

THE YOUTH'S INSTRUCTOR



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THE SUMMONS.

DOOR-KEEPER of the year—
April, the opener—hear!
We wait without, and cry to thee;
With the sunshine's golden key
Open to us straight
The grim and guarded gate,
Whose frowning barriers rise
Twixt us and softer skies.

We wait without and call;
Myriads we of creatures small,
Multitudes of living things,
Sheathed blades and folded wings,
Baby germs in close-coiled rings;
Frozen earth-clds hold us down,
Sullen skies above us frown;
Thou alone canst liberate—
April, free us from our strait!

We stand without and wait,
We call and cry together—
All in the wild March weather.
Shrill and importunate
Our summons thrills the air
And pierces everywhere;
And they who do not know—
Who lack the finer sense
Of nature-love intense—
Crouch closer to the fire,
Stirred till it blazes higher,
And, shivering, mutter low,
"How dearly the March winds blow!"

—Avis Gray, in *St. Nicholas*.

THE REBUILDING OF JERUSALEM.

AMONG the Jews elevated to high positions at the Babylonian court was Nehemiah, the king's cup-bearer. His office brought him into familiar and daily intercourse with the sovereign. For four long months he inwardly bewailed the defenseless condition of the city of his fathers, until at length a noticeable change came over his countenance, and the king kindly questioned his servant as to the cause. 'Why is thy countenance sad,' he asked, 'seeing thou art not sick? This is nothing else but sorrow of heart.'

"The result was, that Nehemiah was allowed to go to Jerusalem, armed with the usual generous commissions which Eastern monarchs grant to their favorites, so that whatever material he needed for the work of restoring the walls and fortifications of the city might be forthcoming.

"On the third night after his arrival in Jerusalem, accompanied by a few associates, he rode out by moonlight and made a tour of the city-walls. He planned this excursion for the night, and kept his purpose even from the rulers and priests, for he was aware of the bitter feeling of the surrounding heathen, who would be sure to resist his project as soon as it was known. He knew, too, that there was treachery within as well as hostility without the city. But after he had fully informed himself and had laid all his plans, he took hold of the work with an energy and a consecration that carried everything before them. The whole community rose up as one man; 'the people had a mind to work.'

"Their enemies of the surrounding tribes, neither few nor weak, ridiculed and threatened the wall-builders, who strengthened themselves by prayer and at the same time armed themselves with swords, spears, and bows. They remembered the Lord, the great and terrible. They resolved to fight for their families and homes. They were divided into two companies, half for work and half armed for defense. Even the work-

ing-parties went armed, some working with one hand and holding a weapon with the other. Nehemiah had by his side a trumpeter to give the signal for rallying the separated companies at any point where they might be attacked; 'our God,' he said, 'will fight for us.' He also required all to remain within the city by night, to guard against surprises by the enemy.

"Disheartened by these precautions, Sanballat, Tobiah, the Arabians and the Ammonites gave up the struggle. They were compelled to look on while the walls steadily rose and were joined together, part to part, until no breach was left. They made vain efforts to call Nehemiah off from his great work and to entice him into their snares. He turned aside to no other duty or occupation until the wall was completed, smiling at threats of personal violence.

For the INSTRUCTOR.

GRACIE'S PLEASANT DAY.

"GRACIE!" called mamma from the foot of the staircase. The sound found its way to a sleepy little maiden upstairs, causing her eyelids to quiver and then open, and Gracie sat bolt upright in bed, trying in a confused way to remember what it was that was going to happen that day.

"Oh, yes!" cried she joyously, "the sleigh-ride!" for they were all to take a delightful ride in the new sleigh, and on their way back were to stop at Cousin Kate's, and take her home with them. She sprang out of bed, and ran to the window to view the weather. It was perfect. Not a cloud was to be seen; and yonder the sun was peeping over the hill,



"On the twenty-fifth day of September, the wall was completed—in fifty-two days, a marvelously short space of time. Yet, as the labor was divided among not less than forty working-parties, the result cannot be regarded as beyond human power, especially when impelled by the most intense and urgent motives.

"The completed walls were dedicated by a religious ceremony. The princes of Judah and the Levites gathered from all places around Jerusalem. The sons of the singers, who had built themselves villages in the vicinity of the Holy City, the priests and the sons of the priests, were summoned to the dedication. Two great processions were formed upon the walls. One, led by Ezra, went in one direction, and the other, by Nehemiah, in the other. As they traversed the new-made walls, the pledge of Jerusalem's security, they sang and rejoiced with so loud a voice, their wives and children joining in the song, that the joy of Jerusalem was heard a great way off."

Yet we may well believe the walls would never have gone up if the people had not had a mind to work; nor the work have been completed if the good hand of their Lord had not been upon them. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." In all work for God it is well to remember that human strength is failure, but with His Spirit success is certain.

making the snow glisten and sparkle as if old Earth were laughing a welcome to him. There to the south stretched the broad, white road, on which Gracie in fancy was already traveling, warmly wrapped in buffalo-ropes, with bells jingling and the crisp air sweeping her face; it made her eyes grow bright and her cheeks red just to think of it. After dressing, she said her morning prayers very hastily, and ran down to the kitchen.

At the door she was met by little Freddy, whose face was unusually sober. "Gracie, we can't go," he said.

"Why not?" asked Gracie, turning to her mother, who was preparing the breakfast.

"Because Prince is sick, and cannot be used," was the reply. "I know, darling, that it is a great disappointment, but you must try to"—Gracie heard no more; for closing the door with a bang, she flew up to her own room, flung herself down on the floor, and burst into tears. So this was the way the long-expected day was to end. In her unreasoning anger she blamed Prince, her father, her mother, and everybody.

"Breakfast is ready," called her mother's soft voice.

"I don't want any," she replied, for she knew her mother too well to think she would come and coax her. Then closing the door, she sat sullenly for two

long hours, resolved to see no one. How dreary everything seemed to her; just a long stretch of snow everywhere, and the bare brown branches of the trees looking so gaunt and forsaken. Not a house was to be seen, save the miserable little one at the foot of the hill. Mabel, the sick girl, lived there. She was a cripple, and confined to her bed much of the time. "How can she ever endure it?" thought Gracie; "yet she seems patient and contented."

Just then there flashed into Gracie's mind a verse of Scripture which she learned the day before,—did her good angel whisper it to her?—"for even Christ pleased not himself." She had intended to profit by it, but how had she forgotten!

Gracie was a girl of quick impulses, and in a moment she was resolved what to do. Going downstairs, she stole up behind her mother, and putting her arms around her neck, asked her forgiveness, and told her of her new resolution.

"God bless you, my darling," was all the reply, but that was enough.

Then hunting up little Fred, whose disappointment was probably as keen as her own, she bade him put on his cap and mittens.

"What for?" asked he.

"Why, you shall have a ride if you can't go in the big sleigh," she replied.

He brightened visibly, and in a few moments was flying over the snow, drawn on his hand-sled by Gracie. After half an hour's sport, Gracie found a place where he could coast in safety, and left him.

A little later, with her arms full of books and a basket packed with dainties, she was wending her way to the little cottage at the foot of the hill, where Mabel lived. She found her in bed, propped up by pillows. Her face was pale and wan, but her cheeks flushed with pleasure when she saw Grace. Soon Gracie's fair head and Mabel's dark one were bending together over the pretty pictures. "Oh, how nice they are!" exclaimed the sick girl. "I have looked at mine so many times that I am tired of them."

Gracie stayed there all the afternoon, entertaining and amusing the little cripple, and before she was aware of it, the shades of evening were gathering.

"Thank you much for coming," said Mabel, as Gracie rose to go. "You have made me very happy. But you are forgetting your books."

"No, Mabel, they are yours; they will do you more good than they will me."

"What! all these nice picture books for me?" and her eyes filled with grateful tears.

"Yes," said Gracie, giving her a good-by kiss, "all for you, and I hope you will enjoy them."

As Gracie went home that night, how lovely everything seemed. The sky was so blue, and she fancied it bent above her lovingly, and that the few stars glimmering through the twilight smiled upon her.

"After all," said Gracie to her mother, as she laid her curly head upon the pillow that night, "I had a very pleasant day."

"Yes;" replied her mother, "the way to make things appear beautiful is to do beautiful deeds."

VIOLA E. SMITH.

For the INSTRUCTOR.

MR. MARSDEN'S LABORS IN NEW ZEALAND.

WHEN Mr. Marsden, to whom we introduced you in a former article, proposed to go to New Zealand for the purpose of converting a race of savage cannibals, the idea was looked upon as the dream of a pious enthusiast. "A good and useful man," said those in power, "but one who must not be permitted to throw his life away, and the lives of others, among such a race of savages." After much prayer and persistent entreaty, he was finally permitted to send two men, and if they returned in safety, he would be permitted himself to go. His faith was so strong that God would give success to the mission, that with his own means he purchased the "Brig Active," and Sirs Kendall and Hall set sail for the Bay Islands. This was seventy-two years ago. They were the first to introduce the gospel to that country. Tuatara, the native of whom we have previously spoken, had told his countrymen of what he had seen and learned in his travels, but none would believe his testimony. Through his influence, these representative men were well received. They took presents with them. The most important of which was a hand mill for grinding corn. Tuatara had sown wheat, though he could not make them believe that the ears of wheat could ever be made into bread such as they had eaten on board of ships. But now the mill had come, and when the meal was produced, and they saw the cake easily baked in a frying-pan, they shouted and danced for joy. Tuatara was now believed in regard to what he had told about the missionaries. After a short stay, the two missionaries returned, accompanied by Tuatara and six other chiefs. They left the 22d of August, 1814. On the

nineteenth of the November following, Mr. Marsden embarked for New Zealand, taking with him the chiefs, and Sirs Kendall, Hall, and King. On Christmas day, 1814, which fell on Sunday, Mr. Marsden opened his commission to the natives by preaching from the text, "Behold I bring you tidings of great joy." Luke 2: 10. Tuatara interpreted it. That was a memorable day in the annals of New Zealand. The tribes of the Bay Islands and those of Wangora were at war with each other. Mr. Marsden took the *Active* to the scene of hostilities, where the crew of the *Boyd* had been destroyed, and had the satisfaction of making peace. He procured from the chiefs two hundred acres of land for the use of the missionaries, the first plot of ground ever transferred to foreigners in New Zealand. It was situated in Wangora. Mr. Marsden returned to Australia on the third of March, 1815, and received the congratulations of the governor on his trip.

