcome voice of spring.

G. H. B.

TRUE MANLINESS.

EVERY young man considers it high praise to be called a "manly fellow," and yet how many false ideas there are of manliness!

Physical strength is not the test. Samson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a weak creature after all, unable to resist the wiles of an artful woman.

Great intellect is not the test of true manhood. Some of the most intellectual men who have ever lived were not manly. Lord Francis Bacon was a prodigy of intellect. The sciences sat at his feet, extolling him as their benefactor; yet we see him led down Tower Hill, a prisoner, for swindling.

Some men think that to strut, and puff, and swear is to be manly. To some the essentials of manliness are to "toss off their glass like a man," "spend money freely like a man," "smoke like a man," "drive a fast horse like a man," forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude, and benevolence are the characteristics and essentials of manliness.

To be manly is to be honest, generous, brave, noble, and pure in speech and life. The highest form of manliness is godliness. Some one has said, "An honest man is the noblest work of God;" but the man who is honest toward God and toward his fellow-man—in short, a Christian man—is the noblest work of God.—J. B. Gough.

EVERY good principle is more strengthened by its exercise, and every bad habit is more strengthened by its indulgence.

THE NEW MICHIGAN CENTRAL BRIDGE OVER THE NIAGARA RIVER.

FEELING the need of an independent crossing of the Niagara River over which to handle their increasing traffic, the Michigan Central Railroad is now having built a new bridge across the river, which at the present time is occupying considerable attention, and is thought worthy of mention in the INSTRUCTOR. The accompanying cut indicates how the structure will appear when completed. The bridge is being erected at a point below Niagara Falls, and just at the head of the rapids, and will be 895 feet long; the track on the bridge will be 245 feet above the surface of the water. The Central Bridge Works of Buffalo were awarded the contract for building the entire structure April 11th, 1883, and they are to complete it ready for the passage of trains by December 1, 1883, under a forfeiture of \$500 per day for each day's delay after that date.

The design selected is what is known as the canti-lever bridge, the principle of which is that of a trussed beam, supported at or near its center, with the arms extending each way, and one end anchored or counter-weighted to provide for unequal loading. It is in practice an entirely new design, no bridge as yet having been completed upon this principle. The Firth of Forth bridge in Scotland, with a clear span of 1,600 feet, is

being built upon this plan, and in this country the Fraser River bridge, 315 feet clear span, on the Canadian Pacific, is now being constructed on the same plan. These are the only examples of this design yet undertaken, but the principle especially recommends itself to long-span bridges, that must be erected without temporary scaffolding.

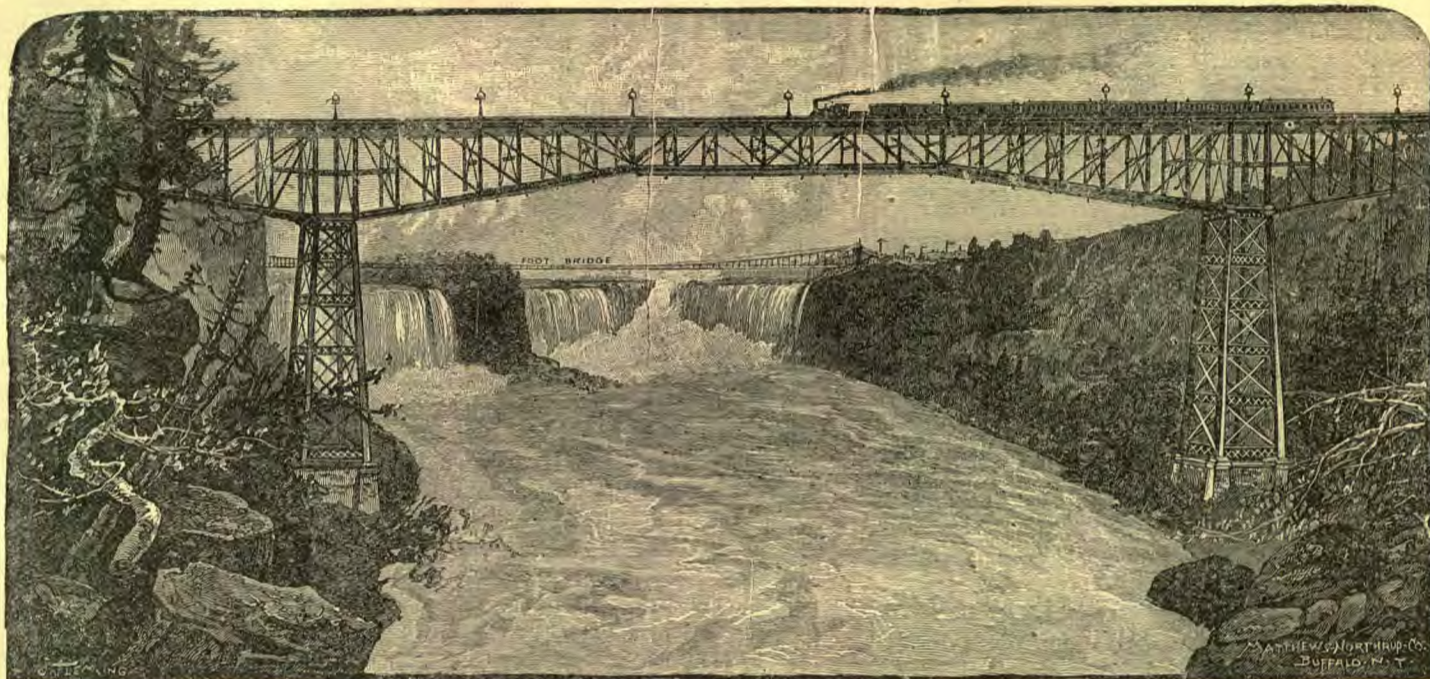
The bridge is to be a double-track steel bridge built to carry upon each track at the same time a freight train of the heaviest kind extending the entire length of the bridge, headed by two "consolidation" engines, and a side pressure of thirty pounds per square foot, which pressure is produced by a wind having a velocity of seventy-five miles per hour. Under the above loads, the structure is strained to only one-fifth of its ultimate strength. The bridge proper is divided into two canti-levers of 375 feet on the Canadian and 395 feet on the American side, supported on steel towers rising from the water's edge. A fixed span of 125 feet is suspended from and connects the river arms of canti-levers. The clear span across the river is 500 feet, being the longest double-track truss span ever yet built.

