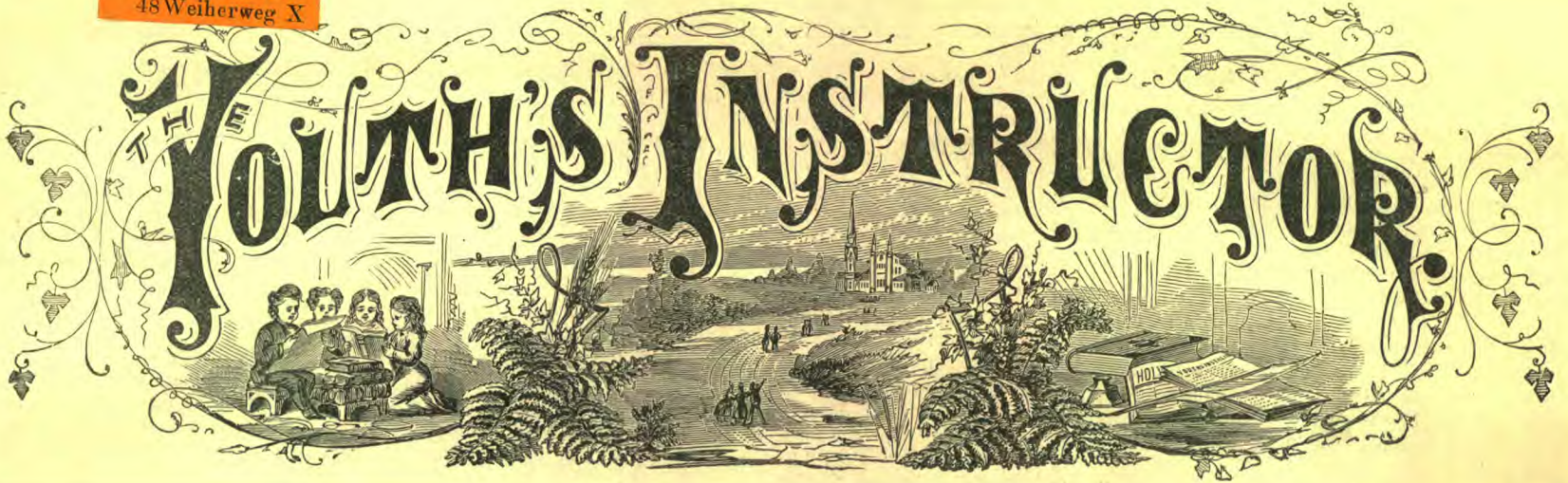


THE YOUTH'S INSTRUCTOR



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BACK AGAIN.

THE chill snows lingered, the spring was late,
It seemed a weariful while to wait
For warmth, and fragrance, and song, and flowers,
And balmy airs and delicious showers.
But we bided our time; with patient eyes
We watched the slowly relenting skies,
Till at last one April morn we woke
To find we were free of the winter's yoke.
And a rush of wings through the rushing rain
Told us the birds were back again.
A joyous tumult we heard aloft—
Clear, rippling music and flutterings soft.
So light of heart and so light of wing,
All hope of summer, delight of spring,
They seemed to utter with voices sweet,
Upborne on their airy pinions fleet.
Dainty, delicate, lovely things!
Would that my thoughts, like you, had wings
To match your grace, your charm, your cheer,
Your fine, melodious atmosphere!
Precious and beautiful gifts of God,
Scattered through heaven and earth abroad!
Who, ungrateful, would do you wrong,
Cheek your flight and golden song?
O friendly spirits! O sweet, sweet birds!
Would I could put my welcome in words
Fit for such singers as you to hear,
Sky-born minstrels and poets dear.

—St. Nicholas.

For the INSTRUCTOR.

THE BALTIMORE ORIOLE.

"It wins my admiration
To view the structure of that little work—
A bird's nest. Mark it well, within, without;
No tool had he that wrought; no knife to cut;
No nail to fix; no bodkin to insert;
No glue to join; his little beak was all;
And yet how neatly finished. What nice hand,
With every implement and means of art,
And twenty years' apprenticeship to boot,
Could make me such another?"

A simple nest! But what long and earnest consultations its feathered occupants have held in regard to it, fitting about from twig to twig, viewing the proposed location from all points of the compass, and finally choosing one least frequented by their enemy, Mistress Grimalkin. Then such twitterings and chipperings, such gathering of material, rejecting this and that, and selecting the softest and finest! Many of our little songsters display really artistic taste in the construction of their dwellings.

The Baltimore oriole, or golden starling, whose picture is given on this page, shows a decided preference for bright colors, weaving in bits of cotton, silk, and thread among the other materials, showing an eye for the beautiful that is truly surprising. His pendulous nest is swung securely from the swaying branches of a tree, and rocks lightly in the breeze. It varies considerably in its structure in different parts of the country. In the warm Southern States the little builders prefer the northern side of a tree, and twine their nests so loosely as to allow the air to penetrate them. But in the Northern States, the oriole, with an instinct that leads it to adapt itself to changed circumstances, chooses for a location the sunny side of a tree, and builds its home in a compact manner, lining it with soft, downy materials. Here the mother bird lays from four to six pale green eggs, marked with dark spots. When about three weeks old, the little fledgelings begin to climb in and out of the nest, hanging to it from the outside with their claws.



In the spring the oriole feeds upon various insects, caught upon the wing; but as summer advances, he changes to a diet of fruit, often doing great damage to orange and banana trees.

The oriole is a beautiful bird, with brilliant plumage. The head, throat, and upper part of the wings are black; the under parts of the body and wings

are bright orange, the back and breast a light scarlet, and the tail feathers black and orange. These peculiarities have won for it the name of "golden robin," "fire bird," and "fire hang-bird." It is one of the most beautiful of our summer visitors, and is admired, not so much for its gay plumage as for the sweetness of its song.

W. E. L.

GIVING TO JESUS.

Two little heads, a brown one and a golden one, lay together on the pillow, but their owners were not asleep. No; a pair of black eyes and a pair of blue were wide awake, and two little tongues were going like bell-clappers. Only that afternoon the expressman had brought a basket which held two beautiful white hens—a present from Grandfather Elton to Robbie and Ernest. They had been taken out, admired, and introduced to the other chickens, and brother Fred had spent the evening in making a little house where they could nest alone, so that Robbie and Ernest might know their own eggs. And now the little heads were full of wonderful plans. "Mamma says she will buy all our eggs, and give us market price," said Robbie; "we'll have lots and lots of money."

"Granfaver says they can lay many eggs," said Ernest.

"Yes; and then, Ernie, they will hatch little chickens, and they will be ours, too. And we can sell them, and get more money," continued Robbie.

"No, no," said Ernie, who was only four years old; "I don't want to sell my little chickies."

Perhaps some little boys of seven would have carried on a dispute, but Robbie said, "Oh! never mind then. What are you going to buy first?"

"I dess a pony."

"Oh, Ernie," laughed Robbie, "you can't. A pony'd cost ever'n ever so much."

"Well, ven, I'll buy speeles for Billy," persisted the little brother.

"Why, spectacles can't make Billy see. His eyes are all gone."