Thus was the gospel introduced to this race of savages, and they became the friends of the white man. From this time Mr. Marsden was successful in enlisting the interests of his co-laborers in this field. In 1820 the matter was laid by him personally before a committee in London. They espoused his cause, and others were sent to this country. Finally it was decided that a mission should be established; so he returned, and a piece of land was procured in the pretty valley of the Kaeo, to which he gave the name of Wesley Dale. On the tenth of June, 1823, they took possession, and a building was soon finished. One Sunday a war canoe arrived, laden with slaves. One of them was killed and eaten. Such scenes were common in those days. The lives of the missionaries and their families were often threatened. They were in peril by the heathen, and had to endure many hardships; but they were laying the foundation stones for a great spiritual temple.

Mr. Marsden did not labor with them personally to any extent, working more effectually in selecting others to go, and encouraging them by frequent visits. In 1824 he made his fourth visit to New Zealand. Reinforcements were often sent, while some who could not endure the trying place returned. In 1824 a new house was finished, and portions of Scripture and elementary books were translated. Schools were opened for the children, and the gospel was preached. By kindness and firmness, and a constant hold upon God, they gained influence among the tribes. At times their lives were in danger, but no harm came to them. Violent men had been restrained by the Almighty's arm; they seemed to hear a voice saying, "Touch not mine anointed, and do my prophets no harm."

The first convert to openly espouse the cause of Christ was Rangī, who was baptized in 1825, and soon after died in peace. In 1827 a war broke out among the natives of Wangora. The mission station was pillaged, and burned to the ground, and the family barely escaped with their lives. Other stations had, however, been established, and had begun to be a power in the land. Finally peace was declared. In due time the desire for religious instruction became general. The knowledge of God's word spread rapidly when it was once fairly started. But in 1830, a Roman bishop arrived with several priests at Honirogo. This gave them much trouble. Forty-one years after the first conversion from heathenism in the valley of Kaeo, Joseph Hare's family moved from the North of Ireland to the same place, and through his influence the first Methodist meeting house was erected. This same beautiful valley, where the first convert from heathenism was baptized, has now become settled by over half a million of English speaking people. From the history of the valley, it would seem that God regarded the sacrifice of Mr. Marsden, the pioneer missionary of this country; and though he sleeps, in the resurrection morn he may awake to see a harvest of souls which have been gathered year after year from among this people.

S. N. HASKELL.

WHERE AUNTIE GOT HER SMILES.

WHEN I was young, I had an aunt whom I loved very much. I used to wonder how she kept her face so lovely. When thirteen, I spent the winter with her, and had a delightful time. She had work and care and trials, but through all she had smiles. I often pondered the reason.

One day I went upstairs and opened a closet door in a retired part of the house, and was surprised to see my aunt there on her knees. As quick as a flash the thought darted through my mind, here is where she got her smiles.

Amazed at the heavenly beauty beaming in her face, I stood silent for a moment. Then I closed the door softly, regretting that I had interrupted her, for I was sure she was holding sweet communion with God. She loved to pray.—*Journal*.

PENNIES A WEEK, AND A PRAYER.

TWO cents a week, and a prayer—

A tiny gift, may be,
But it helps to do a wonderful work
For our missions across the sea.

Five cents a week, and a prayer,

From our abundant store—
It was never missed, for its place was filled
By a Father's gift of more.

Ten cents a week, and a prayer,

Perhaps 't was a sacrifice;
But treasure came from the store-house above,
Outwighing by far the price.

Pennies a week, and a prayer;

'T was the prayer, perhaps, after all,
That the work has done and a blessing brought;
The gift was so very small.

Pennies a week, and a prayer,

Freely and heartily given;
The treasures of earth will all melt away—
This is treasure laid up in heaven.

Pennies a week, and a prayer,

A tiny gift, may be,
But it helps to do such a wonderful work
For our missions across the sea.

—Selected.

A SCIENTIST AMONG SAVAGES.

A POPULAR magazine says that "the Russian scientist Dr. Maclay had a very hard time among the natives of New Guinea. One morning they found him sitting on his trunk on the beach; and as they had never seen a white man before, and had not seen the ship which landed him there in the night, they made up their minds that he had descended from heaven. The doctor encouraged them in this belief, but he soon found that he had accepted a character which it was very difficult to fill in a manner to satisfy his hosts.

"As they had never before entertained a living inhabitant of the sky, they did not want to lose him, so they kept him closely imprisoned. If he was from the gods, they thought, nothing should frighten him, and so they shot arrows close to his head and neck; indeed, two of the arrows wounded him severely. They tied him to a tree, and pressed their spears against his teeth until he was obliged to open his mouth, though what divine attribute this action was intended to test it is difficult to imagine. Then they deprived him of food for so long a time that his life was endangered, for surely, they thought, one who had come from the gods could have no use for earthly food.

"Finally they decided that a person who ate as much as the good doctor could hardly be a heavenly being, and as he must have come from somewhere, they decided that he was a recent arrival from the moon. This was fortunate for Dr. Maclay, as his captors did not seem to expect so much from a mere moon-creature, and his life among the naked inhabitants of the islands was comparatively pleasant. They could not help but admire the pluck with which he had endured their too pressing attentions on his first arrival, and when they found out that he was a very kind-hearted man, and that he had much skill in medicine, they treated him with great respect as a superior being.

"An English traveler who visited the islands after the doctor had left, found the name of Maclay a 'name to conjure with,' for no sooner had he spoken it than the natives crowded around him, eager to do honor to Maclay's brother, as they called him."

DON'T SWEAR.

AMONG the other good qualities of the noble George Washington was his great aversion to swearing. While he was still very young, having been placed in command of a small regiment of men, he gave a law which placed swearing under penalty of being punished quite severely.

It is said that one time, having invited the members of his staff to dine with him, one of them deliberately uttered an oath. Washington dropped his knife and fork and looked up as if he had been struck. There was a moment of silence and the attention of all was turned to him. He then said decidedly yet sadly, "I thought I had invited gentlemen only to dine with me."

THE TWELVE GATES.

"THE twelve gates were twelve pearls; every several gate was of one pearl." By each of four months we enter upon a distinct and beautiful revelation of this world, which was meant to be the "City of the Living God." The gate-ways that let in the cool of the north, the balm of the south, the glow of the east, and the tenderness of the west,—winter, spring, summer, autumn,—each brings earth its own peculiar charm. It is the same world, yet without sameness, seen through a halo of infinitely varying beauty.—*Lucy Larcom*.

THE SABBATH-SCHOOL WORKER.

Conducted by the Officers of the International Sabbath-School Association.

This department will appear once a month, specially in the interests of the S. S. work. Contributions to it should be sent to the editors of the *Youth's Instructor*.

THE STUDY OF THE WORD OF GOD.

THE WORD says: "Whatsoever thy hand findeth to do, do it with thy might." And we hear it often said, "Whatever is worth doing at all, is worth doing well." So in the Sabbath-school, whatever lesson is worth learning at all, is worth learning well. Many are satisfied with superficially skimming over the lesson, so as to be able to give some sort of answer to the question, and thus pass along, while they are strangers to real study.

Even as "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," so in the Good Book there are depths not yet explored, there are heights not yet attained to, there is a breadth of meaning not yet spanned. How much comfort and consolation, how much strength and grace, how much truth and wisdom is lost by simply reading the inspired Word without studying it, meditating upon it, and praying over it!

Munkaczy's world-renowned painting of "Christ before Pilate" is before us, perhaps. Our first view of the picture, as we get a glimpse of it through the dense crowd of people who have been drawn hither by this wonderful work of art, is somewhat vague, seeing only a number of figures without any particular harmony of grouping or color. But as our range of vision becomes clearer, and we have opportunity to study the work first as a whole and then to note more particularly the prominent figures, and especially the central one, Christ, we begin to see a beauty and a harmony in it, which we at first had no idea was there. The whole seems to stand out with the reality of life. Each character is portrayed so faithfully, the colors are blended so naturally, that we forget the frame, forget the canvas, forget that we have a picture before us, and stand there absorbed, as it were, in a scene of life. There is Pilate elevated on his judgment seat, with a look of wonderful interest in his face; there is the high-priest making his accusations; there is the rabble crowding toward Jesus, but kept back by the strong lance of the Roman guard; and among the crowd is a figure who, with uplifted hand, open mouth and revengeful look, seems to be crying out, "Crucify him, crucify him;" while in the foreground stands the "man of sorrows" with such an expression of pitying sorrow and grief pictured in his countenance, with no thought of malice or revenge, that it would seem as if the very spirit of the words, "Father, forgive them, for they know not what they do," were expressed in his looks! And so after we had looked at the picture for about an hour and tried to drink in its spirit, we found depths and heights in it which we at first had not thought of.

So with the word of God. A hurried, superficial view gives us but an indistinct idea of what it would teach us. But as we draw nearer, as we fasten it in our mind and meditate upon it, comparing one scripture with another, and praying for the illuminating power of the Spirit of God, we begin to see a reality, a thing of life; the truth stands out in bold relief, and we discover a beauty and harmony, which draws us nearer to it and to the Source of all truth.

Let us in our study of the word of God as found in our Sabbath-school lessons, remember, (1) to get a general view or idea of the lesson; what is the topic, what is taught or brought out; (2) to discover the different parts in which it may be divided; (3) to get a good idea of the different texts which are given, to prove the points taken; (4) to understand the practical lessons taught so as to make a personal application of them. If this course be followed with each lesson, with aid from above, we may gather a store of Bible knowledge and truth, that will be to us a well of water springing up into eternal life.

And then we will not be satisfied with only learning the lesson "so that we can answer the questions," but we will "delight in the law of the Lord," we will gladly spend some time in study, meditation, and prayer, and we will be glad to see a growth in spiritual power and grace, and a nearness to God and his people, so that the Sabbath-school becomes a delight to us and the word of God a never-failing source of help, strength, and blessing.

A. B. O.

POWER.