In the execution of this work no pains or expense will be spared to secure the best possible results in every department. The excavations are carried down until solid rock is reached, when blocks of "Biton Coignet" (an artificial stone) twenty feet wide and forty-five feet long and ten feet thick, will be put in. These form one single mass that will withstand a pressure almost equal to the best Quincy granite, and will so distribute the load of 1,600 tons that comes upon each pair of steel columns, that it will produce a pressure of

but twenty-five pounds per square inch on the natural formation.

Upon these Biton blocks, four in number, is built masonry of the most substantial character, carried up fifty feet above the surface of the water. On these the steel towers rest, rising 130 feet above the masonry, and upon these is set the steel superstructure. The material for this was subjected to the most rigid inspection and tests, from the ore until it entered the completed structure.

So accurate is the design and workmanship that no two pieces are put together until placed in their final position in the bridge, yet every member must fill its place to the hundredth part of an inch. By the powerful machinery used here, the steel is cut, punched, bored, and planed with as much ease as though it were but pine. After it is completed, it is loaded on cars by aid of steam derricks—enabling three men to handle the heaviest pieces with perfect ease—and sent to location.



For erection at the bridge site, temporary scaffoldings of timber, using some 600,000 feet of timber, will be built from the bluff on either side out to the edge of the water on a level with the top of the bluff. Upon these the shore arms of the canti-levers will be erected, one end resting on the steel towers, and the other upon masonry on the bluff. The shore end will be firmly anchored to this masonry, so that it will take an uplifting force of 400 tons at each end to displace it. This constitutes the counterweight to balance the unequal loading on the river arm referred to above. As this, under the most unfavorable conditions, can never equal 200 tons, the provision is ample.

After the structure is completed from the shore to the steel towers, comes the difficult portion of the work, *i. e.*, to span the 500 feet across and 245 feet above a roaring river whose force no earthly power can stay. No temporary structure can survive a moment, and here the skill of the engineer comes in play. The design of the canti-lever is such that after the shore arm is completed and anchored as described above, the river arm may then be built out, one panel or section at a time, by means of great traveling derricks, and be self-sustaining as it progresses. After one panel of twenty-five feet is built and has its bracing adjusted, the traveling derrick is moved forward and another panel erected. Thus the work progresses, section by section, until the ends of the canti-lever are reached, when there still remains a gap of 125 feet to close. Into this will be swung, and suspended from the canti-lever arms, an ordinary truss bridge, forming the connecting link and completing the structure.

Expansion and contraction is provided for by an ingenious arrangement between the ends of the canti-lever and fixed span, allowing the ends to move freely as the temperature changes, but at the same time preserving perfect rigidity against side pressure from the wind. There will be no guys, or wire ropes, for this purpose, as in the suspension bridge, but the structure will be complete within itself. Neither will there be any of that wave motion noticed on a suspension bridge as a train moves over it. As it took over three years to build the present suspension bridge, which is for a single track, and this bridge, for a double track, must be finished within seven and a half months from the execution of the contract, some idea may be formed of the magnitude of the undertaking. The successful completion of the work within the specified time will reflect great credit upon the advancement of American engineering, and the ability and skill of the Central Bridge Works.

Written for the INSTRUCTOR.

LIME MAKING.

PERHAPS all of you have seen lime, and many, no doubt, have seen the kilns in which it was burned. You also probably know that it is made of a whitish stone called limestone; but did you ever think of the labor it costs to convert this stone into lime? If not, let me tell you.

To give you a better idea of how it is made, I will first give you a description of the kiln in which it is manufactured. The kiln is composed of stones (usually granite), which are laid up in a cone-like shape, with a small opening in the top. The inside of this cone is then lined with fire-brick. When completed, the inside has the form of an egg. A small opening is then made in the side of the kiln near its base. Over this, and extending from six to eight feet into the kiln, a limestone arch is erected. This arch is for the purpose of protecting the fire, which is placed underneath. When this is completed, the kiln is ready to receive the limestone, which is usually dug from a quarry near by.