Mr. Elton was in good circumstances, and had a fine house and grounds. Their next neighbor was Mrs. Selden, a widow whose husband had been addicted to drink, and left her and little Billy, their only child, destitute. Mrs. Selden took in washing, and Mrs. Elton had been very kind to her. Billy was now six years old, and Robbie and Ernest often went to play with him, and their visits whiled away many a weary hour for him. He was very delicate, and, aside from his blindness, unfit for rude, out-door sport, and Mrs. Elton felt that his helplessness developed the manliness of her own sturdy little fellows.

It was Sabbath morning, and Mr. and Mrs. Elton, Fred and the little boys, stood in the hall putting on hats and wraps. Ernest made his usual request,—

"Can I go and lead Billy?"

"Certainly."

Off he trotted, and when the rest of the party came to the gate, there he was with Billy's hand in his.

Mr. Dean gave out his text after Sabbath-school,—

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." He illustrated it by examples of men who had hoarded up money, and of all others who had given liberally, and had been blessed accordingly.

"Mamma," said Robbie, that afternoon, "Mr. Dean said to-day that we should give the tenth of all that we have to God. Do you think we should?"

"I think we should give *more*, as a general rule—certainly never less. If God asked that much of the Jews, don't you think we, who have clearer light, should give more?"

"Why, yes," said Robbie. "And we do give every Sabbath."

"Yes; but that is truly papa and I giving, unless you do as you did once—go without cake a month, and give the price of that to God's work."

"But we haven't anything of our very own, except our hens, and we can't give the tenth of them," he said, very decidedly.

"Can't?" said mamma, with a smile.

"Why, no—Oh, yes! I know what you mean. I can give you the tenth of my egg money for God's work."

"Yes; that is it exactly. The first egg of every ten should be laid away, and then you can feel that you have a right to spend the rest for yourself."

"I will, mamma. I'll take my box that Fred made me, and put the tenth egg in one side, and my own in the other. I'm glad I can do something."

The next day, to the delight of the boys, each hen had a plump white egg in her nest beside the china-nest-egg, and Ernest made several visits to his in the course of the day, in hopes that she might have laid again. Some time after the eggs were brought in, Mrs. Elton heard some one crying in the dining-room, and, going out, found Ernest's little legs peeping out from under the lounge.

"Why, Ernie," she said, drawing him out with flushed face, and swollen eyes, "what is the matter?"

"Why," he sobbed, "Robbie says I must give my egg to Jesus for His work, and I want to give it to Billy. And I *do* want to please Jesus, mamma, but I know Billy needs it."

"Why, you poor little fellow," said his mamma, smiling, though the tears were in her eyes, "that is giving it to Jesus. Jesus says that if we help his people, he counts it just as though it had been done to him. So you shall give your egg to Billy if you wish. Come, let me wash your face, and go take it right away."

Away he ran, stopping to say to Robbie, "Mamma says Jesus wants me to give my egg to Billy."

Billy was very loath to take it, but Ernie put an end to all dispute by his simple words, "Jesus wants you to have it."

Time slipped away, till one day Robbie came in proudly to his mother, with sixty eggs.

"See, mamma! Four and a half dozen for me, and half a dozen for the missionary society; and now, if Tippy wants to sit, I'll let her, for then I can sell you some nice chickens."

"Very well. Do you know the price of eggs?"

"Yes. I asked this morning; and Mr. Gray told me fifteen cents."

"Yes. And now can you tell me how much I owe you?"

"Yes, mamma. Seventy-five cents, and seven and a half cents of that you are to keep for the mission."

"How shall I get the half cent?"

"Oh, well! I'll give you eight."

"That's my good boy; and now run and send Ernest to me. You would better carry his box, for he might break the eggs."

In a few moments, Robbie was back with Ernest's box.

"Oh, mamma," he said, "there isn't one egg in it!"

"What! did you call him?"

"Yes; here he comes."

"Little boy, your egg box is empty. What have you done with all your eggs?"

"I took 'em all to Billy," was the serene answer.

"All to Billy?"

"Yes; Billy has one egg for breksuf every day."

"But you did not ask mamma about it, Ernest!"

"But, you see, I took him vat first one, and he wouldn't take it; but I told him Jesus wanted him to have it. Ven his muver said God sent it, and Billy needed eggs, but she had n't any to give him. I fought Jesus would be glad if I gived him all. Mrs. Selden said maybe you wouldn't like it, but I told her you would. Sides, Robbie said I could n't buy a pony, and speeles would n't help Billy."

"Well, you have surely given your first-fruits; I haven't a word to say."

The story was told to papa and Fred, and the latter, with tears in his eyes, said, "He has taught me a lesson, anyhow. Here I've had that sheep that grandfather gave me, its wool and lambs, for years, and just selfishly put the money in the bank. I'm going to count it up, take out the tenth, and pay my debt to the Lord." A number of thank-offerings from the Elton family went into the treasury of the Lord that week, all prompted by the unselfishness of little Ernest.—*Toledo Blade*.

For the INSTRUCTOR.

"CASH PAID FOR BONES."

"CASH paid for bones;" such was the sign that startled us as we drove into a little town out in the Missouri River Valley one day last fall. What could it mean? The question was answered when we saw, a few rods beyond the store, a large pile of white buffalo bones, probably fifteen tons or more, lying beside the railroad track. As one crosses the prairies of the West, bones may be seen in every direction, and they show very plainly after a prairie fire, the white bones presenting a marked contrast to the blackened earth. In some places only a few are visible, while in others they are so thick that one could almost imagine he was in the valley of dry bones described by the prophet Ezekiel. Frequently great clusters of bones lie together, marking the place where the buffalo fell under the stroke of the Indian or the early white settler. The settlers gather these bones up, and sell them for eight or ten dollars a ton. When ground, they make an excellent fertilizer, and are sent by car-loads to the Eastern market. Many new settlers would have a hard time to make a living if it were not for the money they obtain in selling these buffalo bones.

Though the buffalo has been driven to the far West by the tide of civilization, they have left their marks behind. In every direction one can see their paths leading down to the watering places. These are now covered with grass, and look like old "dead furrows." The "buffalo trails" come together near some creek or pond of water, and around these ponds the ground is literally torn to pieces where the buffaloes have pawed and rolled. You have noticed how horses and

cattle love to rub against trees or fences. The buffalo has no trees or stumps on all the broad prairies; but he makes the large stones serve the same purpose, and you may generally find the dirt all around these stones pawed away.

Probably there are no buffaloes now found east of the Missouri River. Last fall during the drought, a large herd wandered down into Northwestern Dakota in search of food, but were killed or driven back. They are becoming scarcer every year, and will soon become extinct.

One who travels the prairies sees many things to interest and instruct, but probably those who live there year after year find many things inconvenient and unpleasant. Yet wherever our homes may be placed, we should try to fill them with cheerfulness and contentment.

W. B. WHITE.

LEARN TO OBEY CHEERFULLY.

"WHEN I get to be a man, I mean to do just as I please."

I suppose every boy thinks that, but I wonder how many men will say that they do, or ever have done, just as they please. The truth is that as long as we live we shall have to obey. That is the reason, doubtless, why we have to begin life as helpless babes, so that we can learn obedience the first thing.

If we shall always have to obey, it will be well to learn to do it gracefully. At first we must obey parents, then teachers, then laws, and, over and above all, the laws of God.

"But we can disobey these."

Certainly, and if we do, we are only obeying something else. The boy who rebels against the authority of his father obeys his own ungoverned nature, or the suggestions of evil companions. The man who steals or murders, disobeys law, but he obeys his own wicked propensities. Which then is wiser, to yield to the just authority of parents, teachers, laws of man and God, or to the evil influences which oppose them?