WHAT we want is more of power, and we are apt to look every way but the right way for it. The multiplication of mere machinery will not bring it. A wonderful machine was that which the prophet Ezekiel saw by the River Chebar, with wheels upon wheels, and fire between the wheels; but it was far from being a mere machine, for he says: "This is the *living creature* that I saw by the river Chebar." There were flaming cherubims that stood beside the wheels: "And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also; for the spirit of the living creature was in them." The wheels alone would have been utterly powerless. There was needed the presence of the mighty cherubims, and the pervasive spirit of the living creature to make the wheels go.

Even so we may have in our churches and Sabbath-schools the most approved methods, and the costliest and most superb appointments, and yet the whole church establishment shall be no better than a magnificent mausoleum, unless there be the bestowment of power from on high.

Such is the perversity of human nature that men are not apt to look up to the Lord, so long as there is anything else to depend upon. Some of the old-fashioned pioneer preachers, who were utterly ignorant of the learning of the schools, were, nevertheless, mighty through God to the pulling down of the strongholds of the enemy. Yes, "mighty through God," and not through ignorance. A dull axe is not a good thing to cut with, for, "if the iron be blunt, he must put more strength thereto;" but a dull axe wielded in the strength of the Lord is infinitely better than a sharp axe wielded in the strength of man. And the trouble very frequently is, that the man with the keen-edged instrument is apt to trust in the keenness of the edge, rather than in the help of the Lord; and so he fails, not because of his learning, but because of his reliance on it.

So the completeness of the appointments of a church or Sabbath-school may become a snare to the Lord's people, by leading them to look away from the hill whence all help cometh. If Jacob had been better equipped when Esau came forth to meet him, it is very likely that he would not have prayed, on the night before the meeting, with such desperate earnestness. It is conscious need that drives us to our knees. If when the patriarch learned that Esau was coming against him with four hundred men, he had been able to muster six hundred men, wherewith to resist him, the night, perhaps, would have been differently spent. It is a great blessing to be obliged to rely upon the Lord. "This poor man cried, and the Lord heard him, and delivered him out of all his troubles." "I was brought low, and he helped me." The Lord never hears any but a poor man; he never helps any man till he has been brought low. "God resisteth the proud, but giveth grace to the humble." Jacob prevailed not, so long as in conscious strength he wrestled; but the moment that in conscious helplessness he surrendered, then the Lord was ready to bestow upon him any blessing that he wanted. He conquered when he surrendered; and no man can have power with God who does not unconditionally give up all to God. And this is the meaning of *consecration*. Very various are the degrees of it among professing Christians; but, beyond all question, just in proportion as we give ourselves to him, does he give himself to us, and fill us with his divine fullness. And just in the same proportion will be our power with men. And this is a power to be greatly coveted. Very wonderful was the display of it on the memorable morning when Jacob met Esau, who, for twenty years, had been nursing the deadliest hatred in his heart. Evidently the Lord had met with Esau before Jacob did, and the power of the Divine Spirit winged the words of Jacob, so that they broke the heart of Esau, and quenched the fire of enmity. The wisest of men has told us that "a brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle." But here was a brother very grievously offended, and very desperately resolved on vengeance; and yet he was won in a very wonderful way.

And yet who has not witnessed like marvelous manifestations of the power of a real man of God to move

men, to conquer men, who were solemnly resolved that they never would yield to the invitation of the gospel? The fireworks of fancy will not capture men; the catapult of logic will not batter down the ramparts behind which they are entrenched; the hot shot of denunciation and threatening will not drive them from their stronghold. Even in the presence of a little child, for the salvation of whose soul we are pleading, we stand as powerless as we do before a stalwart infidel. We can have no power with men at all, or even with little children, unless it be given us from on high. And the way to have it given to us is to cling to God in conscious helplessness, and to cry with desperate earnestness, "I will not let thee go except thou bless me," and we shall get the blessing, and go forth to victory.

—Baptist Teacher.

PATIENT CONTINUANCE.

I SOMETIMES fear that as teachers we grow impatient to see the results of our work, and are inclined to undervalue the "line upon line and precept upon precept" plan of teaching. We are anxious to see the children under our care leading a godly life as professed disciples of Christ. We want to say something that we can see take effect in convincing them of their need of the Saviour, and in getting them to yield their hearts to him. It is this desire, I suppose, that sometimes leads zealous superintendents to address their teachers in words like the following: "Do not fail to draw from each lesson some practical truth that shall have a direct bearing upon the Christian life. Consider each lesson a failure that falls short of this." Now is there not great danger that such statements, although well meant, are entirely too strong? Imagine the sighs of the conscientious teachers as they look over the historical lessons, and try to find in every one of them some barbed hook which they may be able to fix in the tender consciences of the restless children under their care.

It seems questionable that a lesson is a failure from which no such pointed spiritual appeal can be directly or naturally made. If in the aggregate the lessons had no tendency toward a life of purity and holiness, we might indeed consider our work a failure. But it is not all planting that brings forth immediate fruit. Children are slow to comprehend spiritual truths. They understand the things they can see and handle. They are interested in a narrative. See how earnest they grow, how their faces brighten, as they tell you some of the Bible stories. It is all a reality to them. Now watch them as you lead into some spiritual truth that may be drawn from the lesson, some comparison between the things of this life and the things of the divine life. Plan ever so carefully your method of introducing it, and ever so skillfully carry out your plan, yet the bright, interested look fades out of their faces, and one of perplexity or listless vacancy takes its place. Do not wonder at the change. You have taken them beyond their depth. A good brother was trying to impress on a company of children the necessity of building on Christ, the Sure Foundation, in order to withstand the storms of temptation. He chose for an illustration that parable of our Lord's that so aptly tells the story that to us who are older it seems the easiest thing in the world to understand. Every eye was riveted on the speaker as he drew a vivid word picture of the houses of the wise man and the foolish man, and of the great storm that swept over them, demolishing the one that stood on a sandy foundation. So far all was a reality. But as he proceeded to draw his comparisons between this and the things of the spiritual life, restlessness took the place of attention. It was sad to notice the gloom that settled over their faces, varied only by slight illuminations whenever he happened to touch on anything they could understand. The effort was a failure. Their expectations had been raised only to be disappointed.

Do not consider your efforts fruitless simply because you do not in every lesson touch directly on these points that are of such vital interest to you. Beginning with the story of the creation, you Sabbath by Sabbath lead the children along in the history of God's dealings with men, and thus lay a foundation, broad and deep, on which you can build with tenfold more effect than otherwise the spiritual house of Christ. There is power in the word itself, and we may trust a little to the influence of the Holy Spirit to set home that word to the hearts of our pupils.

How much more meaning can be put in the lessons

of the life of Christ when taught to those who have become already familiar with the history of the Jews, and are thus prepared to appreciate the course taken by them and the meaning of our Saviour's words to them. When you have arrived at this place in the lesson series, the children have reached an age that is usually a turning point for good or evil in their lives. Their minds are more fully developed, and they are beginning to think out some of the problems of life for themselves. At such a time, how potent for good are the practical lessons in our Saviour's teaching!

We must not be in haste to see results. True, enduring growth is slow. The mushroom achieves a remarkable development in a single night, but perishes in the next day's sun; the hardy oak is a century in growing. What would you think of a farmer who plowed, harrowed, and sowed his seed, and expected to return home at nightfall with a crop to show the results of his day's labor? Or of the fruit grower who planted his trees, and looked for an ingathering the same season? What man expects his two-year-old son to perform the physical feats of which he is himself capable? Why should we manifest less good judgment in regard to spiritual things than we do in regard to temporalities?

The principles brought out by the Rev. Henry N. Hudson, late professor in Boston University, in one of his works on education, bear directly upon this point. He says: "Our education is kept at a restless fever-heat of ambition and emulation; and this naturally draws on an incessant urging of high-pressure methods. We have no faith in any sowing save where the seeds 'forthwith spring up, because they have no deepness of earth.' So eager and impatient are we for immediate results, that the conditions and processes of inward growth, are, as far as possible, worked off and got rid of. But the results attained by this straining and forcing are necessarily false and delusive; and presently wither away, because they have no root. . . ."

"For, in truth, when people, of whatever age, see themselves growing from day to day, they are not really growing at all, but merely bloating;—a puffing up, not a building up."

And I take it that these things are as true in regard to spiritual growth as in regard to intellectual; and that one reason why we often see such a lamentable falling away among the young who make a profession of religion is because we have been so eager for large results that we have forced the process of spiritual growth. Our fruit soon ripe was, alas, soon rotten.

To again quote Mr. Hudson: "In the mental and moral world, as in the physical, the best planting is always slow of fruitage; generally speaking, the longer the fruit is in coming, the sounder and sweeter when it comes. . . . For growth is a thing that cannot be extemporized; and if you go about to extemporize it, you will be sure to cheat or to be cheated with a worthless surface imitation."

"What a teacher, therefore, most especially needs (and parents need it too) is the faith that knows how to work and wait;—to work diligently, carefully, earnestly; to wait calmly, patiently, hopefully; that faith which, having its eye on the far-off future, does not thirst for present rewards,

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

We are told not to weary in well doing. To us is committed the sowing, and only the sowing. God gives the increase.

"In the unreasoning progress of the world
A wiser spirit is at work for us,
A better eye than ours, most prodigal
Of blessings and most studious of good,
Even in what seem our most unfruitful hours."

W. E. L.

HOW TO HELP THE CHILDREN.

In order to help any one, we must find out what he needs, or our efforts may hinder him more than they help him. Now children need help in many ways. But what do they require from the Sabbath-school? There are kindergartens and other schools where they may be interested and amused, and where they may be taught to count and read and write and work, so that the Sabbath-school need not do any of these things. But where are the schools whose only aim it is to help children to love God and to become Christians? We answer, It should be the Sabbath-schools.

But what should be the first step in preparing to help them there? The Bible teaches that it is by first loving God and becoming Christians ourselves. Rom. 2:21-23; Ps. 51:10-13. From these scriptures we see that God teaches that a clean heart and a right spirit are necessary before one can successfully instruct others in the way of life. I do not think that he means that we must be perfect before we try to help any one

else, but we should be earnest, growing Christians; and the faster we grow, and the nearer we get to God, the more good we can do.

One of the very best ways of helping children in the Sabbath-school or any where else, is to set them a good example. Children are great imitators. If you gain their love and confidence, which of course you must do before you can help them much, they will follow wherever you lead; they will talk as you talk, and act as you act, for they think that whatever their Sabbath-school teacher does must be just right. We should believe what we tell them to believe; we should do what we tell them to do.