After being broken into small pieces so that it can be easily handled, the stone is taken to the top of the kiln, where it is thrown in on top of the arch. When the kiln is full, fire is placed through the opening in the side. This fire, which is usually kept burning from sixty to eighty hours, gradually changes the stone into lime. When the stone is sufficiently "cooked," the fire is taken out, and the lime is allowed to cool, after which it is drawn to market, where it is disposed of for various purposes.

FRANK M. WILCOX.

GATHER sunshine about you instead of clouds.

The Sabbath-School.

FOURTH Sabbath in October.

NEW-TESTAMENT HISTORY.

LESSON 157.—REVIEW.

1. What places did Paul visit on his first tour of preaching? Acts 13:14.
2. Where did he suffer persecutions, and what were they?
3. At which of these places is he supposed to have raised up churches?
4. How was a question raised concerning circumcision? Chapter 15.
5. How was it settled?
6. Who accompanied Paul on his second tour? Acts 15:40; 16:1-3.
7. What parts did they visit in Asia Minor? Verses 4-8.
8. How did they come to go over into Macedonia? Verses 9, 10.
9. Where were they imprisoned? Verses 12-24.
10. How did they escape? Verses 25-39.
11. Give a brief account of their labors at Thessalonica and Berea. Chapter 17.
12. Where did Paul make a remarkable speech in Athens? Verses 19-22.
13. What were some of the chief points in that discourse? Verses 22-31.
14. How was Paul encouraged to continue his work in Corinth, through manifold persecutions? Chapter 18:9-11.
15. Tell how some of those persecutions came to naught? Verses 12-17.
16. What intimate friends accompanied Paul to Ephesus? Verses 18, 19.
17. Why did Paul make his first stay at Ephesus so brief? Acts 18:20, 21.
18. What tour did he make after leaving Jerusalem? Verse 23.
19. Describe the visit of Apollos to Ephesus. Verses 24-28.
20. What good work did Paul do for the believers at Ephesus, when he came among them? Chapter 19:1-7.
21. How did Paul then spend about three months in Ephesus?
22. What opportunity for teaching did Paul find after he had been driven from the synagogue? Verse 9.
23. How long did he teach at this time in Ephesus and its vicinity?
24. What wonderful miracles bore witness that God was with him? Verses 11, 12.
25. Give the experience of certain bad men who tried to cast out devils in the name of Jesus. Verses 13-16.
26. How did many of the Ephesians show that they were sincere in turning away from their errors? Verses 17-19.
27. To what church did Paul write letters, while he was preaching and suffering severe persecutions at Corinth?
28. What prompted him to write them?
29. How had he become quite well acquainted with their condition and wants? 1 Thess. 3:2, 6.
30. For what things did he praise them? 1 Thess. 1:3, 6-10; 2:13.
31. How did he call their attention to the labors of himself and Silas among them? Chapter 2:1-12.
32. What did he say of their patient endurance under affliction, and of the people who were chiefly instrumental in persecuting the followers of Jesus? Verses 14-16.
33. What did he say of his regard for the disciples at Thessalonica? Verses 17-20.
34. What did he say about Timothy's visit to them? Chapter 3:1-6.
35. How did he express his satisfaction at Timothy's report concerning them? Verses 7-13.
36. How did he exhort them to honesty, brotherly love, and industry? Chapter 4:6-12.
37. What error in belief had led them to neglect labor, and become slack in business?
38. How did he correct their errors concerning the resurrection? Verses 13-18.

39. Why does he call them children of the light, and children of the day? Chapter 5:5.

40. What obligation is brought upon them by being thus enlightened? Verses 6, 8.

41. With what earnest admonitions and kind wishes does he then close this letter?

42. What seems to have called forth Paul's second letter to the Thessalonians?

43. How does the first part of this second letter resemble the first part of the former letter?

44. In which does he praise them most heartily?

45. Which letter contains the most fearful denunciations of wrath against their wicked persecutors?

46. Which has the most encouraging promises?

47. Which contains the strongest expressions of love and tenderness?

48. Which contains the strongest reproof for the erring?

49. On what points did he give them special instruction in each letter? 1 Thess. 4:9-18; 2 Thess. 2:1-12; 3:6-15.

50. What mighty system of error was to arise before they could look for the coming of their Lord?

51. How was it to be destroyed?

52. What course did he recommend toward those who should persist in disobedience?

SABBATH-SCHOOL COLLECTIONS: ARE THEY WRONG?

[We had supposed that the question of Sabbath-school contributions had been settled long ago. But as some have requested that an article be published in this double number, giving reasons for the course so generally pursued among our schools, of making this collection upon the Sabbath, we can perhaps do nothing better than to reprint the excellent article of Eld. Littlejohn, published some months ago in the *Review*.—Ed.]

Having received a letter from a friend of the cause who is somewhat troubled on account of the practice of taking up collections in our Sabbath-schools on the Sabbath day, I have thought best to reply through the *Review* to some of the points which he makes, as in doing so the minds of others may also be relieved.