Boys often think it manly to rebel, but the greatest men have been those most obedient to proper authority. General Grant was one day walking on a government wharf smoking, when the guard said to him that smoking was not allowed there. Grant did not rebel, because he was a general, and the command had been given him by a subordinate; he at once threw away his cigar, remarking that it was a very good order. You see he knew the dignity of obedience.

General Sherman did not approve of General Grant's plan for taking Vicksburg, and wrote a protest. Then he obeyed Grant's orders as heartily as if he himself had conceived the plan, and Grant said that Sherman was a hero. Boys think it grand to be soldiers, but soldiers must obey before they can command. Sheridan was so prompt to obey orders that he was advanced to the command of a large part of the Army of the Potomac, and Warren, who did not obey promptly, was superseded.

Boys sometimes question the wisdom of their father's commands, but they should obey cheerfully, and in after years they may see that the command was good and wise. Perhaps you have never thought that your son will be apt to be like yourself, even in your faults. Aristotle said that a man accused of filial disrespect excused himself by saying, "My father beat his father, and he his father, and my son will beat me when he is a man, for it runs in our family."

Don't let disobedience run in your family. Stop it right now and here, in your own person. Resolve that, as obedience is a necessity of existence, you will choose to obey God, rather than evil.—*Congregationalist*.

YOUR COMPANY.

"A MAN is known by the company he keeps." That is an old proverb, and a very truthful one. But we might make another to put alongside of it, and perhaps it shall be one of even greater importance: "A boy is made by the company he keeps."

There are few boys who can resist successfully the influence of evil companionship, or who will not be made better by the influence of good companions. Imperceptibly and unconsciously to ourselves, the words, the looks, and the acts of those about us leave their impress upon us, for good if they are good, for evil if they are otherwise. The books we read become a part of ourselves. The occupations we follow leave their impress upon us, become in some sense a part of us. And so every sort of influence that comes upon us from without assists in fashioning our thoughts, character, and lives. And thus it follows that the companions of the low and vicious and debased become like them, while he who seeks his companions among the nobler, the honorable and true, will be lifted up to the higher level of their better life.—*The Angels*.

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*.

SABBATH-SCHOOL CONTRIBUTIONS.

We learn that there is a misunderstanding on the part of some in regard to the contributions that are taken up on the fourth Sabbath in each month. They think that the Sabbath-school class contributions and the donations to the missionary society are to be combined on that day, and all go to the missionary society, and some have been acting accordingly.

But this is a mistake. The Sabbath-school contributions should be taken up regularly every Sabbath, and kept entirely separate and distinct from all other donations. Unless this is done, the Sabbath-school will suffer loss; and this, in view of the responsibility we have taken upon ourselves, to support the *African mission*, we can hardly afford to do. A word to the wise is sufficient. We trust that hereafter every Sabbath-school, no matter how few its numbers, will take up a contribution regularly every Sabbath, and immediately after the close of each quarter forward all money that is not required to meet the running expenses of the school to the State secretary, to be used in support of the African mission. Every school will be credited with the amount donated, and the report will appear each quarter in the *S. S. Worker*. Let us try to provoke one another unto love and to good works.

C. H. JONES.

TEACHERS' MEETINGS.

Teachers' Meetings ought to be a great source of strength to a Sabbath-school, and should be held as often as once a week, wherever it is practicable. The difficulties and discouragements are, however, sometimes very great. The members of some churches are so widely separated in their homes that it is hard for them to get together on any day except the Sabbath, and the farm-chores, the distance they have to come and go, together with the Sabbath-school and the social meeting, so take up the day that they are very late home, even without taking time for a Teachers' Meeting.

A Teachers' Meeting held under such circumstances would not be likely to do as much good as one held when people were not weary, hungry, and in a hurry to get home; yet no doubt something might be accomplished, and we would advise that no opportunity be lost, however poor it may seem to be. With the blessing of the Lord, great good may result when it is least expected.

But there is a kind of Teachers' Meeting that is practicable when all other opportunities are excluded. It is the meeting of the Superintendent with individual teachers, at different times during the week. Such meetings are entirely informal, and cannot be held at any stated periods, yet eternity alone can reveal the good that has been done by some of them.

We will give the substance of what was one day communicated to me by one who has had considerable experience in Sunday-school and Sabbath-school work. It was as follows:—"I always made it a point to talk Sunday-school to a teacher whenever I met him, just as much, almost, as I would to give him the customary greeting of 'Good morning.' If there was nothing more important or timely that could be introduced, I would inquire after this or that member of his class. 'How are you succeeding with Willie B.? Does he get his lessons any better than he used to? How is Mark T. getting on with the measles? Have you visited the family this week? How did you succeed with your black-board work last Sabbath.'

"Before I had asked half as many questions as these, the teacher would begin to talk freely about his class, and his efforts with them, asking questions, perhaps, and letting me know far more about his work in five minutes than I would have been likely to find out in several formal meetings. When he asked me questions, I could tell him what I thought, and after that, say that Brother C. has had some perplexity in the same matters, and has found help so and so; Sister L. has been trying such and such a plan, and thinks it works well.

"In this way, if in no other, the teachers may learn something about one another's work, and will come to have a deeper interest in one another's success."

We would not recommend the practice described above as a substitute for a regular Teachers' Meeting, but we do believe that it would be an excellent plan to follow when regular Teachers' Meetings cannot be held, or when they cannot be held very often.

Indeed, it would be very profitable in any case; for by such means the Superintendent would find the best means of making the regular meeting both interesting and useful.

Let no one say, then, that Teachers' Meetings are impracticable; for such cannot be the case so long as teachers have accidental meetings with their Superintendent or with each other. Some of these meetings may at times be weeks apart, but this will not usually be the case. All we can do, is to make the most of every opportunity that comes in our way, and make as many opportunities as we consistently can under the circumstances. Of course the Superintendent will have to possess a deep interest in the Sabbath-school, or he will find nothing to say on such occasions; but the more he follows the practice recommended above, the deeper his interest will become, and the greater power he will have to awaken an interest in the hearts of those with whom he converses.

As mutual confidence springs up, opportunity should be sought to pray together as well as to counsel together, at least so far as sex and circumstances will permit. Some such interviews have been very precious, and have no doubt resulted in the salvation of souls.

G. H. B.

HOW TO SECURE THE ATTENTION OF THE YOUNG.

This subject naturally and almost necessarily embraces several kindred topics, prominent among which are the qualifications and duties of teachers; duties of Sabbath-school scholars; and, we are tempted to add, duties of parents.

For all lack of interest or attention there must be a cause. A child who is thoroughly interested in the lesson and in the Sabbath-school, and comes to school with his lesson well learned, is seldom inattentive. Then we must first seek to secure his interest, and the parent may help much in this work.

Now a lack of interest may be due to several causes. A child who repeatedly comes to school a few minutes tardy or without having learned his lesson, will soon lose his interest. A tardy scholar generally feels uncomfortable and nervous, and cannot readily get his mind in a state to enter heartily into the exercises; and then, perhaps, he has by being late lost part of the lesson; and if he has not learned it, the chances that he will be interested in the lesson are small indeed.