Whatever will help the teacher to teach better will of course help the children. The real question before us, then, is, How may we become better teachers? Although our intentions may be good, we may do very poor work for want of knowledge and skill. What will throw light upon our pathway? The Bible says that the entrance of God's word giveth light. How? By just reading it over? We read in Job, "Stand still and consider the wondrous works of God." After reading a portion of God's word, would it not be as well for us to stand still and consider the wondrous words of God? First read, then consider; or, as another has said,—read, study, think.

In order to do this, it is not absolutely necessary that we always sit down with our books around us. I believe God wants us to study our Sabbath-school lessons the same as the Jews used to teach the law to their children: "When thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." If you have ever tried this plan, I know that you will say that you have in this way found some of your best thoughts and illustrations. Sometimes you are doing a kind of work that does not need all your thoughts. Now is the time to think about your Sabbath-school lesson. We are careful to keep our hands busy with something useful; should we not be as careful to keep the mind profitably employed? If we thus spend our odd moments, we will not miss the time, and at the end of the week we can take these disconnected thoughts that have come to us, and which we have jotted down in a note-book, put them in order, and they will be of no small service to us.

Nearly all of us sisters have enough housework, and sewing, and tending our children to do to keep us busy every minute of our lives, *i. e.*, if we do it as we would like to do it. But what about God's work? Should we not, as teachers, remember that "even Christ pleased not himself"? Suppose the house does not get swept and dusted over every day? Suppose every window and cupboard and pantry and closet does not get thoroughly cleaned every week? Suppose we do not have as many nice tidies and as much fancy work as our neighbor? and our children are not dressed as nicely as others? If our families have healthful food and comfortable clothing, and the house is kept clean enough to be healthful and respectable, isn't that enough? It is a great struggle to give up the idea of being called a model housekeeper; but when we meet around the throne of God first one and then another who have been saved because we sacrificed some time and strength to work for them, I believe the reward will be great enough to over-balance all the little sacrifices we have made.

No one can make a lesson interesting and impressive which he does not understand and appreciate himself. Let us, then, sacrifice more time in the preparation of our lessons, and in visiting and doing individual work for our scholars. We cannot hope to get children to start to be Christians unless we teach them some good reasons for becoming so. Children have minds as well as older persons, and they do not like to do a thing unless they see some reason for it. But the reasons should be made plain and easy for them to understand. In studying our lessons we should, therefore, become little children again. Ask the questions that a child would naturally ask. We can thus adapt ourselves to the wants of a child. We should also be sure that we use no long, hard words in our questions. It is well enough to have a general plan for conducting your recitation. But don't put this on paper and learn it by heart, and then try to follow it without variation. Children do not always answer the questions as you expect; they are always doing some unlooked-for thing, and they may make you lose your place, and then you would not know what to do. It is well, however, to have a rough outline of your main points, the order in which they come, etc., fixed firmly in mind. Then no difference what happens, or who comes in and stands behind your class, you feel comparatively calm, for you know what to do next.

We should avoid getting into a rut or being stereotyped in our manner of teaching a lesson. We should not always begin our lesson by asking, "Well, chil-

dren, what is your lesson about this morning?" for no difference how pleasant we look, or how much animation we put into it, they will get tired of it after awhile. Try to fasten both their attention and interest at the outset.

Don't have the children seated in a straight row, and have them always answer in turn. Gather them up around you where they can all see and hear, even if some of the little ones have to stand up around your knee. Direct your question to the one who is least expecting it. Encourage the bashful, and hold back the forward. But when they all get so interested that they can't wait till you call on them, let them all answer at once for a few times; but as soon as one begins to lag in his answering, have him answer the next question alone.

If the scholars are not too small, and it can be done quickly and conveniently, it is well to have each one stand up when he answers his question. They do not get so tired and restless.

We should be cheerful and pleasant in our manner, but all laughing and lightness should be carefully excluded. It is not best to choose illustrations that are funny. If objects will best illustrate your lesson, use them; if rude marks and dots, use them; if a word picture, use that; if a finished picture, use that. But don't spend so much time in explaining and talking about the picture that they forget what you are trying to illustrate.

Cultivate variety in your manner of questioning and illustrating; but don't go to extremes. Don't sacrifice solemnity and reverence and the saving part of your lesson for the sake of variety. With God's help I believe we may learn to have zeal according to knowledge.

One of the best ways for us to learn how to teach is by experience, by studying and thinking about our mistakes, and by trying to avoid them in the future. We should also read the experience of others, and whenever we can find anything good, paste it or copy it in a book for future reference. Put into this book also such pictures as you may sometimes find it convenient to use in teaching your lesson. Then in the future, if you should be asked to teach on any of these subjects, you have good pictures and hints and suggestions that may be a great help to you. If we keep our eyes and ears open, and constantly have our little Sabbath-school class in mind, we will learn something that will help us every day.

But suppose Bro. B. had come here this afternoon almost famished for a drink, and I handed him a glass of water. If I had let go just before he got hold of it, would it have done him much good? In giving our lessons, we should not only give, but be sure that the children receive. Before you begin to teach a lesson, then, be sure you know just what you wish to have them remember. You cannot expect to have them remember every little detail, but make the central point in the lesson so bright and plain that they must remember it. Make every word and illustration point toward that center; and when you have finished, you have something like the sun, plain, bright, and radiant.

Sometimes you will work hard for nearly the whole recitation to get the individual attention of every one in the class or division. And now you've succeeded; everything is so still that you can hear a pin drop; every little face is turned toward you in expectation, as if each one thought you would now give him what he needs most. Oh, teacher, don't disappoint them. Don't try to get them to look unless you have something ready for them to see. Don't try to get them to listen unless you have something ready to tell them. Give them something, too, that is worth having, something that will do them good. What would you think of me if I should send out invitations to all of your children to come and eat dinner with me to-morrow, and when they all came, rushing in with beaming faces, I solemnly gave each an ugly stone, and sent him home? You would call me cruel, would n't you? Well, isn't it just as cruel, when we invite the children to come and partake of the bread of life, to send them away as hungry and as empty as when they came? Some one must feed them, or they will surely starve. It is the privilege and duty of parents to prepare the soil of the young heart. To us teachers is especially intrusted the privilege of sowing some seed.

Never mind about the harvest. God will take care of that. Now is the sowing time. It is our duty to take the choicest seed from our store-house, sow it faithfully, and tend it with care, and ask God to quicken it with his Spirit. Dear teachers, let us forget ourselves in our lessons. Let us try to make them so real and so practical that they cannot fail to make lasting impressions on the heart. The promise is, "Ye shall reap if ye faint not." And God's command to us all is,—"Grow." JESSIE F. WAGGONER.

A HAPPY HOUR.

A RECENT visit to a large Sabbath-school afforded a happy hour, and presented some things that are worthy of mention.

First, there was a professor of English Literature teaching a class of boys in Book No. 8; and he did not seem to feel that the work was beneath him. On the contrary, he was doing his best, and will undoubtedly find in the world to come a reward for his attentive care.

A little way from this class was one taught by a young man who twelve or fifteen years ago was a member of a class very much like the one he was now teaching; and, although kind at heart, it must be confessed that he not infrequently gave his teacher some anxiety. The kindness and sympathy he manifested toward the restless boys before him gave proof of his fitness for the position he now occupies. Here was a triumph of grace, and an encouragement to Sabbath-school workers!

At a distance from these was a class of men, whose teacher resolutely resisted the strenuous, but well-meant tendency of some members to lead off from the main topics of the lesson, just where fancy or curiosity chanced to beckon. The kindness and firmness with which the teacher held to the lesson was commendable.

In the primary division they are singing. It is the Song of Creation, and reminds one of the injunction given to the pious Cædmon so many centuries ago. It is seldom that children are heard to sing in so good time, or with so hearty and natural an expression. The song has left a very pleasant memory.

Here, behind this dark red curtain, is a division in Book No. 4. The subject is found in the fourth chapter of the Prophecy of Daniel. They are just marshalling for General Exercise. The lady who conducts the recitation has two maps drawn upon the board, and starts out with questions and instruction that call attention to these. By this means all eyes are fixed, and the attention of the entire division is centered on one object. At first the teacher seems a little flurried, and so the responses are not so free nor so general as could be desired; but as the lesson is fully entered upon, all this reserve passes off, and so hearty, simple, and unaffected an exercise is seldom witnessed. The questions were not flashy, but sound and profitable. There was nothing exciting or boisterous. There was no formal repetition of the text or the Lesson Book; yet the answers were complete, thorough, and intelligent. There was evidently a genuine interest in the subject itself; and it was especially gratifying to see that the interest was so wide-spread and so constant. The order was all that could be desired; and no one could doubt that in that division there had been faithful work, accompanied by a healthy simplicity and naturalness that would be a blessing to any school.

On the other side of the curtain, there was a division that is nearly through with the Old-Testament history; yet in their General Exercise they were reviewing, in a very profitable manner, the exodus, and the journeyings in the wilderness. Quite a share of the members had never learned this part, and so the answers could not be so general as they otherwise might have been; yet such a review will be of great value to them, as well as to those whom it may test on past work. The review was well conducted, touched upon important points only, was not too exacting, and was relieved of its terror by occasional words of friendly instruction on points that did not seem to be fully understood, or were not perfectly recited. Such a method of binding all the leading features of Bible history together, and teaching pupils to hold a connected knowledge of them, cannot be too highly commended. It enables the pupil to go over the entire field in imagination, and to see, as in vision, the living history of God's people enacted before them.

But the bell rings, and the exercises of the whole school close by a song in which all take part. The hour is past; but it will be lived over again in memory many times. Surely the efforts of the humble, earnest, faithful Sabbath-school worker will not be in vain.

G. H. B.

THE success of a teacher's meeting must necessarily depend very much upon the better informed of the teachers, who may think they do not need the advantages such meeting affords. Yet by persistently remaining absent they not only do harm to themselves, but deprive their less favored fellow-workers of needed help. Our wits are quite as often sharpened by contact with earnest seekers after truth who have found but little, as they are by contact with those who know much more than ourselves. Do not neglect your teachers' meeting.—*Selected.*

A TALK ABOUT SABBATH-SCHOOLS.