I suppose that it will be conceded that more money can be raised by weekly contributions or collections than in any other way. It will also be admitted that there is less labor connected with the collection of a given amount of means by weekly contributions than would necessarily attend the raising of an equal amount in any other manner. While, therefore, these two considerations should weigh nothing in the argument if the practice under consideration is really unscriptural, they should be taken into the account if that practice cannot be objected to from the moral point of view; since it is important to the cause of God that the amount of money raised should be large, and that the raising of the same should be accomplished with as little trouble as possible.

It should be remembered also, that no coercion is attempted in this matter. Those only are asked to donate on the Sabbath who feel that they could do so without violence to their consciences. Should any prefer to make their contributions on a week day, there is not the slightest objection to their doing so. Perhaps, indeed, it might be well to encourage to a certain extent the latter method for a time on the part of those who favor it, as it would give them a fair opportunity to prove by the liberality of their donations that they did not object to the common methods simply from a desire to escape the necessity of giving at all.

Before discussing the question upon its merits, it might be well for a moment to look at the objection raised on the ground of consistency. Some seem to be annoyed over the idea that the new plan is in conflict with the former teachings of our ministers. It is said that the latter have formerly made a point against the orthodox churches on account of their Sunday collections, that is, they have taught that those churches were doing wrong, from their standpoint, in passing the contribution box on Sunday. That such has been the case in some instances, cannot be denied. But suppose we were to admit that it had been true of every minister in our denomination. Would it necessarily follow from that admission that we should persist in denouncing Sabbath collections after we had

become satisfied they could be defended upon principle? I think that no considerate person will answer this question in the affirmative. It has never been claimed that Seventh-day Adventist preachers are infallible. Many of them have changed their views from time to time on different subjects. Were they to refuse to do so again, when convinced that they have been wrong, it would be greatly to their discredit. Consistency may be *desirable*, but truth is *indispensable*.

But again: it is not a fact that all of our ministers have heretofore taken a position that it would be wrong to take up a collection on a holy day. While some have doubted the expediency of thrusting a contribution box in the face of poor worldlings whenever they come into the house of God, as is done by some orthodox churches, they have nevertheless felt that there was no harm in giving those who desired to do so an opportunity to contribute to the cause of God on the Sabbath or any other day. In other words, they have objected to the manner of taking the collection, rather than to the morality of the collection itself.

The impression seems to have gained ground with many that there is something intrinsically corrupt in money. Somehow they have obtained the idea that to touch it on the Sabbath is to become polluted. This, of course, is not true in fact. Gold and silver, or paper currency, really have about them no more taint of corruption than have wood, earthen ware, or precious stones. A communion set of silver would be no more free in this particular than are gold and silver coin. When, however, we engage in the communion on the Sabbath, we handle the former almost with a sense that it is of itself sacred. This comes of its association with the emblems which typify the body and blood of Christ. Very much the same feeling, it seems to me, should take possession of our minds in handling money which is being donated to the cause and work of God. It is devoted to a sacred use, and therefore the sight of it should inspire holy thoughts.

Having seen that there is nothing necessarily contaminating in the substances of which money is made, it may be remarked that when it is given to the cause of God in all sincerity of purpose, there is not only in such an act nothing objectionable in and of itself, but that it is also one purely religious in its character. Most of us are wedded more or less strongly to riches. And it is only when we are in a highly religious state of mind, that we are willing to devote some portion of our means to purposes which will bring us back nothing in return. The mental condition of one who is deliberately placing a portion of his hard-earned money in the contribution box, differs as widely from that in which he usually invests it in worldly affairs, as a frame of mind suitable to prayer differs from one which is adapted to the transaction of secular affairs. This is illustrated by the high commendation by the Saviour, of the widow who gave her "two mites." We all feel instinctively that when she placed those mites in the treasury, and took her chances of coming to want, she was moved by an impulse which was in the highest degree devotional. That impulse was born of love to God, and its execution was as fully an act of worship as prayer or any other exercise of the mind could be. But if this be true, then the act in which it found expression was purely a religious one, and in no wise objectionable when performed on the Sabbath. Indeed, resting upon the Sabbath is an act very similar in its character to that of contributing to the cause of God on that day. In the one case we give to God our time; in the other we give to him our money, which is the product of time and labor.

The Jewish priests sacrificed on the Sabbath day, placed the shew-bread in its proper position on the table, after having removed therefrom that which had been there the previous week, and performed other work in connection with the temple service. Christ makes mention of that fact, and vindicates them from all blame. Matt. 12:1-7. The principle from which this is done is found in the distinction between acts which are done purely for the glory of God, and those which are put forth to advance our own secular interests.