A child may be naturally dull and listless, or he may be so bright (!) that he finds many things besides the lesson to occupy his mind, such as pinching his neighbors, pulling their curls, or turning round to watch those back of him, or, if a little girl, to inspect her neighbor's new hat. With all these causes of inattention every experienced teacher is familiar. The subject of the lesson may not be understood, and so be dull. Grown people do not become interested in a dull subject, much less should we expect a child to; for little minds are active, and so require to be constantly engaged in something that interests them. But thanks to our system of lesson books, this difficulty is seldom a serious one now. Other causes might be mentioned, but these will suffice.

Now in regard to the qualifications of the teacher. First and pre-eminently, she should love children and be able to sympathize with them. She must realize the importance of the work she is engaged in. Is it not important? Is she not doing work for eternity? She is storing the child's mind with Bible knowledge, which is to be his defense during the perilous times just before us.

The teacher must be faithful. She should be an example of purity, and a true follower of Jesus. Before going to her class, she should be thoroughly prepared on the lesson. She should be full of the subject, but should not talk too much. The children should be drawn out to do the most of the talking.

The teacher must be enthusiastic. No teacher who stands before the class with listless eye and expressionless face, reading the questions like an automaton, can expect to win the hearty interest and attention of the children.

Be pleasant and cheerful. A smile costs nothing, yet it may win the way to a child's heart. But above

all things never put on a forced smile, nor try to wear a continual smirk, which is sure to be as pale and thin as moonlight through mist.

Every child who is old enough should learn his lesson thoroughly at home; and Christian parents should feel it a duty to see that their children do not go to the Sabbath-school unprepared.

Sometimes you may have a scholar who is listless and inattentive. Talk to him of the things you know will interest him. Get his love and confidence. As a rule, dull children are the most affectionate, and crave sympathy. After this you can easily persuade him to make an effort to get his lesson. If he will do it in no other way, go to his home and teach it to him, and the next Sabbath, as his bright face and sparkling eye tell how pleased he is as he answers the questions correctly, the teacher is more than repaid for all the trouble.

It is a good plan with careless as well as with dull ones, or with any others who do not get their lessons, for the teacher to set some time when they may come to her home, if it is not convenient for her to go to theirs, and teach them the lesson, continuing the practice if possible for several weeks, or until the habit of studying is formed. Try to make the pupils feel that the lesson is of importance. Make them feel that they are gaining knowledge, and in this way you will impart your enthusiasm to them.

Then when the teacher and pupils are prepared on the lesson, and she stands before the class, another important matter is, that the class be not so large but that she can face them all no matter who may be reciting. There is a magnetism in the eye, that helps wonderfully in securing the attention of children.

Use the questions in the book, but you need not confine yourself strictly to them; not so much because the set of questions could be improved upon, as because no set of questions can be exactly adapted to the mind of every child. A question that seems as plain and clear as can be to one child is clothed in darkness to another. One way of expressing a certain thought may be very familiar to some of the children, while it is faintly comprehended by others. But stick to the subject though you may not to the set of questions.

Generally speaking, it may be better to question the members of the class in regular order; but if a member is seen to be restless, direct the question to him; or if it is a small child, bring her to your side, put your arm around her, and get her to talking about the lesson. They get tired and cannot long keep the restless mind on one subject; a smile and a few pleasant words or a very simple question will aid in restoring attention. It is hard for small children to sit perfectly still even for twenty or thirty minutes, and this change of position, even for a short time, rests them.

Make sure that all points are made clear and distinct to every child in the class before you proceed with a new point. Make use of apt illustrations. You remember our Divine Teacher taught much by object lessons. The simplest objects may be used to illustrate a point otherwise hard to impress upon the mind. I think the value of the blackboard in securing the attention of the young has been greatly underestimated. An idea or an event illustrated by a picture drawn on the board before them, is impressed upon the mind so indelibly that time or influence cannot efface it. In this way the subject is made real to the child's mind.

Do not teach superficially. Be thorough. Use simple language. Study to know their ways of thinking, and try to adapt your language to their comprehension. Explain the meaning of all words and thoughts that may not be understood. I well remember once while teaching the lesson in Book No. 1, in regard to the fall of Adam and Eve, I asked the question, "What did God do to the ground?" and was promptly answered by a bright little fellow, "God cursed it." I had not given it particular thought, and was about to proceed, but seeing the little fellow's wondering eyes and thoughtful face, I asked, "Well, what does that mean?" "Why," he answered, "papa curses, but I thought God said it was wicked to curse."

We should remember that the vocabulary of young children is small. They understand the meaning of but few except the simplest words; so I repeat,—use simple language. With small children the lesson should be made so simple that they cannot fail to comprehend it. Older children may be taught, by

asking leading questions, to do more thinking for themselves.

The teacher should work for the individual good of each one of her scholars. She should try to make them feel the importance of putting into daily practice the Sabbath-school lessons.

Visit the scholars at their homes. Make them feel that you have their eternal welfare at heart. Bind them to you by the cords of love. Children know instinctively who love them; and when they see that their teacher's interest in them is genuine, it is seldom impossible to hold their attention for the one hour during the Sabbath-school. In teaching, strive not simply to interest, but to teach, and teach the Bible.

It is evident that no method will succeed equally well in the hands of all teachers. Each must read, ponder, and test for himself. I have tried to give a few thoughts which are the result of observation and experience. To many, these thoughts will not be new; but if any one is benefited by them, the writer will be content.

FLORENCE CORNELL.

FILLING THE TIME.

SOME teachers find difficulty in filling the time allotted to the lessons. They get through the recitation, and then sit and read the INSTRUCTOR until the time expires. Now the INSTRUCTOR is a good thing to read, but the practice of reading it during the lesson time, and in the presence of an idle class, is highly objectionable.

But, query: What shall they do when they get through the class before the time expires? Answer: They must not get through.

How shall it be avoided when the lesson is very plain and easy, and the questions do not seem to lead out to any particular line of thought? This is the point to consider.

There need be no difficulty in this respect with any lesson that can be framed on the word of God, provided it is thoroughly studied. Let your study provide against such an undesirable contingency. If you discover that the lesson is an easy one,—one not calculated to draw out inquiries from the pupils,—search in two directions: first, inquire what is the object or central thought of the lesson, or of the scripture upon which it is based. By careful study your mind will be led out in this direction, and you will be better prepared to impress the truths of the lesson. Consider the lesson carefully, and you will no doubt find one or more questions which touch upon points of vital importance. Upon these the teacher may sometimes dwell for a few moments with profit, calling forth additional scriptures upon the same points.

Now I will add a suggestion. Do not spend too much time on one question while going through the lesson. Go through the whole lesson, so that no one truth which it contains shall be wholly neglected. Then if you have time to spare, have a store prepared from which to draw. In no case let your class be idle. In searching for a special point to impress, do not forget those by which you can direct the minds of the pupils to Christ, in his person or his work. He may be found in all the scriptures, and a fit opportunity of setting him before the class should not be neglected whenever the minds of the class are in a state to receive such instruction thoughtfully.

J. H. WAGGONER.

VIEWS AND REVIEWS.

OUR views upon questions of truth and duty should often be reviewed, in order to fix them firmly in our minds, to deepen the impression upon our hearts, and to make them so familiar to us that they shall become inseparably interwoven with our thoughts, our plans, and our very nature. Our first view may be somewhat superficial. We may not perceive the height, depth, and breadth, of the truth at the first glance, and therefore the impress upon the mind and heart may not be very deep. But as we re-view,—glance again and again—we perceive more and more, and are benefited and blessed by the precious lesson taught.