THE Sabbath-school must be regarded as a permanent institution. No church at the present time is considered fully equipped for work until it has organized in connection with it a good Sabbath-school. It is an arm of power; for as an auxiliary to church work it certainly has no equal. But it is only an auxiliary, and should never become a substitute. It should be so managed as to build up and strengthen that organization by adding new members to it, as well as by instructing and developing the Christian character of those already in its communion. Thus we see, as the nursery of the church, it has a double work to do,—first, to lead souls to seek salvation, and thus connect them with the body of Christ; and second, to build up and assist in perfecting those who are already children by adoption. It matters not how well organized a school may be, how perfectly its machinery may run, or how great may be its membership; if it has no tendency to bring its scholars to the foot of the cross, to convince them of sin, and to lead them to see Jesus as the only hope of escape, there should be a change in that school before it can be a success in the sight of heaven. We thank God for the success which has already crowned our efforts in this direction, but there are still many who are strangers to the blessed hope, and we can but feel that what has been accomplished is but a small part of what may yet be done. Dear Sabbath-school workers, let us go forth in the strength of Israel's God, with firm faith, and we shall see greater results. Let us not forget to pray. There is a power in prayer. It seems to be the mystic cord by which our faith climbs up to lay hold upon the mercy-seat in the heavenly sanctuary, and thus move heaven in our behalf. The power of prayer is recognized by our enemies. The hymn has fitly expressed this in the following lines: "Satan trembles when he sees the weakest saint upon his knees." This has been represented upon canvas by a noted artist. One painting represents a grand old cathedral; and as you look through the open door, you see it thronged with people, in gay apparel, who are listening attentively to an address from the lips of a prelate, and it is plain to be seen that the speaker is drawing all minds to himself instead of directing them to heaven. On the steps you may see a single imp, asleep. He has nothing to do. Another picture represents a plain church, but lo! it is entirely surrounded by devils. Numbers of them are peering in at every window, while the roof from ridge to eaves is completely covered. The steps at the entrance are thronged with them. Are they asleep? No; they are intensely excited. And why? Look through the open door and you will see a single woman kneeling at the altar, pouring out her soul to God. Full well those fiends know that the petitions there offered will soon bring heavenly ambassadors, and an alliance will thus be formed with powers before which they must fly in the wildest confusion. Shall we neglect to use and appreciate such a means of power placed in our hands by Him who knows so well the subtlety and cunning of the arch foe with whom we have to contend? God forbid. Rather let us pray and not faint.

But while we pray, we must not forget to work; and not only to work, but to work intelligently. Evils must be discovered and removed. The best methods must be sought out and practiced. With a view to this end, it may not be out of place to consider a few things that have come under my notice. There is an evil which has crept into our schools—only slightly, we hope—and yet it should be corrected. It is the idea of outgrowing, or *graduating*, as we might say. Perhaps this may be traced partly to the name school, which in itself rather carries this idea. Our children pass upward from one grade to another, until they receive a diploma, and then of course they cease to attend school. And why?—Because they have mastered, or are supposed to have mastered, the text-books placed in their hands. But should this be the case in the Sabbath-school?—Yes, when they have mastered the text-book. But what is the text-book?—The Bible. Can that be mastered?—No, never. Here is an inexhaustible store-house of knowledge. Here are heights and depths the human mind can never fathom. We find here lines of thought which, as we try to trace them out, lead higher and higher, until the mind grows dizzy, and like the workman who is erecting the high tower, we are constrained to come down and again examine our foundation and staging to see if all is secure. So in the future life, after the resurrection, we may again take up the work where we dropped it here, and throughout the ages of eternity we shall continue to draw from the treasures of knowledge which are hid in Christ Jesus. Let us banish the thought of graduating in the Sabbath-school. Let all the older members of the church be teachers in this respect, and say by their example, "We are never too old to be stu-

dents in this school." All our ministers should attend whenever it is possible; and if their duties are too arduous to admit taking part as teachers or officers, let them occupy a place in a class, and thus say to all, "Here is something more to learn." Wherever they may be, they should make it a point to study the lesson faithfully.

Our message is to go to all kindreds, nations, tongues, and people. Our ministers go out, and the truth takes effect upon hearts, and a few are brought out to obey; but there are thousands to be warned, and consequently the minister cannot remain with the church he has organized. In such cases the Sabbath-school has been found to be the best means to bring all church members and other interested persons together from Sabbath to Sabbath, and thus build them up. But there is a sad fact in connection with this. All of these schools thus organized run well for a season, but by and by they decrease in interest and of course in numbers; and in some cases they die out entirely. The question has arisen, "How shall we remedy this evil,—how can we make our small schools more interesting?"

We have had the privilege during the past of visiting a number of these small schools. While in conversation with a superintendent, we think we discovered one source of this trouble. When asked why he did not have a secretary's report read, he replied, "Oh, our school is only a small one." We visited it, and found that every member was of the same opinion. This idea had spread from superintendent to secretary and from secretary to teachers and thence to the scholars, and sure enough it was a small school in more respects than one. If Satan can get you to view your school in this light, he can then lead you to neglect this and that duty, and you may be sure that the slightest neglect will be felt. This feeling has destroyed many an interesting school. What would you think of the father who, when asked why he did not manifest a deeper interest in his family, and a greater care for it, should reply, "Oh, it's only a small family, anyway." I tell you men do not talk so. No; let his family be ever so small, but to the father it is the most important one in the world. So with you, my dear worker; the school which you are connected with is the most important one in all the conference to you, for it is the one for which you are responsible. You should exercise just as much care in preparing for it as you would for a much larger one. You should feel just as much ashamed to fail before the few as before many. We must remember that the eyes of God and the holy angels witness us in either case. If I should attempt to give a short rule for making a success of a small school, I should say, Treat it as though it were a large one. Throw all the energy and power of your entire being into it, and you will find that this will inspire others with the same zeal.

Let us go out, then, with the words of the wise man as our motto, "Whatsoever thy hand findeth to do, do it with thy might." The reason given by him is just as applicable now as then, while we have an additional inducement in the fact that Jesus is soon coming, and even before he comes we know there shall go forth a decree which will forever fix the destiny of each individual. Oh, how earnest, then, we ought to be in view of these facts! Oh, that we might possess more of the spirit of our Master! When we remember that Jesus would have come to the earth and suffered all he did to save a single soul, we ought to be willing to meet from time to time with a few, and to employ our best talents to make the school a success, knowing that by so doing we may be the means of saving some one. Then we shall hear the glad words, "Thou hast been faithful in a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

R. S. OWEN.

MAKING A DIFFERENCE.

WE might as well feed an infant on food suitable for mature manhood, as to attempt to teach a little child by exactly the same means and methods that would best meet the wants of middle life. As we grow older, we seem strangely to forget this self-evident principle, and to imagine the child's mental and spiritual wants to be just like our own. Very few are willing to admit this, but actions speak louder than words. None but those who keep up the constant practice of communing with them can continue through life to enter into the feelings and sympathies of children; and none who have lost this adaptability can be really successful teachers of the juvenile mind. It is because of this fact, that young people often make better teachers for children than do older people, who ought to be possessed of a far better judgment, and a much riper experience. It is for this reason, too, that mothers, as a rule, are so much better teachers than men are.

In teaching, then, we must *make a difference*, taking

into consideration the age, the advantages, the development, the associations and surroundings of every one we teach. And it is not only in *teaching* that this difference must be made; the same distinction must be kept in mind when we *talk* or *write* about methods of instruction.

There are some general principles that hold good in all kinds of teaching, with very little regard to age or circumstances. Such principles must of necessity, however, be very few; and is not this one reason why general dissertations are so dull and tiresome? Let us come to the point, then, at once.

A little child, if he has any lesson at all, must have it taught to him; first, because he cannot read well enough to learn it for himself; and secondly, because he cannot, unaided, hold his mind to a subject long enough to learn a lesson. Parents are the natural teachers of their own children, and especially is this true of the mother; but how often it is the case that the parents are either incapable or negligent. Then the work of instructing falls upon the teachers of the public school and the Sabbath-school.

The first time your little one comes to Sabbath-school, you will have the task—or the pastime, which even it may prove to be—of teaching him a lesson; and it is to be hoped that you will do it well. Do not teach him formal answers to be repeated to you again, but try to impress upon his heart and mind some simple truth, illustrated by example, and accompanied by tender tones and an unfeigned interest in his welfare. Do not lay any injunctions upon him, saying, "Be sure to remember this," or "Be sure to remember that," but leave him free, without a feather's weight of burden upon him. If your truth has reached his heart and interested his thought, he will not easily get rid of it; it will come up in his mind many times during the coming week. If you have not hit the mark, your arrow will fall to the ground, and all your admonitions and injunctions will have no effect but to make him dislike to come again.

When he comes before you on the following Sabbath, see if you can find any trace of your former work, but not by exacting questions, nor in a way to make him feel that he is under censure for not being able to repeat what you said to him the week before; it is very possible you could not do that yourself. Your words may have made an impression that will last as long as he lives, and yet he may not be able to tell you anything about it.

Either before or after teaching the next lesson, manage adroitly and indirectly to repeat the same thoughts you gave him the week before, and do this more than once. On the next Sabbath do the same, until, seeing that nothing you teach him is ever to be dropped, he will begin to get the idea of accumulating the sweet, simple stores of truth you have been imparting to him.

By such a system of management you will in a few weeks bring him where he can be taught the lessons of Book No. 1, provided that he is of any suitable age to be sent to Sabbath-school. As soon as he can read intelligently, he can be taught to learn the lessons for himself. But this transition process must be left for other articles to describe.

Next we will take a class in what will be termed the Intermediate Department of the school. These pupils are expected to learn the lessons for themselves. They can read, and by their previous discipline have learned how to study. Crude specimens, just brought into the school at an age when they cannot be put into classes with beginners, are *specialties*, and must be treated as such.

The pupils of this grade should make thorough, vigorous use of the Lesson Book, and is it too much to say that the teacher should do the same? Not only should the teacher use the book in preparing the lesson, but it is our opinion that he should use it in hearing the recitation as well. Much has been said, and justly said, against the slavish use of a book or lesson paper in the recitation; but the opposite extreme is as bad in its results, if not worse. There are two very important arguments against ignoring the printed lesson in recitation.