Scripture proof is of course higher than any other. More or less weight, however, may with propriety be attached to the practices of the Jews in the days of Christ. It is admitted by all that they were extreme rather than lax in their ideas of Sabbath sanctity. The Saviour reproved them for superstitious extrava-

gance in that direction, but never for looseness. It was the fashion at that time to discuss critically every act which might be put forth on the Sabbath. Walking on the grass was not considered allowable, because it resulted in bruising the same, and was therefore a sort of threshing, which was forbidden. The application of ointment to a wound was thought not to be allowable, because it might result in healing. Indeed, the matter was carried so far by some of the doctors of the law, that they decided it to be wrong for a person to eat an egg which the hen had laid on the Sabbath day. In the midst of all this fanatical nonsense, however, it will be seen from the following that they were in the habit of contributing to the support of the poor regularly on the Sabbath day: "It was a regular custom among Jews to make their collections for the poor on the Sabbath day, that they might not be without the necessaries of life, and might not be prevented from coming to the synagogue. For the purpose of making this provision, they had a purse which was called 'Arneki shel tsidekali,' 'The purse of the alms,' or what we would call the poor's box."—*A. Clarke, Com. on 1 Cor. 16:1, 2*

Had our Saviour been disturbed as much by Sabbath collections as some of our good brethren seem to be, it is quite probable that he would have left on record a condemnation of the Sabbath desecration which took place every Sabbath day in the synagogue, and in the very temple of God itself. The absence of any reproof under the circumstances furnishes presumptive evidence that the practice itself was not wrong.

In order to avoid all unnecessary labor in the matter, our brethren should see to it during the week that the money which they propose to give is collected, and placed in the purse, or pocket-book, where it will be easy of access on the Sabbath day.

Some have said that they can see no difference between purchasing a cow with money placed in an envelope on a week day and handed to the seller on the Sabbath, and the act of a Sabbath-school teacher who gives to the superintendent, on the Sabbath, an envelope containing money for Sabbath-school uses. The errors of these persons consist in two things; first, in a mistaken notion that the handling of money under all circumstances produces defilement; and secondly, that there is no difference between working for one's self on the Sabbath, and working for the Lord on the Sabbath. Concerning the first error, we need say no more than has been said above. As it regards the second, it is enough to remark that the minister works harder on the Sabbath than on any other day of the week, and yet is blameless, as all agree. The basis of this agreement is the admission that it is always right to work directly for God. Carrying this principle into the decision of the question before us, its settlement becomes easy.

When a man either buys or pays for a cow on the Sabbath day, he commits a sin, because the act is one of a secular nature. There is in it not one element of religion. The purchase of his cow in no wise advances the cause of God. He takes the Lord's time, and appropriates it to his own uses. On the other hand, when he puts money in the Sabbath-school collection box, or in an envelope, as the case may be, he performs a work which is not in the least secular in its nature. The act is a religious one. It does not advance his worldly interests one particle, but it does advance the interests of the cause of God.

With these remarks we must close. As we do so, we wish to repeat what has been said above about compulsion. No man is compelled to contribute on the Sabbath day, and we hope that those who are allowed to make their donations on a week day, if they prefer so to do, will not attempt to interfere with those who prefer to make theirs on the Sabbath. If the Saviour was not disturbed by the Jewish practice of alms-giving on that day, we see no good reason why our friend cannot be reconciled to the idea of allowing those who desire so to do, to place their contributions in the collection made on the Sabbath.

It is only when our path leads down into some dark gorge of trial, where no sunbeams fall, that we learn the worth of the heavenly lamps of promise. Their beams shone dimly as we walked in the sunshine of human joy and strong earthly hope; but now in the darkness they flash out in brilliancy, and change night into day.

THE TEACHER'S REWARD.

THE work of teaching is no easy one. To be a faithful teacher means to work hard and to endure much. Sacrifices are required of time, convenience, bodily strength, and vital nerve-force; discouragements and disappointments have to be suffered "in constant quick succession," to an extent seldom exceeded in any other occupation. Every real teacher knows this full well, and it often makes him down-hearted and despondent.

But there is another side to this, which it would be well to consider oftener. There are rewards of blessing and joy that come to the teacher, as peculiar and unknown to any other profession as are his hardships. While he shares with all Christians the glad consciousness that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," he is also given, in a special manner, foretastes of this final reward which none other can experience. Most of them, it is true, come to him as surprises, unexpectedly. He cannot reckon on them for any given time or place; but none the less surely, inevitably, are they given at some time, in some form, to every true teacher, if he faint not, but continue in well doing.

Here is an instance: Sixteen years ago, one Sabbath morning, a faithful, earnest, prayerful teacher came to the pastor, who was also superintendent of the Sabbath-school, and with tearful eyes asked to be relieved of her class.

"I don't believe," she said, "that the Lord means me to be a teacher, else my work would not all be in vain, as it plainly is. Perhaps I do more harm than good by keeping my class; for yesterday I heard that James Reed, with whom you know we have had so much trouble, but for whom I have worked and prayed now nearly two years,—yesterday I heard that he had run off from home, with three other bad boys older than he. Perhaps if somebody else had taught him, he might now be a good Christian child instead." But the superintendent would not accept her resignation. He reasoned with her, persuaded her, and finally prevailed upon her to continue her labors.