It was the apostle Peter who wrote: "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." He realized that it was not enough to know these things, that the knowledge may oftentimes be simply a theory of the mind without a lasting impression upon the heart and life. He wished to stir them up and to make the truth a living reality to them.

Even so in our Sabbath-school work. We have each Sabbath some lesson from the word of God, that is

able to make us wise unto salvation. One lesson may be full of practical truth, that has a direct bearing upon the heart and life; another may be simply historical without any special or direct reference to our practical duties. Yet in either case a first view is not sufficient; the lesson should be viewed and reviewed in order to get the full benefit of it.

"I admit this," says one, "as far as the practical lessons are concerned, but I cannot understand what use there is in giving so much attention to purely historical lessons." Historical lessons are also a part of the word of God, and they too have their use in developing a character according to the Bible. A knowledge of Bible incidents and events is certainly valuable in giving us an insight into God's dealings with his people in past ages, and showing us the dangers of those times, so that we may escape them. But besides this we do not think that any good lesson we may learn well, even though it do not contain anything especially practical, is lost, for the reason that the effort and drill of the mind necessary to learn a lesson, has developed and broadened the intellect and faculties just so much.

If our Sabbath-school work be conducted with the object in view of making the incidents mentioned and the truths taught realities, and of gaining a clear, connected view of the whole subject, there will be more attention paid to reviewing than at the present time. The lesson one Sabbath should be as a foundation for that of the next, and there should be an intimate connection between them all. But in order to carry this out, it will be found necessary to review frequently, to bring to mind the steps already taken, and to show the connection with what is to follow.

A teacher whose mind is thoroughly taken up with the lesson in hand, and is impressed with its importance, will not be tempted very much to "branch out" from the lesson, as many are wont to do. He will find so much to do in teaching the lesson, in bringing out the vital points, and showing the connection with the previous one, that the time for "branching out," or rather, (may I say it?) of turning the Sabbath-school class into an old-time Bible class, where a multitude of probable and improbable subjects are introduced at one session, will be very short indeed.

The teacher may find it a good plan to pass over the lesson twice during the time for class recitations, the first time following the questions, and the second time dwelling especially upon points of vital interest, and showing the relation to previous lessons, trying always to keep the thoughts of the pupils centered around the main subject of the lessons. If this be done, we do not think teachers will find much difficulty in profitably using up the thirty minutes allotted to class recitations. They will often find the time has passed more rapidly than they anticipated.

Let us have thorough views and frequent re-views.

A. B. O.

WHICH?

So much has been written and said upon the propriety of Sabbath contributions that it would seem as if all must be convinced that there is nothing in the act that will necessarily tend toward breaking the fourth commandment. But occasionally we hear of schools that are crippled in their usefulness for lack of funds, because their members object to the plan of bringing donations on the Sabbath. If the same amount of conscientiousness were manifested in everything else as seems to be manifested in this, we should never have a word to say in urging any one to bring a Sabbath offering; for the same zeal that prompts a man to regard the Sabbath as too sacred to be profaned by bringing an offering to sustain the Lord's work, would lead him to see that no part of the work suffered because he failed to bring his offering on some week-day.

But we are led to suspect that sometimes these over-conscientious persons are actuated by a spirit similar to that of a little boy we once read about. His mother, on going away from home for the afternoon, gave him two pennies, telling him that one was for himself, and one for the missionaries. While playing with the pennies, he lost one; and on his mother's return greeted her with—

"Mamma, I've lost a penny."

"Which one did you lose, my dear?" his mother inquired.

"The missionary penny," promptly returned the small boy.

It is well for us to sometimes analyze the motives for our actions, and find out whether they are always as disinterested as they should be. We should also remember that money in itself carries no pollution with it; it is the use to which it is to be put, and the mental state brought about by the transaction, that

makes the handling of it on the Sabbath right or wrong. To place money in a contribution envelope, for the advancement of Sabbath-school work, produces a vastly different feeling from that resulting in investing money in our own secular affairs. The former is for the glory of God and the advancement of his work; and there should be nothing wrong in promoting that on any day of the week, Sabbath or otherwise.

"I know, and am persuaded that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean;" and we would not say a word to compel any one to sin against his conscience—provided he is fully satisfied that it is against his conscience. Let him bring his donation on some week-day, and let him make it large enough to convince any one that it is not a lack of generosity that causes him to refrain from giving on the Sabbath.

W. E. L.

CHRONOMETERS.

AN ILLUSTRATION.

HERE is an engineer on a railroad line. He is furnished by the railroad company with a time-table and a watch. He is ordered by these to run his train. Trifling with his watch while on the road, he lets it fall. Lifting it, and listening to it, he finds the works are moving still. It may have been damaged, it doubtless has been; but just how much he cannot tell. He must run his train by his watch, and yet even if he does, he is liable, by reason of the damage it sustained when it fell, to wreck it somewhere upon the road. The company, anticipating such a possibility, has hung up a chronometer at every station where the train stops, and has enjoined upon the engineer at every such pause, to make comparison between the time that he carries in his pocket, and the other time that is indicated on the wall; and this precaution he neglects at his peril. And yet even that chronometer on the wall is not absolutely infallible. It has to be regulated by telegraph from Washington, and the Washington regulator takes its time from the stars; for nothing below the stars runs always right.

Even so our human consciences are like watches or chronometers that cannot be always implicitly relied upon; and hence God has given us the Bible, and it comes from away beyond the stars; and by this we must correct our consciences, or we shall be sadly out of our reckoning. To correct the Bible by our consciences is as preposterous as to presume to regulate the stars that God has made, by a watch of man's construction.—*Baptist Teacher.*

WHAT THEY SAY.

THE call for reports from schools outside of any State organization has met with several responses. A small but prosperous school is held at Marthaville, La.; also two in Manatee county, Southern Florida, one being held at Palma Sola, and the other at Palmetto. We are glad to learn of these schools in the far South, and hope next quarter to give a report from them.

Occasionally a cheering word comes from some Sunday-school organized by our people. Bro. D. C. Babcock writes from Frederica, Delaware: "Five weeks ago we started a little school here of four members, and it has now swelled to over fifty. We have a splendid interest. There are no Sabbath-keepers here, and only my wife and myself to teach. If the interest continues, we will be obliged to obtain a larger room. Almost all our scholars are young, and all study in Book No. 1."

Whatever tends to make the youth more thoughtful, considerate, conscientious, and reverential may be considered true missionary work; and the Sunday-school is an admirable place for just such efforts. But to conduct one successfully will require time out of our working-days, and some self-sacrifice. Yet we believe it may grow to be a pleasure to the workers and a source of profit to all who attend.

Sr. E. H. Whitney sends an encouraging letter with her report from Basle, relating some of the difficulties they have had to overcome in starting this work in a foreign field, and speaking of the good outlook for the future. The Association is slowly growing, and all are trying to do earnest work.

W. E. L.

No doubt if we could have our way, we would have every one of the Lord's trees as straight as an arrow, for we are apt to be out of patience with any crookedness—except our own—and yet the Lord has use for every stick of timber that grows; and some sticks, for aught we know, may be all the more useful, just because of the crooks which seem to us so seriously objectionable.—*Selected.*

SABBATH-SCHOOL REPORTS.

For Quarter Ending Dec. 31, 1886.

MICHIGAN.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Allendale, Allegan, Alhiedon, etc.