First, the pupils, at the age referred to, ought to have the privilege of reciting the lesson they have learned. The same questions they have used in studying the lesson should be asked them in the recitation, or the same in substance at least. Of course, if a pupil should accidentally chance to answer two questions when asked but one, the teacher should not put the question that has already been answered, but should go at once to the question that touches the next point in the lesson. Again, if an answer is meagre, or shows an evident want of appreciation of the point which the question is meant to bring out, the teacher should by all means put the question in some other form, or ask several intermediate questions, trying in this way

to make everything as plain as possible. But as soon as this is done, the regular questions should be resumed again.

Secondly, the average teacher is not competent to extemporize as good questions as the printed ones that have cost the most careful thought of Sabbath-school workers of long experience and mature judgment. In some instances, the questions should be varied to meet the special wants of a class, or of a pupil, but care must be taken that the unity of the lesson is not destroyed. These things do not, however, warrant the practice of dropping the printed lesson altogether, and substitute for it the stumbling, blundering, erratic experimenting of an amateur performer, who has had very little, if any, experience in dealing with minds, or subjects either, and who, perhaps, is not capable of teaching an ordinary country school.

The reasons given above ought to be sufficient, without taking into account the confusion and serious want of unity that must characterize the work of a school where the teaching is done in this way; as well as the fact that under this system no pupil can possibly know when his lesson is learned, or when he is prepared for recitation, for the reason that he can have but a very vague idea of what the recitation will be.

After the lesson has been recited once through, following in the main the printed questions, the teacher may well review it, cross-questioning, and often asking such comprehensive questions that a few of them will cover the entire lesson. This, of course, requires skill, and a beginner will make poor work of it at first; but he may gain an experience in this way, without sacrificing the plans and purposes of the lesson-writer, or losing the valuable help which ought to be afforded by the printed lesson.—the questions that have directed the minds of the class in their Bible study.

We will next consider the most advanced division of the Sabbath-school. This, with us, includes men and women in middle life,—those that formerly constituted the Bible Classes, so called. Of these we must speak very guardedly, for want of experience in dealing with mature minds; but it has seemed to us, that, even in this division, the printed lesson ought to serve a better purpose than that of merely affording "something to differ from," or furnishing a few topics for argument.

The lesson-writer might go through the advanced division of some large schools, at the time of recitation, and not be able to recognize the lesson under consideration, although he had thought hard upon it, and written it with his own hand. Scarcely a question that he had ever penned would be asked in the classes. The different classes would seem to be discussing subjects entirely incongruous in their nature, and he would wonder how they could all spring from the simple, instructive lesson which he had meant to write.

Now if the lesson is to be taken as a mere *text*, some teachers would do well to "stick to the text" more closely than they do. The course that is pursued makes one feel that the Bible Class has not joined the School, but that the School has joined the Bible Class. This was not the original plan; neither is it a plan that can ever result well.

But as we confess incompetency in these matters, we will let them drop, and confine ourselves to the rank and file of the school, where we are sure that lessons ought to be learned and recited, and where every different grade should have somewhat different treatment, adapted in each to that stage of advancement, and in each preparatory to the next higher;—where pupils should be taught how to help themselves to knowledge, and to *think* as well as to feel. The field is so broad that we can but just touch it here and there, leaving the development of parts to others, or to other articles at least.

Questions Answered.

1. *What is the object of the contributions in Sabbath-schools, generally?*

Ans.—The primary object of the Sabbath-school contributions, as we understand it, is to furnish means for the purchase of necessary apparatus for carrying on the work of the school. As soon, however, as a complete outfit is obtained, the amount contributed will considerably exceed the running expenses of the school; at least this ought to be the case. The surplus thus acquired should not be devoted to useless decorations, but rather to some benevolent purpose that will call into action generous and noble motives on the part of those who give. There are new schools just starting, and some of them are very short for means. To furnish them with a moderate outfit, so that they might start with a fair chance of success, would be a worthy action, and one that would be

likely to make them feel like helping others in turn, whenever the necessary means should accumulate. Some schools have met the labor and expense, not only of working their Sabbath-school, but also of furnishing and carrying on a Sunday-school, either in their own neighborhood, or in some place near by.

But for the present year, our Sabbath-schools have undertaken to support a foreign mission, which is to carry the light of truth into Southern Africa. This is certainly a worthy enterprise, and one calculated to awaken motives of generosity, if not to kindle a warm enthusiasm in our schools. The importance of this mission, together with its wants and prospects, will be set forth in other articles. Of course it is not the intention to rob our schools of the means necessary to carry on their work well, but rather to set before them a worthy object of generosity, and thereby induce them to make their donations larger than they have been before.

2. *Is it customary for Sabbath-schools to furnish lesson-books for the children who attend, or are the children expected to furnish their own books?*

Ans.—We think that, so far as they are able to do so, the parents of every family should buy lesson-books for their own children. If any are too poor to buy the books, some brother or sister who is able to do so, might find it a pleasure to furnish books from private means. But no child must be allowed to stay away, or to have poor lessons, for want of a book to study, even if the purchase money has to come from the funds of the school.

3. *Which is the better plan, to pay for the whole club of "Instructors" out of the contribution fund, and then distribute them all alike, or for each family to subscribe for the number they want?*

Ans.—The answer given above will substantially apply to this question. The principle involved in the two seems to be about the same; and so we would say, "Let all help themselves who can," and then let the others be freely furnished either from private means (which is preferable), or from the funds of the school. It would be well, however, for each school to subscribe, as a school, for a few numbers of the paper (YOUTH'S INSTRUCTOR), in order to have some to give to visitors and transient scholars, as well as to make up for any deficiency that might occur from accident or otherwise. It might be well, to keep, also, a few of the smaller books always on hand.

It is a good thing to allow every one the noble privilege of helping himself, but little children should not, on account of the poverty or penuriousness of their parents, be cheated out of a Sabbath-school education, any more than they should be denied the privilege of our public schools.

It is hardly possible, in anything, to lay down general rules that will apply in every case. In answering these questions, we have not attempted to lay down a law that all must follow, but simply to state what we believe would, in most cases, be best; and we think we have expressed the mind of our leading Sabbath-school workers.

5. *Should a teacher use the printed questions of a lesson in hearing the recitation of his class?*

Ans.—We are decidedly of the opinion that he should; but if he has those questions so in mind that he can use them without looking at the printed page, or by looking only occasionally, it is very much better than for him to be obliged to formally read question after question with his eyes so riveted upon his book or paper as to rob his class of the quickening and encouraging influence that would be exerted by an animated, soul-speaking countenance turned full upon them.

Great harm has been done in our schools by teachers who were too careless or indolent to learn the lesson well, and who, by the close attention they were obliged to give the book at recitation, have taught the class indolence and dishonesty instead of teaching the lesson. Intelligent children know in a moment that such a teacher has not learned the lesson, and that he is not honest enough to own it. If I were a teacher in such a predicament, I would sit down in the class, and put one of the members to asking the questions,—one who could tell when the answers were given correctly. When a question came to me that I could not answer, I would say, "Please, ma'am," or "please, sir, I haven't learned my lesson," and I would hope that the humiliation might stir me up to study better for the coming week.

This evil has been in some places so great as to call forth very strong statements; and some have gone so far as to wholly discountenance the use of the lesson paper or book at recitation. Now the result anticipated from such a movement would be excellent, but, alas, it is seldom realized. On the contrary, since most of the teachers cannot become so familiar with the questions as to ask them without referring to their book, they make up questions of their own, often skipping the most important points in the lesson to enter at length upon points of comparatively small consequence, and showing up, either very faintly or not at all, the essential features of the lesson.

A good teacher will often ask intermediate and supplementary questions, but will never ignore nor distort a lesson that has been given out for his pupils to study. See article on "Making a Difference."

The Sabbath - School.

FOURTH SABBATH IN MARCH.
MARCH 26.

THE MINISTRATION OF ANGELS.

LESSON 8.—THEY GUARD GOD'S PEOPLE.

1. WHAT forms a part of the work of all the angels? Heb. 1:14.
2. What precious promise has God made concerning the righteous? Ps. 91:11.
3. Who is always near the saints to deliver them? Ps. 34:7.
4. Whom did Abraham say God would send with his servant to prosper his way? Gen. 24:39, 40.
5. Relate how God did remarkably prosper his way. Verses 42-48.
6. Is it not our privilege to have these angels with us in like manner?
7. When Jacob was dying, to whose care did he commit the sons of Joseph? Gen. 48:16.
8. Who saved the children of Israel in all their afflictions? Isa. 63:9.
9. Tell in what manner the angel of the Lord went with the camp of Israel. Ex. 14:19.
10. What was this angel to do for them? Ex. 23:20.
11. How were they to regard him? Verse 21.
12. What would be the result if they obeyed him? Verses 22, 23.
13. What Christian duty does Paul enjoin upon us in Heb. 13:2?
14. Are not selfish people inclined to avoid doing this?
15. What fact does the apostle use to enforce this command? Heb. 13:2, last part.
16. Relate a case illustrating Paul's statement? Gen. 19:1-3.
17. Who once appeared to the mother of Samson? Judges 13:3.
18. Whom did she suppose him to be? Verse 6.
19. For what did Manoah pray? Verse 8.
20. How did God answer him? Verse 9.
21. When they again saw the angel and talked with him, whom did they still suppose him to be? Verses 10, 11.
22. How did Manoah propose to entertain the angel? Verse 15.
23. What did the angel say to this? Verse 16.
24. How did the angel go away? Verses 19, 20.
25. What did they then know? Verse 21.
26. Then may not angels visit us now while we suppose they are only men?
27. What practical lesson may we draw from this? Heb. 13:2.

NOTES.

Angels observe us.—You all have an influence for good or for evil on the mind and character of others. And just the influence which you exert is written in the book of records in heaven. An angel is attending you and taking record of your words and actions. When you rise in the morning, do you feel your helplessness, and your need of strength from God? and do you humbly and heartily make known your wants to your heavenly Father? If so, angels mark your prayers; and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong, and exerting an influence which will lead others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions. . . . Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation.—*Mrs. E. G. White.*

Guardian angels.—It will be seen in these lessons that the Holy Scriptures abundantly teach that the angels are sent by the Lord to guard his people on the earth. This is one of the most consoling and encouraging doctrines of the Revelation. If the angel of the Lord went with Abraham's servant and prospered him; if he could bless the sons of Joseph; if he could save the Hebrews in their afflictions,—then these angels can go with us and prosper our ways, that is, if our ways are in harmony with God's ways.