After sixteen years, there came to this same lady, one summer day, a letter from a well-known mining town in the far West. "Dear Teacher," it began; and then, after recounting many and various strange and terrible adventures, it told how, out on the prairies and down in the mines, the voice of that teacher often made itself heard in the heart of James Reed; how it haunted him, wooed him, nor ever gave him a moment's peace, until, he says, "One night last winter I just could not stand it any longer. I was all alone, except that God was right by me; and I believe I would have died if I had not dropped right down and prayed to him for Jesus' sake to forgive me all my badness, and make me a Christian like you were. The very prayer you had taught us came to my lips; the very promises you used to give us to recite came crowding up to me after that prayer; and a queer

quiet and gladness took hold of me, and has not left me since. I belong to the Saviour now; and do you know we have started a Sabbath-school, and we hold prayer-meetings. And seven of the men in the mine have already been converted, and we believe that still there is more to follow. I thought I'd just let you know, so that you might help us thank God for it all. Besides, it's no more than fair you should know, being it was through you that God did it all."

A Sabbath-school and prayer-meeting started! eight souls converted to God, and "more to follow," thousands of miles away from where the seed was first sown by her! Was not that a true foretaste of the "exceeding weight of glory?" Did not that letter amply reward that teacher for her long years of discouragement, anxiety, and persevering prayer? There is no joy earth can afford that is even to be compared with the bliss that dear lady now enjoys; and yet it is only a foretaste of the bliss that is in store for her hereafter.

One day a little boy was run over by the cars and horribly mangled. He had belonged to the Sabbath-school class of a hard-working teacher. He had never been a bad or troublesome boy; but neither had the teacher ever noticed that his words seemed to have much effect on the child, whose disposition was of a quiet, undemonstrative kind. Now, as the teacher called on the little sufferer, he found him with a peaceful, happy smile upon his face. His first words were, "Teacher, I'm going, and I want to bid you good-bye."

"Are you not afraid to die?"
"No; why should I be? Jesus has been my Saviour all along since I came to your class. I am ready to go any time now, since he has saved papa and mamma too."

The teacher turned inquiringly to the grief-stricken parents.

"Yes, Mr. A.," spoke the father; "Eddy used to come home and tell us all you taught in class. He would ask us to read over the Scripture passages you read to them, and tell us all about you and your teaching. And though we formerly did not care for religion, we have since given ourselves wholly to Christ. It was all through Eddie, or rather through you, who first won his heart for the Saviour."

It was the sad accident that in this case revealed this gladdening fact to the teacher,—a whole family brought to Christ, unexpectedly, quietly, yet gloriously! How many more such cases are there that may never become known in this life! Yet what a reward, what an abundant recompense for every sacrifice, all the toils and trials of a teacher's life, is contained in one such fact! How many of them remain hidden, simply because we have not faith enough to look them up!

Teachers, do not think only of your difficulties; think of your reward, in this life already great and abundant, and in the life to come,—oh, who shall venture to try to express it?—*S. S. World.*

GENERAL SUMMARY OF S. S. REPORTS

For Quarter Ending June 30, 1883.

NAMES OF STATES.	NAMES OF SECRETARIES.	No. Schools reported.	Members.	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.	Contributions Received.	Amount Sent State Association.	Amount State Sent General Association.
Alabama.....	Mrs. G. D. Ballou..	31	1100	850	141	188	371	344	445	144	393	132	575	30	747	\$232 02	\$19 21	\$2 00
California.....	C. H. Pierce.....																	
Dakota.....	Niels C. Kier.....																	
Indiana.....	Leanna Morrell..	27	713	404	77	55	281	335	374	86	217	114	325	25	364	48 93	4 66	47
Illinois.....	Lizzie S. Campbell..	28	657	451	58	38	231	321	230	76	196	71	370	15	218	23 75	3 05	30
Iowa.....	Mrs. P. A. Holly..	35	1138	765	121	45	286	441	547	111	207	197	464	26	416	47 76	2 62	26
Kansas.....	Emma Enoch.....	29	864	619	109	87	282	368	433	96	227	125	390	26	225	16 84	93	50
Kentucky.....	Sallie C. Branstetter	7	67	48			19	25	42	13	14	2	37	8	15	50		
Michigan.....	Eva Bell Giles.....	71	2457	1625	252	160	647	1041	1157	233	570	367	1080	66	1627	207 19	15 30	2 00
Missouri.....	Joseph Clarke.....	18	345	235	57	17	97	151	178	44	77	8	215	9	191	16 62	3 17	1 00
Maine.....	Mrs. A. K. Hersum..	15	252	174	3	1	73	125	100	32	38	47	98	5	97	9 07	1 18	11
Minnesota.....	E. S. Babcock.....	45	1125	747	95	59	300	419	580	47	251		531	35	412	56 38	4 18	44
New York.....	Mrs. N. J. Walsworth	19	377	263	26	22	99	229	252	54	72	21	269	12	158	19 49	1 87	25
North Pacific.....	R. D. Benham.....	8	191	140	35	12	78	86	102	27	48	25	88	7	104	3 05	35	10
Nevada.....	J. W. Allen.....																	
New England.....	Mrs. E. D. Robinson	28	490	300	42	77	116	253	224	63	98	25	341	21	421	71 74	6 84	1 00
Nebraska.....	Mrs. Mary Clausen..	25	623	452	56	78	250	261	288	79	202	99	240	18	261	34 88	3 75	38
Ohio.....	Verna Null.....	31	666	345	51	49	205	333	374	89	207	52	387	28	339	57 54	5 42	87
Pennsylvania.....	Mrs. F. C. Oviatt.....	26	530	336	69	30	176	293	239	71	146	24	313	29	237	31 28	2 72	27
Tennessee.....	Mattie C. Moore.....																	
Texas.....	Susie C. King.....	6	224	157	35	27	93	82	99	35	56	39	106	5	89	24 00	1 82	25
Vermont.....	Ann E. Smith.....	12	286	174	28	9	73	167	184	33	56	18	207	10	114	15 31	1 52	20
Virginia.....	Lillie D. Woods.....	7	187	118											60	12 05	1 00	
Wisconsin.....	Mrs. Nellie Taylor..	49	1085	612	141	126	332	441	552	137	312	113	455	42	467	57 66	5 61	1 00
Upper Columbia.....	Mrs. M. O. Beck.....	7	152	97	8	16	56	54	66	16	46	21	81	7	80	8 25	58	
Totals.....		524	13529	8988	1404	1066	4065	5769	6498	1507	3433	1500	6572	424	6642	994 31	85 78	11 40