CALIFORNIA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Arcata, Arroyo Grande, Browns Stat'n, etc.

MINNESOTA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Alden, Alexandria, Anawauk, etc.

WISCONSIN.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Adams Center, Alma Center, Almond, etc.

IOWA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Algona, Atlantic, Audubon, etc.

NEBRASKA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Decatur, Blue Valley, Stromsburg, etc.

OHIO.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Akron, Appleton, Bellville, etc.

ILLINOIS.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Aledo, Aurora, Belvidere, etc.

INDIANA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Akron, Brookston, Bunker Hill, etc.

NEW YORK.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Adams Center, Albany, Auburn, etc.

COLORADO.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Boulder, Berthoud, Berthoud, etc.

BRITISH MISSION.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors Taken, Amt. Contributions Received. Lists schools like Southampton, St. Grimby, Kettering, etc.

So. Bolton failed to report. Mrs. Emma Dingman, Sec. The * indicates those schools that have sent tithes to the State Secretary.

Table for PENNSYLVANIA with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for MISSOURI with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for NEW ENGLAND with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for VIRGINIA with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for KANSAS with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for MAINE with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for UPPER COLUMBIA with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for KENTUCKY with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for TENNESSEE with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for WASHINGTON, D. C. with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for VERMONT with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for DAKOTA with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for NORTH PACIFIC with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for SWISS with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

Table for ISOLATED with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, No. Instructors, No. Pupils Taken, Amt. Contributions Received.

GENERAL SUMMARY OF S. S. REPORTS

For Quarter Ending Dec. 31, 1886.

Large summary table with columns: NAMES OF STATES, NAMES OF SECRETARIES, No. Schools reported, Membership, Average Attendance, New Members Enrolled, Dropped from Record, Scholars Church Members, Number of Classes, Number of Members in Senior Division, Lesson Book No. One, Number Two, Number Three, Number Four, Number Five, Number Six, Number Seven, Number of Instructors Taken, Contributions Received, Amount Sent State Association, Amount State Sent In ter. Association.

THE REPORTS.

We are glad to be able to go press with the most complete report we have had for several quarters. Every Association is represented; but some of the reports came so late that if it had not been for an accidental delay in the type-room, those reports would not have appeared. What can we say more than has been said to urge the secretaries of the schools to be prompt in reporting to the State secretary? Occasionally it happens that a blank fails to reach the school secretary. But that should be no valid excuse for not making a report; you should ask your State secretary for another. From time to time the addresses of the secretaries are given, so that no school may be left to plead ignorance on that point. These blanks should reach you the week before the election takes place; then on the week following the election, let the one who has acted as secretary for the past quarter fill out the blank, and return it immediately to the State secretary. Do not put it off until you lose the report, or forget entirely about it. Do not make it necessary for the secretary to write three or four times before she can get your report. Let her have a chance to spend her time in other work that will benefit your school. We want every State secretary's report in next quarter by the first of May, and in order to accomplish it, all must be prompt.

WINNIE E. LOUGHBOROUGH, Secretary International S. S. Association.

The Sabbath - School.

FOURTH SABBATH IN APRIL.

APRIL 23.

FAITH.

LESSON 1.—THE SIMPLICITY OF FAITH.

1. DOES God take an interest in even the humblest of his creatures? Luke 12:6; Matt. 10:29.
2. If God thus regards dumb animals, how would we expect that he would regard man, made in his own image?
3. What does our Saviour say upon this point? Luke 12:7.
4. How does he teach the same truth by referring to inanimate nature? Verses 27, 28.
5. What practical lesson does the Saviour teach from this manifestation of God's care for his creatures? Verses 29, 30, margin.
6. What will make these promises of temporal blessings sure? Matt. 6:33.
7. In what other way does Christ illustrate his care for his people? John 10:11.
8. What intimate relations exist between the shepherd and his sheep? John 10:14.
9. What has the good shepherd done for his sheep? John 10:15.
10. Of what is this a pledge? Rom. 8:32.
11. By whom are the promises of God made sure to his people? 2 Cor. 1:19, 20.
12. Of what would we be guilty should we doubt the truthfulness of these promises? 1 John 5:10.
13. What is it to accept them without question or doubt?—*Faith*.
14. What is faith?—*Belief; the assent of the mind to the truth of what is declared by another, resting solely and implicitly upon his authority and veracity; reliance on testimony.*—*Webster*.

NOTES.

The multiplicity of precious promises in the Bible, and those especially which relate to matters of everyday occurrence, should impress the mind with God's tender and merciful care over all of his creatures. No being created is beneath his notice; and when we can see God in everything, a sense of his providential care becomes so interwoven in our natures that we can but trust him in all things. He would have us look for Divine providence in every event with which we are connected in life.

The shepherd always manifests particular care for the lambs and those sheep which become exhausted and weary. It is those alone which he takes in his arms and bears to a place of safety. So God, when his people are torn and wearied with the buffetings of Satan until strength is gone, and their ability to cope with the enemy fails, does not leave them to be destroyed, but bears them to a place of safety from the wily foe.

Our Scrap-Book.

RUINED CITIES OF CEYLON.

NOT alone the extensive ruins of artificial waterworks attest the vast amount of population that anciently peopled the island of Ceylon, but equally so do the remains of great ruined cities in the interior of the island. There are many of these, some of them, in their description, as wonderful as are the buried cities of Central America. To give the readers of the INSTRUCTOR some idea of their magnitude, we will give a few extracts from the writings of Sir S. W. Baker, from whom we quoted in the last INSTRUCTOR. He says:—

"The ruins of 'Anaradupoorá,' which cover 256 square miles of ground, are all that remain of the noble city which stood within its walls in a square of sixteen miles. Some idea of the amount of population may be arrived at, when we consider how very many inhabitants occupy all houses and towns in India. Millions must, therefore, have streamed from the gates of a city to which our modern London is comparatively a village.

"The ruins of 'Anaradupoorá' are the largest in extent, and the buildings appear to have been more lofty, the great dagoba having exceeded 400 feet in height; but the ruins do not exhibit the same 'finish' in the style of architecture which is seen in the remains of other towns.

"'Toparé,' anciently called 'Pollanarua,' stands first among the ruined cities. It appears to have been laid out with a degree of taste which would have done credit to our modern towns. Before its principal gate stretched a beautiful lake of about fifteen miles in circumference (now only nine). The

approach to this gate was by a broad road, upon the top of a stone causeway, of between two and three miles in length, which formed a massive dam to the waters of the Lake which washed its base. To the right of this dam stretched many miles of cultivation; to the left, on the farther shores of the lake, lay park-like grass-lands, studded with forest trees, some of whose mighty descendants still exist."

His description of the scene from the causeway, as it must have appeared to one approaching the city, is beautiful indeed. After the gates are entered, he says:—

"A broad street, straight as an arrow, lies before us, shaded on either side by rows of palms. Here stand, on either hand, the dwellings of the principal inhabitants, bordering the wide space, which continues its straight and shady course for about four miles in length. In the center, standing in a spacious circle is the great Dagoba, forming a grand *coup d'œil*, from the entrance gate. It rears its lofty head 260 feet from the base.

"This dagoba forms the main center of the city, from which streets branch off in all directions, radiating from the circular space in which it stands. The main street from the entrance-gate continues to the further extremity of the city, being crossed at right angles in the center by a similar street, thus forming two great main streets through the city, terminating in four great gates or entrances to the town,—north, south, east, and west.