For thereby some have entertained angels.—Without knowing that they were angels. As Abraham and Lot did. The motive here urged for doing it is, that by entertaining the stranger we may perhaps be honored with the presence of those whose society will be to us an honor and a blessing. It is not well for us to miss the opportunity of the presence, the conversation, and the prayers of the good. The influence of

such guests in the family is worth more than it costs to entertain them. If there is danger that we may sometimes receive those of an opposite character, yet it is not wise on account of such possible danger, to lose the opportunity of entertaining those whose presence would be a blessing. Many a parent owes the conversion of a child to the influence of a pious stranger in his family; and the hope that this may occur, or that our souls may be blessed, should make us ready at all proper times to welcome the feet of the stranger to our doors. Many a man, if he had been accosted as Abraham was at the door of his tent by strangers, would have turned them rudely away; many a one in the situation of Lot would have sent the unknown guests rudely from his door; but who can estimate what would have been the result of such a course on the destiny of those good men and their families?—*Barnes, on Heb. 13:2.*

THE S. S. LESSON ON THE TEN VIRGINS.

So many queries have arisen on some points in the recent lesson in the INSTRUCTOR on this subject, that it is thought best to present the following synopsis of Matt. 25:1-13:—

It was thought by the Adventists previous to 1844 that the second advent of Christ would take place by the end of the Jewish year 1843, which year would not end till the first new moon after the vernal equinox in the spring of 1844, that is, in the month of April in that year. That time passed by, and as Christ did not appear, the slumbering of the virgins commenced. After the lapse of three months, in midsummer 1844, it was discovered that the 2300 days, the prophetic period at the end of which they expected the Lord to come, really extended to the autumn of 1844, instead of ending in the spring as they had previously calculated. Thus at a point midway in this extension of six months,—the midnight of the parable—the light was discovered, and then the cry was raised all over the land, "Behold the Bridegroom cometh." This was the midnight cry of the parable. It was promptly rejected by the churches, which gave immediate rise to the second message, "Babylon is fallen." From that time on to the end of the 2300 days in the autumn of 1844, the midnight cry, the second message, and the loud cry of the first message, were all involved together in the movement.

This calculation was correct that the 2300 days would end in the autumn; and at the end of the days the Bridegroom came—came not to this earth, but to the marriage. This was simply his entrance into the most holy place of the heavenly Sanctuary as described in Dan. 7:13. But his coming to the marriage was not the marriage itself. In the parable, after the bridegroom came to the place of marriage, there was a preliminary work to be done before the marriage took place, and that was the examination of the guests to see if all were properly arrayed in the wedding-garment. Matt. 22:9-13. In the events in Christ's work illustrated by this parable of the ten virgins, after he has come to the marriage, that is, to the place where the marriage is to take place, the most holy of the Sanctuary in heaven, he has a preliminary work to perform before the marriage (which is the reception of his kingdom) takes place; and that is to examine the guests—perform the investigative Judgment or the cleansing of the Sanctuary which determines who are to be the subjects of his kingdom, which is to be immediately set up when the work of his priesthood is finished.

From the time when the bridegroom comes to the marriage (Matt. 25:10), that is, when Christ enters the most holy of the Sanctuary, the parable passes over the preliminary work of cleansing the Sanctuary, which is the making of the atonement, and examining the guests, to that point when this work is done, and it is determined who are ready to go in with him into the marriage. No person can be declared to be "ready" till his case has come up for examination. The parable must of course be fulfilled in the cases of the living; but much of the work of the atonement must pertain to the dead. The investigative Judgment would naturally begin with the earliest generations of the human family. Supposing it to have so commenced, the work has been going on with relation to the dead since 1844. Soon it will come to the cases of the living, and then the latter part of verse 10 in the parable will be fulfilled: those who are "ready" will go in with him to the marriage. Then the marriage takes place, and those who have passed the test of the investigative Judgment, are the ones who then go in with him, and witness the ceremony of the coronation. How do they go in with him?—By the illumination of the Holy Spirit which enables them to look into heaven as Stephen did (Acts 7:56), and see their Lord as he receives from his Father power, honor, glory, and dominion. Dan.

7:14. See Acts 3:19; 2 Pet. 1:19; Rev. 2:28; 22:16; 3:20.

Then will come the foolish virgins, those who have been unwilling to receive and follow the true prophetic light for the last days, on account of the crosses involved therein, and they will seek admittance to the same state of blessedness to which the accepted ones have attained; but probation being ended, the door being shut, it will be too late. U. SMITH.

Our Scrap-Book.

THE WORDS OF TREES.

If the winds have an alphabet,
And the trees know it well,
Then it is natural to suppose
That they can read and spell.
And when their boughs are swaying,
Full of green leaves or bare,
They still are practicing the art
Of writing in the air!

—William H. Hayne.

DO BIRDS NEVER FLY DOWN?

ANIMALS have habits peculiar to themselves, which make a very interesting study. How many of the readers of the INSTRUCTOR notice them, and learn to understand them? We were interested in a letter written by two little girls to the November *St. Nicholas*, asking if birds never flew down, the question being suggested to them while noticing bird-ways. Thinking it might be profitable to our readers to peruse the letter and the replies, we here quote the substance of them, as follows:—

"We have noticed that the birds have one way of going up into the air, and another of coming down. They evidently move their wings in mounting, but, in their descent, they seem to us to just fall gracefully through the air, simply using their outspread wings to balance themselves and to regulate their speed. Are we right? When birds are wounded, you know, they have no power to hold out their wings properly, and so they have to tumble, poor things! but when they have their senses, they can drop down gently from the far sky, slanting themselves in just the right way. We watched, too, the fowls in the poultry-yard come down from high roosting places, and though they made a good deal of noise and fuss with their wings, it did not seem to us it was because they were trying to fly down with their clipped wings, but that they were trying to balance themselves. We would like to have our question answered."

In the February *St. Nicholas*, a correspondent replied to the above question, as follows:—

"As nearly as I can judge from my own observation, and from a careful reading of several treatises on birds, they do not fly downwards, but fold their wings closely to their sides, and make a dive through the air, just as a swimmer clasps his hands above his head and dives, head foremost, into the water. I do not mean to assert this as a fact, as it is merely what I think."

The well-known naturalist, Mr. C. F. Holder, made the following reply in the same paper:—

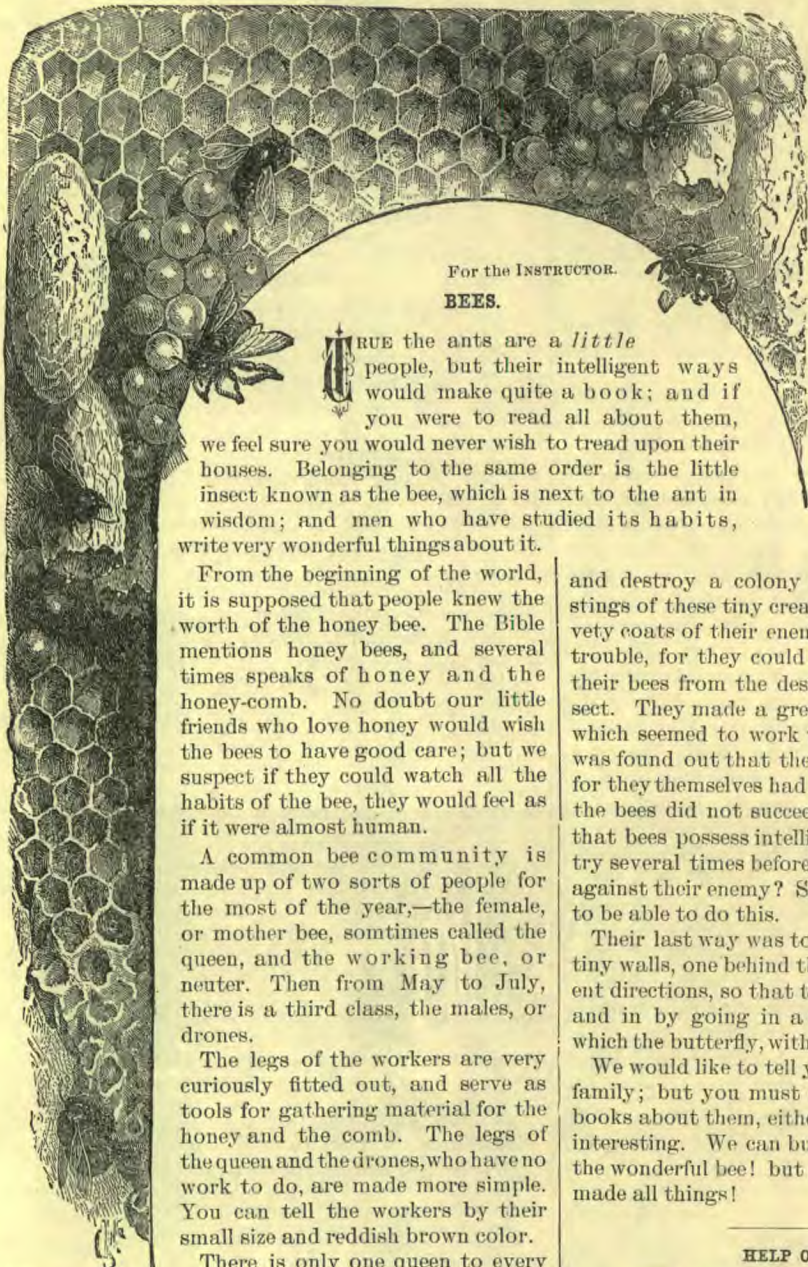
"I see in a back number of *St. Nicholas*, that one of your correspondents appeals partly to me in regard to birds flying down. But all who have written seem so well posted that I doubt if I can add anything to their knowledge. However, I have seen a California quail, a wood-dove, and a humming-bird fly downward; but in slow flyers, with large wings and heavy bodies, the wings are used more or less as parachutes in going down; in other words, the birds spread their wings, and rely upon gravity. This I have noticed in the sand-hill cranes in their migrations along the Sierra Madres. A flock, of say a hundred, will mount upward in a beautiful spiral, flashing in the sunlight, all the while uttering loud, discordant notes, until they attain an altitude of nearly a mile above the sea-level. Then they form in regular lines, and soar away at an angle that in five miles or so, will bring them within one thousand feet of the earth. Then they will stop and begin the spiral upward movement again until a high elevation is reached, when, away they go again sliding down hill in the air, toward their winter home. It is very evident that a vast amount of muscular exertion is saved in this way. In some of these slides that I have watched through a glass, birds would pass from three to four miles, I should judge, without flapping the wings."