EVA BELL GILES, Secretary General Association.

SABBATH-SCHOOL REPORTS

For Quarter Ending June 30, 1883.

Report of Michigan S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Summary table for Michigan S. S. Association with columns: No. of Schools, Totals, and various statistical figures.

Report of Iowa S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Summary table for Iowa S. S. Association with columns: No. of Schools, Totals, and various statistical figures.

Report of Wisconsin S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Summary table for Wisconsin S. S. Association with columns: No. of Schools, Totals, and various statistical figures.

Report of California S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Summary table for California S. S. Association with columns: No. of Schools, Totals, and various statistical figures.

Report of Nebraska S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Summary table for Nebraska S. S. Association with columns: No. of Schools, Totals, and various statistical figures.

Report of Minnesota S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Summary table for Minnesota S. S. Association with columns: No. of Schools, Totals, and various statistical figures.

Report of Ohio S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Summary table for Ohio S. S. Association with columns: No. of Schools, Totals, and various statistical figures.

Report of New England S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Summary table for New England S. S. Association with columns: No. of Schools, Totals, and various statistical figures.

Report of Pennsylvania S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Report of Illinois S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Report of Maine S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

*Family Schools.

Names of Schools that failed to report:—

Milton, South Woodstock, Clinton, Linneus. Mrs. A. K. HERSUM, Sec.

Report of Vermont S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

*Family Schools.

Schools that failed to report:—

Cabot, Fayston, Waitsfield, Troy. ANN E. SMITH, Sec.

Report of Texas S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Clifton, Terrell, and Corsicana failed to report.

SUSIE C. KING, Sec.

WE shall find difficulties in all great enterprises; but if we are sure we have begun them from God, we may securely cast all events upon his providence, which knows how to dispose and how to end them.

PROGRESSIVE SERIES OF BIBLE LESSONS

FOR SABBATH-SCHOOLS.

BY G. H. BELL.

NO. 1.—BIBLE LESSONS FOR LITTLE ONES.—ADAM TO MOSES. This first volume presents the story of events from the time of Adam to that of Moses, in very simple language, suited to the youngest minds.

NO. 2.—BIBLE LESSONS FOR LITTLE ONES.—EGYPT TO CANAAN. This volume is a continuation of No. 1, covering the history of the children of Israel in their journeyings from Egypt to Canaan.

NO. 3.—MOSES TO SOLOMON. In this volume new features are introduced; viz., the pronunciation of all difficult Bible names, and a series of maps, with notes of explanation, both geographical and historical, adding greatly to the interest and value of the book.

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Address, REVIEW & HERALD, Battle Creek, Mich.

Report of Kansas S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Names of Schools that failed to report:—

Bethany, Ballard's Falls, Sterling, Brantford, Elm Creek, Snow Hill, Noble, Amboy. EMMA ENOCH, Sec.

Report of New York S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

*Family School.

Gouverneur and Manassville failed to report.

MRS. N. J. WALSWORTH, Sec.

Report of Kentucky S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

*Family Schools.

SALLIE C. BRANSTETTER, Sec.

Report of Virginia S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

*West Virginia.

LILLIE D. WOODS, Sec.

Report of Indiana S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

*Family Schools.

Star Valley and Empoia failed to report.

JOSEPH CLARKE, Sec.

Report of North Pacific S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

Seattle failed to report; West Portland, discontinued.

R. D. BENHAM, Sec.

Report of Upper Columbia S. S. Association.

Table with columns: NAMES OF SCHOOLS, Names of Superintendents, Membership, Aver. Attendance, Church Members, No. of Classes, Instructors Taken, Amt. Contributions Received, Amt. Sent State Association.

MRS. M. O. BECK, Sec.

For Our Little Ones.

LOVELINESS.

"Beautiful thoughts make a beautiful soul, and a beautiful soul makes a beautiful face."

ONCE I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tint of rose
Paled and blushed, or sought repose:
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent;
So full many a beauteous thing,
In her young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew,
With a heavenly radiance bright,
From the soul's reflected light
Shining through.

So I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty, not of earth,
Will endure.