"Continuing along the main street from the great Dagoba for about a mile, we face another Dagoba of similar appearance, but of smaller dimensions, also standing in a spacious circle. Near this rises the king's palace, a noble building of great height, edged at the corner by narrow octagon towers. At the further extremity of this main street, close to the opposite entrance-gate, is the rock temple, with the massive idols of Buddha flanking the entrance.

"There are innumerable relics, all interesting and worthy of individual attention, throughout the ruins on a surface of many miles, but they are mostly overgrown with jungle or covered with rank grass. The most interesting, as being the most perfect specimen, is the small rock temple, which, being hewn out of the solid rock, is still in complete preservation.

"This, from the form and position of the existing ruins, we may conceive to have been the appearance of Pollanarua in its days of prosperity. But it has passed away like a dream; the palaces are dust; the grassy sod has grown in mounds over the ruins of streets and fallen houses; nature has turfed them in one common grave with their inhabitants. There is their hand-writing upon the temple wall, upon the granite slab which has mocked at Time; but there is no man to decipher it. There are the gigantic idols before whom millions have bowed; there is the same vacant stare upon their features of rock which gazed upon the multitudes of yore; but they no longer stare upon the pomp of the glorious city, but upon ruin, and rank weeds, and desolation. No mortal can say what fate befell those hosts of heathens, nor when they vanished from the earth."

But the following historical facts make it seem most plausible that the decay of the great cities of this island were caused by famine:—

"In those days the kings of Ceylon were perpetually at war with each other. The Queen of the South, from the great city of Mahagam in the Hambantotte district, made constant war with the kings of Pollanarua. They again made war with the Arabs and Malabars, who had invaded the northern districts of Ceylon; and as in modern warfare the great art consists in cutting off the enemy's supplies, so in those days the first and most decisive blow to be inflicted was the cutting off the 'water.' Thus, by simply turning the course of a river which supplied a principal tank, not only would that tank lose its supply, but the whole of the connected chain of lakes dependent upon the principal would in like manner be deprived of water. A population of some millions wholly dependent upon the supply of rice for their existence would be thrown into sudden starvation by the withdrawal of the water."

SUGAR FROM CLOTH FIBER.

No doubt you have often heard it remarked that sugar may be made from rags; but you did not believe it, as you did not know how it could be true. It is true, nevertheless, and here is the process as given by the publishers of the *Chicago Inter Ocean*:—

"The chemical composition of a molecule of sugar is, twelve atoms of carbon, twenty-two of hydrogen, and eleven of oxygen. Cellulose, or vegetable fiber, has in each molecule six atoms of carbon, ten of hydrogen, and five of oxygen. The same elements are used, it will be noted, but in slightly differing proportions. Cellulose constitutes the woody portion of all vegetable substances, and linen and cotton are almost pure cellulose, other vegetable matters having been altogether thrown off in the process of manufacture. This substance, by being combined with sulphuric acid, is susceptible of a change which alters the proportion of its elemental atoms, and converts it into dextrin [a substance which readily turns into sugar], or into grape sugar, according to the mode of treatment. If a quantity of lint or any linen or cotton rags shredded small is placed in a glass vessel and twice its weight of sulphuric acid is gradually added to it, at the same time constantly grinding, or rubbing the rags to pieces, the fibers slowly swell up and disappear without liberating any gas, and a tenacious

mucilage is formed. This contains a large quantity of dextrin, and if it is diluted and boiled four or five hours, it becomes converted into grape sugar.

"Afterward chalk is added to it, when it is thoroughly filtered, and then evaporated by a gentle heat to the consistence of syrup. This, by standing a few days, will become a firm, candied mass. If it is now passed between folds of porous paper or linen, dissolved in water, then clarified with animal charcoal, it crystallizes again into perfectly white grape sugar, or glucose.

"Hemp, linen, or cotton treated in this way will give one per cent of its weight in grape sugar. We do not think the process is extensively used in making sugar or syrups, as the yield is too small to give a profit. The glucose generally used for the adulteration of cane sugar is obtained from Indian corn, potatoes, or wheat, by the conversion of the starch in these substances into sugar."

CAN BIRDS TALK?

A PARTY of ladies and gentlemen, sitting on the piazza of a house near the sea-coast, noticed that there was a great disturbance among a number of fish-hawks which had lodged upon a tree some distance off. On investigation, the gentlemen found that some sportsman had wounded a hawk, and the loud screaming and shrieking proceeded from a party of others who had gathered around their suffering comrade. The proposition was made to kill the wounded bird and get it out of its misery, but the conduct of the others was so strange that it was decided to wait awhile and see what would happen.

All night long the noise continued, the cries of the wounded bird mingling with the screams of the others, who seemed to be encouraging and consoling it. In the morning, nearly all the other birds retired, but it was noticed that at intervals during the day one hawk after another would appear, and that each brought something in the way of food for the sufferer. Finally at night-fall a whole delegation arrived, and the noise and confusion increased tenfold.

By the aid of a field-glass the observers were able to distinguish one bird larger than the rest, a perfect hawk giant, in fact. Presently there was silence. The giant hawk rose in the air to a good height; then circling downward, as hawks do when about to seize their prey, he descended upon the wounded bird, and seizing it in his claws, bore it away.

What can we conclude? Animals and birds never prey on their own species. Where was the giant hawk in the beginning? What did he want to do with his wounded relative? Can we think but that the other hawks discovered their comrade's plight, pitied him and fed him, and sent messengers from among the party to find the giant hawk, and bid him come to the rescue?

Surely we ought not to think or say that birds and beasts have not an amount of intelligence of which we can know nothing, and that they have not powers of communication with each other equal to our own.—*Selected*.

COTTON SPINNING.

SINCE Hargreaves invented the "spinning-jenny," cotton spinning has become an important industry. This man was a weaver near Blackburn, and one day, when his spinning machine was overturned, he noticed that the wheel and spindle continued to revolve; he caught a bright idea, and soon he invented a machine which would spin twenty threads with no more labor than was required to spin one before. The thread lacked firmness, however, and the invention was completed by Arkwright, who gave to the world the spinning frame, which spins a vast number of threads of any degree of firmness and hardness. The machine has now been vastly improved, but the principle remains the same, which is to make rollers do the work of human fingers, and do it better and with far less cost. The value of Arkwright's invention to England and to the rest of the world is beyond estimate. The inventor had a hard time of it. The mob of weavers arose, for they feared they would be thrown out of work, and destroyed the machines wherever found, and only ceased through fear of the sword and the halter. Then a mob of rivals arose who invaded his monopoly, and vexatious lawsuits ensued, but Arkwright won a triumph and was honored in his age.

About this time another inventor, by the name of Crompton, was busily at work and gave to the world the spinning-mule. He worked it in a secluded room of an old mansion. Suspicion was aroused, for the yarn which he offered for sale was finer and firmer than had ever been produced, and the price which he received for it was high. Every effort was made to find out his secret, and he saw that he must either destroy his machine or give it to the public. He chose the latter alternative, and others were enriched by it while he remained poor.—*S. S. Classmate*.

TO KEEP THEM FROM STICKING.

To keep postage stamps in the pocket or memorandum-book without sticking, a New Orleans post-office clerk advises people to rub the sticky side over the hair two or three times. The oil of the hair coats the mucilage and prevents it from sticking.