A LIFE AND PROPERTY SAVER.

THE *Treasure-Trove* makes mention of a serviceable contrivance for use in case of fire. It is this:—

"The Metropolitan Fire Escape and Water Tower is a high ladder on wheels and in three sections. It will reach to the tops of the highest buildings; and has little 'runs' or balconies out at the sides to go in the windows. Attached to the top and middle sections of the ladder are three lines of hose with play pipes in position. As the ladders are raised, this hose unwinds from the wheel and is carried up. The three ladders 'telescope' into each other, and may be raised or lowered in an instant."

For Our Little Ones.



For the INSTRUCTOR.
BEES.

TRUE the ants are a *little* people, but their intelligent ways would make quite a book; and if you were to read all about them, we feel sure you would never wish to tread upon their houses. Belonging to the same order is the little insect known as the bee, which is next to the ant in wisdom; and men who have studied its habits, write very wonderful things about it.

From the beginning of the world, it is supposed that people knew the worth of the honey bee. The Bible mentions honey bees, and several times speaks of honey and the honey-comb. No doubt our little friends who love honey would wish the bees to have good care; but we suspect if they could watch all the habits of the bee, they would feel as if it were almost human.

A common bee community is made up of two sorts of people for the most of the year,—the female, or mother bee, sometimes called the queen, and the working bee, or neuter. Then from May to July, there is a third class, the males, or drones.

The legs of the workers are very curiously fitted out, and serve as tools for gathering material for the honey and the comb. The legs of the queen and the drones, who have no work to do, are made more simple. You can tell the workers by their small size and reddish brown color.

There is only one queen to every hive, and she sometimes lives in a family of 20,000 workers. They all treat the mother bee very kindly, keeping her nicely brushed, offering her honey, and not allowing her to do the least thing to tire her, certainly a good example for little boys and girls.

As in so small a space we can give you but little bee knowledge, we will try to tell you something of them as builders only; for these precious insects are the wisest of architects. Indeed, man himself has taken some of his best lessons in building from the tiny bee.

The first thing after a bee colony goes into a new hive, a part of the workers fly away to gather a sweet, sticky substance called propolis, which they collect from the buds of flowers. This they carry in the form of balls to the laborers who remain, and they, in turn, line the hive, carefully stopping all the cracks but one which they leave for a doorway.

The propolis is not the same as the wax of which the cells are made. The wax is formed from what flows out of the pores of the bee's abdomen after he has fed on the sweet juices of the flowers. It hardens in the form of rings.

The first bee to fill his stomach flies back to the hive, which he enters, and fastens himself by his front feet overhead; the next bee to return fastens himself to the hind feet of the first bee, and so one after another clings to the last hanging bee until a great cluster is formed. Here they hang until the juice in the stomach turns to wax, and flows from the body. When ready for use, they pull it off, a ring at a time, work it over with their jaws, moisten it with saliva and then stick it to the wall, when others make it into cells. Each in turn adds his mite, when off it flies for another load.

A company of workers remain to shape the cells, which, with the wisdom of a scholar, they make six-sided, in order to leave no waste room. It was once thought the bee *always* made its cells with six sides, and of the same size; but by careful study of its architecture, this is found to be untrue. The first row of cells, the one which is fastened to the frame work, usually has a row of five-sided cells, the wider one being next to the wood, to give the comb a firmer support in the frame. In size, too, the cells sometimes differ, being made according to the space to be filled.

It would be well to remember that the bees do not fasten the comb to the frame that holds it, with wax, but with propolis; and this becomes very hard when dry. These wise builders also make use of propolis for another purpose: If, as sometimes happens, an insect enemy enters the hive, the bees set to work at once and sting it to death; and if they find they are not strong enough to remove its dead body out of their house, they build a shell work of glue about it, really embalming it, so that it shall not poison the atmosphere of their dwellings.

A long, long time ago, there appeared, for the first time, a terrible foe to the honey-bee family in the shape of a hideous, tawny-gray butterfly. It would enter their hives at night, and speedily devour the honey and destroy a colony of 20,000 bees, because the stings of these tiny creatures could not pierce the velvety coats of their enemy. Bee-keepers were in great trouble, for they could not find any way to protect their bees from the destructive work of this cruel insect. They made a great many experiments, none of which seemed to work very well, when, all at once, it was found out that the bees had beat their owners; for they themselves had hit upon the sure thing. Even the bees did not succeed at first; but is it not proof that bees possess intelligence, when even they had to try several times before they could fasten their doors against their enemy? Surely they must have reasoned to be able to do this.

Their last way was to build up at the gates several tiny walls, one behind the other, but running in different directions, so that the busy workers could go out and in by going in a crooked course, but through which the butterfly, with spread wings, could not enter.

We would like to tell you much more about the bee family; but you must watch their habits, and read books about them, either of which you will find very interesting. We can but exclaim, the wonderful ant! the wonderful bee! but oh, what a wonderful God has made all things!

M. J. C.

HELP ONE ANOTHER.

"HELP one another," the snow-flakes said,
As they cuddled down in their fleecy bed:

"One of us here would not be felt,
One of us here would quickly melt;
But I'll help you and you help me,
And then what a big white drift we'll see!"

"Help one another," the maple spray
Said to its fellow leaves one day:
"The sun would wither me here alone,
Long enough ere the day is gone;
But I'll help you and you help me,
And then what a splendid shade there'll be!"

"Help one another," the dewdrop cried,
Seeing another drop close to its side:
"This warm south breeze would dry me away,
And I should be gone ere noon to-day;
But I'll help you and you help me,
And we'll make a brook and run to the sea."

"Help one another," a grain of sand
Said to another grain just at hand:
"The wind may carry me over the sea,
And then, O what will become of me?
But come, my brother, give me your hand,
We'll build a mountain, and there we'll stand."

And so the snow-flakes grew to drifts,
The grains of sand to mountains,
The leaves became a pleasant shade,
And dewdrops fed the fountains.

—Parish Visitor.

Letter Budget.

LESTIE PEARL BUTE, of Page Co., Iowa, writes an interesting letter for the Budget. She says: "I will be seven years old the 26th of this month. I read in the 'Story of the Bible' for a reader, and have No. 3 writing book. I am able now to write with a pen and ink. A year ago, when I wrote my first letter, I had to print it. When I saw my first letter in the Budget, I was very much pleased. I hope this one will be printed too. I don't remember that I ever saw a printing office, but I should very much like to see one.

Sometime my mamma may take me to one. I have never been to school. Perhaps I may go to Battle Creek some time, and then I may see the INSTRUCTOR printing office. I have a little keepsake which has verses of the Bible in it. I like it very much. This little book has 136 pages. My papa and mamma went to the Des Moines meeting, and left me at my grandma Ray's. They went seventy miles with a team, and eighty miles on the cars to get there, and came back the same way. They were gone eight days, and enjoyed the meeting the best of any they ever attended. That is where they bought the little 'keepsake.' My mamma gave me the largest Bible we have for a birthday present. I have a sled that I play with most every day. My grandma Ray made me a satchel, which I use for my writing books, and the like. I have got to the thirteenth page of my writing book now. I have a scrap book, in which ma has pasted a few pictures. I will write again sometime."

We would like to show you through the INSTRUCTOR printing office, Lestie. It was at this office that your little "Keepsake" was made, by one who loves the children, and who edited the INSTRUCTOR at the time he made the book. The book has some choice texts for you.

NELLIE S. SMITH, writing from Ada Co., Idaho, says: "We have been taking the YOUTH'S INSTRUCTOR nine years, and like it much. We have kept the Sabbath that length of time. I am now thirteen years of age. We live in a beautiful valley, up in the mountains, about twelve miles from Boise City. There are some beautiful falls a quarter of a mile from here, that fall about one hundred feet. I think that when God's people are 'driven out' some will hide in these mountains, don't you? All the people in this valley except two families are Sabbath-keepers. We have a Sabbath-school of twenty-one members. Mamma teaches the day school here, and has eighteen scholars. There is a girl about my age boarding with us and going to school. My papa died one year ago last November. I was baptized by Eld. Decker at Baraboo, Wis., and am trying to be a good girl so as to meet you all in heaven."

It may be that some will flee to your very own mountains to hide from the presence of God; will any of the Sabbath-keepers in your beautiful valley be of that class? Not if they are prepared to say, "Lo! this is our God; we have waited for him, and he will save us."

The next is a letter from the girl that boards at Nellie's home. Her name is LAURA A. PERCY. She writes: "I read the INSTRUCTOR, and like it much. I have kept the Sabbath since last July, but my parents did not keep it until about a month ago. I am boarding with Nellie Smith's mamma, who is my teacher in Sabbath-school and in day school. Nellie and I are both thirteen years old, and in Book No. 5. We like our superintendent, he is so kind. I have four brothers and two sisters living. We have a good deal of snow in the mountains now where we live. This is my first letter, but I intend to write again some time."

It shows a good mind, Laura, to obey the truth when light comes, instead of waiting for friends to start with you. Perhaps your decision helped others to obey.

CHARLIE HOPKINS, of Fillmore Co., Minn., writes: "As papa has been reading to us from the INSTRUCTOR, I thought I would write a letter for the Budget. My little sister May, seven years old, and Mary, five years old, like very much to have him read for them. We live ten miles from the place of Sabbath-school and meeting, but we go most of the time. When at home, we have our lessons the same as at the Sabbath-school. I go to school with a sister and brother older than I. We have a large dog named Rover. Brother Willie and I make a harness for him, hitch him to the sleigh, and give Mary a ride. Rover seems to think he is doing a great work, and acts very glad and happy. It is very cold sometimes in Minnesota, but we have a good home, kind parents, good books to read, and much to make us happy. I had a nice book for my Christmas present. I want to obey God and love Jesus, and meet all the pure and holy in heaven."

What can be more pleasant than a happy, contented family; and it would seem as if yours was such, Charlie. We trust you appreciate from whence all your blessings come, and that you daily honor the Giver of them.

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