- Maria Locey, in St. Nicholas.

"My great-great-grandfather was among those who fled from England. They found a home in Holland, a Dutch country, where people were allowed to believe as they pleased. Here they heard of a great country called America, that lay across the ocean. The country was new then, and there was a good chance for people to make new homes, and have laws to suit themselves. So, getting the king to promise that he would let them alone in their new home, they set sail, and landed in America in December, 1620.

"They suffered a great deal from sickness and the cold winters; but they did not give up, and after a time they made them comfortable homes. More people came over from England, and some



when, after having been home a week, my father went back to fight.

"I was a very little girl then, but I have not forgotten those terrible times, nor the joy of the people when, at the close of the struggle, they became free. When we go in the house, I will show you some of the things that my father had in the war, and I will give you a book to read that will tell you about the battles." W. E. L.

Letter Budget.

MAGGIE MILLER writes from Leesburg, Ohio. She says: "This is my first letter to the INSTRUCTOR. I go to Sabbath-school with my mother and three sisters. We take this paper, and I like it so much that I can hardly wait till it comes. I like to read the Budget."

We have letters from ANNIE, JENNIE, and WILLIE SUFFICOL. They live in Nielsville, Wisconsin. They all keep the Sabbath with their parents. They have no Sabbath-school to go to; so they learn their lessons, and recite them at home. They are trying to be good children.

LAURA FOSTER writes from Farina, Illinois. She says: "I am eight years old. I go to Sabbath-school. I take the INSTRUCTOR, and like it very much. My father died last spring, so I am living away from home. I signed the teetotal pledge last summer. This is my first letter, and I hope to see it in print."

MARILDA A. LANDON sends a letter from Blenco, Iowa. She says: "I have written to you once before, and you did not spell my name correctly; so I thought I would write again, and try to make it plainer. I have started several letters, but pa would not let me send them, for he said I must improve more in writing. I am eleven years old. I have two brothers older than I am, and a baby brother eight months old. There are three families here that keep the Sabbath with us. Pa keeps bees, and I help him some. They sting very bad; but pa says that when we get into the land flowing with milk and honey they won't sting us. We like the INSTRUCTOR. I like to read the letters. I want to be a good girl."

Written for the INSTRUCTOR.

IN OLDEN TIMES.



GRANDMA, they're all dressed in blue, with brass buttons, and guns, and drums, and—"

"What is it, Madge, that's dressed in blue?" said grandma, as she stopped her knitting and pushed her spectacles to her forehead to look at the little girl.

"Here are more coming down the road. Look!" shouted Harry, as he rushed in where the rest were sitting, under the grape-vines.

Grandma went to the gate with the children, and there they saw a company of soldiers in bright uniforms, with drums beating and colors flying, parading up and down the streets of the town. Grandma had forgotten that there was to be a soldiers' parade there that day, and the children did not know it. Dog Towzer sat in front of the rest, with his ears pricked up, giving short, sharp barks, as if he said, "I understand all about this; it is an unusual thing for us to see."

"Ah me!" sighed grandma, as she turned to go back to her chair by the door, "I well remember seeing many soldiers when I was a wee girl; but they did n't have on nice uniforms like these, and they did n't march for parade, they were going to fight. Those were dark times."

"O tell us about it! tell us about it!" said the children eagerly.

So, when they had gathered about her, grandma began:—

"My great-great-grandfather used to live in England. He and some other good men with him did not believe that the king had a right to say what religion the people should believe, and they thought that all ought to be more strict and pure in their lives. On account of these notions, they were called Puritans. Many rich Englishmen, together with the king, were very angry because the Puritans dared to think in this way, and to say what they thought; so they put many in prison, and drove others away from their homes.

from Holland, Sweden, Germany, France, and other countries of Europe, till they grew to be a large nation.

"All this time the people were subjects of the English king. They were ruled by governors sent over from England. The king made many unjust laws for the people, and the governors were cruel to them. They had to pay large sums of money for the privilege of buying things from other countries, and the people in Carolina were forbidden to cut down their pine-trees and sell them. The colonists thought they ought to have the right of doing what they pleased in their own land that they had cleared and settled themselves; so they would not buy the things which the English asked them to pay duties on. Instead of wearing silk dresses, even the wives of rich men spun and wove cloth from wool raised on their own sheep. After a while the English took off the duties on everything except tea, and they arranged that so that tea would cost less in America than in England. But the people had not complained on account of the cost; they thought it was not right to pay duty on anything, and so they would not drink tea. When ships came laden with tea, the colonists would not let it be unloaded. When the people of Boston found out that the governor intended to unload some vessels in their harbor, they dressed themselves up for Indians, one cold night in December, and rushing aboard the vessels, tore open the packages of tea and threw them into the sea. That," continued grandma, "was the largest tea-making that the people ever saw."

"I wish I'd been there to help them put it overboard," said Harry.

"The English kept on troubling the Americans," said grandma, "till they could not stand it any longer, and they said they would be free, and make their own laws. Then they had a great war that lasted many years. Those were sad and anxious years, for the people did not know whether they were to be slaves to the king, or to be free.

"I can well remember how my mother cried

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