A MEXICAN INDUSTRY.

THE cactus plant is to be worked up systematically by a company which is forming in Mexico, the oil to be used for lubricating purposes, the fiber for cordage, the leaf for paper, and the fruit for eating.

For Our Little Ones.

UNDER THE LEAVES.

VIOLET! Violet!
I wonder how you knew!
All the earth is cold and wet;
Not a tree has budded yet;
Tell me, will you?—tell me true!
Did God whisper "Spring" to you?

Violet! Violet!
I never should have known.
"No," I said,—"no flowers yet!"
Then, beneath the brown leaves wet,
Hiding near a mossy stone,
There I found you all alone!



Violet! Violet!
Do you not feel afraid?
Do you never frown or fret
At the spring-time cold and wet?
Do you like this quiet shade,
Where the dead brown leaves are laid?

Violet! Violet!
I wish that I could be
Just as free from fear and fret,
Patient through the cold and wet;
For the dear Lord sends, I see,
Spring-time sure to you and me.

Violet! Violet!
Lift up your little head.
Why, your pretty face is wet!
Not with tears,—you're smiling yet.
Do you know what I have said?
By your trust I will be led!

—Jennie Harrison.

For the INSTRUCTOR.

DANIEL IN THE LION'S DEN.

HERE is a very interesting story in the Bible about how the Lord delivered one of his servants from death. A good man by the name of Daniel once lived in the court of a heathen king. The king loved him very much, for Daniel was faithful in all his work, so that no fault could be found with him.

But some wicked men were envious of Daniel, and wanted to kill him. So they laid a plan to have Daniel slain. They made a decree, or law, that no one should ask a petition of any one but the king for thirty days; and that if he did, he should be cast into a den of hungry lions.

Now Daniel made a practice of asking God three times a day for the things he needed. So at this he did not stop praying. He knelt right down with

his window open, as he had always done, and prayed to God.

These wicked men watched him. When they saw him pray, they were glad. They thought they had caught Daniel now. They went and told the king. You may believe the king felt very sorry for Daniel; but as he could not change the law, he had to do what he said he would.

Daniel was brought, the den was opened, and he was thrust right down among those fierce lions. Of course it looked as though he would be eaten up at once. The lions were very fierce, and they were accustomed to tear to pieces anything that was thrown to them. The stone was rolled upon the mouth of the den, and there Daniel was left all night.

In the morning the king went to the den with a very sad heart. He had just a little hope that Daniel

might be alive, that in some way the Lord would protect him. So he called to Daniel, and then listened. "Then said Daniel unto the king, O king, live forever. My God hath sent his angel and hath shut the lions' mouths that they have not hurt me." The king was rejoiced, and his servants took Daniel out unharmed.

What a remarkable thing that was! There Daniel sat among those fierce lions. Perhaps he lay down and slept all night; but they did not touch him. An angel of God was sent from heaven and protected Daniel.

Thus the Lord always watches over his children, and many and many a time he has saved them by his angels, just like this. After Daniel was taken out, those wicked men were cast into the lions' den; but they did not fare so well. There were no angels of God there to take care of them, and they were soon devoured by those ferocious beasts. This teaches us, children, that it is always safe to obey God and trust in him.

D. M. CANRIGHT.

Letter Budget.

ORPHA SOULE, a little girl eight years old, writes a letter from Montcalm Co., Mich. She says: "I enjoy reading the letters in the Budget so much I thought perhaps some would like to hear from me. I have two sisters, one six, and the other two years old. We attend Sabbath-school. We have a good school, in which we sing every Sabbath. I study Book No. 2. I am trying to do something for the Lord. I am going to save all my pennies for the South African Mission. I raised a missionary garden year before last, and did most all the work in it myself. I sold what I raised in it to papa for one dollar, and gave it for a Christmas offering. This year I washed dishes for mamma, and my sister carried water to earn our

money for a Christmas offering. Mamma said we must work and earn our money for the Lord, and then he would be pleased. I want to be a good little girl, and at last be saved."

Shall you not try gardening again, Orpha? May be you could raise some chickens too, or sell some eggs. After awhile there will be small fruits to pick, and little boys and girls who are willing to sacrifice some of their playtime, can most all find some way to earn money.

ALMA GRAF, of Blue Earth Co., Minn., writes: "Having been much interested in reading the Budget, I thought I would write a letter myself. I am eleven years old. I have a brother eight years old, and one three years old. We live only a few rods from the church, which we can attend every Sabbath. Our Sabbath-school numbers eighty. I study Book No. 3. Only about five years ago there was only one family in this place keeping the Sabbath, and now we have a large church. Grandma is staying with us. I persuaded two of my school-mates, aged eleven and twelve years, to come to Sabbath-school with me, and now they are keeping the Sabbath far away in Ohio, although their parents do not keep it. I am trying to overcome evil, so that when Jesus comes I may be saved in the new earth."

That is the best kind of missionary work,—to get the children interested in the Sabbath-school. We wish there might be very much more of it done. Those who would have some sheaves to their credit when the final rewards are distributed, must lay them up now. How many of our little people are doing this?

ELLA MANLEY writes from Snowhomish Co., Wash. Territory. She says: "Will you allow a poor little girl to join your large circle of good children? I am trying to be good also. I am twelve years old. I have one sister and two brothers. We do not go to church or Sunday-school, as we live far out in the country, and have no chance to go. I should like to go to Sunday-school and read in a numbered book, such as the other children tell about in their letters. I have the Holy Bible to read, and I am trying to be happy and contented. We have the INSTRUCTOR to read also, and we all like it very much. I hope I may meet all the INSTRUCTOR family in the new earth."

You are thrice welcome to our circle, dear Ella; and so are any others who are trying to be good, or have the least desire to be good. All such we would twine our arms about, and lead heavenward. It is commendable in any one to be contented with what seems best for him, even as Ella is trying to do. Does it not become us to feel an interest in those who have fewer blessings than we have? and in this instance, if any one has an extra copy of a Lesson Book, would it not be a kindly act to send one to this little girl? We think she would make good use of it.

LAURA J. TROWBRIDGE, a little girl eleven years old, of Multnomah Co., Oregon, writes her first letter to the Budget. She says: "I study in Book No. 4. I keep the Sabbath with mamma and my sisters. I was baptized last May, at the close of the camp-meeting. I am trying to be a good girl, and want to meet you all in heaven. Papa is not a Sabbath-keeper, and I ask all the readers of the INSTRUCTOR to pray that he may see the truth and accept it. My sister helped me compose my letter, and copied it for me."

Yes, we must all remember Laura's papa, and the requests of others, that their friends may obey the truth.

LILLY BELL ANDRUS, of Todd Co., Minn., writes: "I am a little girl almost six years old. I go to Sabbath-school almost every Sabbath, but to-day it was so cold I could not go. I study in Book No. 1. My aunt is my teacher. I live with my sister. I can help her work. I can wash dishes, sweep, sew, and take care of my nephews, Walter and Orville. Walter is two years old. I try to be good to him, so he will learn to be good. I send my love to all. My sister wrote this for me."

A useful little girl, truly. May Walter and Orville be like her in all that is lovely.

LINNIE GOWELL writes from Newaygo Co., Mich. She says: "I am eleven years old. We take the INSTRUCTOR, and I go to Sabbath-school. I learn my lessons in Book No. 3. I am trying to be a good girl so I may have a home in heaven."

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