

LesSignsDesTempsx
48Weiherweg

THE YOUTH'S INSTRUCTOR



VOL. 35.

BATTLECREEK, MICH., MAY 4, 1887.

No. 18.

MAY.

MAY shall make the world anew:
Golden sun and silver dew—
Money minted in the sky—
Shall the earth's new garments buy.
May shall make the orchard bloom:
And the blossom's fine perfume
Shall set all the honey-bees
Murmuring among the trees.
May shall make the bud appear
Like a jewel, crystal clear,
'Mid the leaves upon the limb
Where the robin lifts his hymn.
May shall make the wild flowers tell
Where the shining snow-flakes fell:
Just as though each snow-flake's heart,
By some secret, magic art,
Were transmuted to a flower,
In the sunlight and the shower.
Is there such another, pray,
Wonder-making month as May?
—Frank Dempster Sherman, in *St. Nicholas*.

For the INSTRUCTOR.

THE HUMMING-BIRD.

THIS is one of the daintiest specimens of the Creator's handiwork, and it seems as if it must have kept its Edenic beauty unimpaired. Its plumage has all the flashing colors of the rainbow compact in one little body. Its food, like that of the bee, is the fragrant honey from the flowers, with now and then an insect for "a relish."

The long, slender tongue is especially fitted for sounding the depths of the delicate morning glory and the deep-throated honeysuckle. Its tongue is furnished with a sticky substance at the tip, to ensnare small insects. Its small size and its swiftness are a defense against larger birds.

It will not bear captivity. Though easily tamed, and given the tenderest care, it will droop and die in a few days. It is a creature of light and sunshine and open air, and cannot exist without them.

Its nest is a marvel of artistic skill. The outside is of moss, and the inside of the softest, finest fibers gathered from plants. The male brings the material, and the female arranges it. When finished, and all ready for housekeeping, it is only the size of a large marble. The female lays two tiny white eggs twice a season, and hatches them in six days.

The humming-bird is distinctly American, being unknown to the civilized nations of the globe until the discovery of the Western Continent. There are six species in North America.

It was so much admired by the Aztecs (the ancient Mexicans) that one of their gods was named Huit Zilopotchli, which signifies in their language, humming-bird. They made a curious and beautiful kind of cloth by aid of its feathers, weaving in a single one at a time, and overlapping them like scales until the whole fabric was covered with them. The caciques, or chiefs, threw these cloths over their shoulders and breasts when marching into battle, and the historian tells us nothing could be more gorgeous than the sight of these almost countless hordes, coming up against each other, with this beautiful feather cloth flashing back the rays of the morning sun like so many precious jewels. This cloth formed a large part of the exports from Mexico, after the Spanish conquest.

But it is in the tropical part of South America that the humming-bird is seen in all its splendor, there being over two hundred different varieties native to that region. They vary in size from the little ruby-throated bird we are familiar with to those whose outstretched wings measure seven inches across.

They use their wings as a balance pole when poised in mid air before the open mouth of a flower, the rapid vibration of the wings producing the humming noise, which gives to them their name.

Since the wearing of birds on ladies' hats has caused the cruel slaughter of birds of beautiful



plumage, the humming-bird has had to yield up its life, to gratify the demands of fashion.

The Indian boys catch them by putting the thickened juice of the bread fruit on the end of a long, slender stick; when cautiously held near the bird, he eyes it curiously at first, and then alights on it only to find himself a prisoner in the waxy substance, from which he struggles vainly to free himself.

"Brave little humming-bird,
Every eye blesses thee;
Sunlight caresses thee;
Forest and field are the fairer for thee
Blooms at thy coming stirred,
Bend on each brittle stem,
Nod to the little gem,
Bow to the humming-bird, joyous and free."

L. E. ORTON.

THE STORY THEY BARGAINED FOR.

The high school, on the corner of Linden and Ash Streets, had just closed the day's session, and a storm of boys burst forth on the pavement.

After the usual amount of tussling, pushing, romping, and leaping, most of them scattered, leaving a knot of older, and somewhat quieter boys, walking off together.

"I say, chums," said a gay, pleasant-looking lad, "chalk makes a fellow's throat dry,—what do you say to going round the corner for a mug of beer to wash it down?"

"Happy thought!" replied another boy; "you always were tip-top at making suggestions, Dory Blackford."

Dory took off his sealskin cap for a mock bow at the compliment. "But our parson looks grave," he said, looking at Robert Mercer; "he thinks a mug of beer a sin!"

"No!" cried the others; "Bob's no muff!"

Bob's face was a little redder than usual, but he spoke up promptly: "Hold on there! I offer an amendment to Dory's resolution; I move that you all go with me round to Dr. Thorne's, and hear a story he's got to tell, and then go after the beer if you choose."

"Fudge!" said Dory, "a temperance lecture, of course; I can hear them by the yard anywhere."

"No," said Bob, earnestly; "it's a sure-enough story—robbery of a diamond pin, and all that."

With the robbery for a bait, what boy could resist? "The Doctor always chops wood for an hour this time of day," said the Doctor's young chum, as he led the boys round to the wood-shed. Sure enough, there was the old Doctor, his coat off, his face in a glow, and the axe doing some honest work. Bob was a good deal embarrassed, but went through what he had undertaken like a man.

"Doctor," he said, "you promised to tell some friends of mine that story you told me the other day; they've come to hear it."

The Doctor grounded his axe, and looked at the bright faces before him. "Surely, he said, as if talking to himself, "these boys don't need it yet!"

"If it's a temperance sermon, as I fancy it is," said Dory, in a pert tone, "the only thing we've done to merit it, is to take a glass of beer now and then."

Dr. Thorne shook his head, and seemed to need no further incentive. "I was telling Robert the other day," he began, "that in all my practice I had never known but one reformed drunkard."

"Drunkards I've known by the score, but only one who quit drinking for good and all. I do n't say there are not more than that one, but I never knew them."

"Frederick Bonsal, as I'll call him, though that wasn't his name, was thirty years old when he came to beg me to cure him of drinking. I told him I had no faith in medicine for such a purpose; that the grace of God and his own will must win the fight, or he was lost. But he begged so piteously, telling me that he had broken his mother's heart, was killing his wife by inches, and ruining his children, that I undertook it. I dosed him; I shut him up; I worked with him for a year. I failed, of course."

"I give you up, Fred," I said, "I can do nothing for you." He cried like a baby. "And what's more," I said, "I don't believe you can do anything for yourself; your chains are too strong." He sobbed louder than before. "And worse than all," I said, solemnly, for I was making my last effort, "I don't believe you have strength enough left to cast yourself on God's help even; you are lost."

"This roused the wretch to a frenzy of despair, as I meant it should. Springing up, he seized me by the throat. 'Doctor!' he shrieked, 'if you don't cure me, I'll kill you!'"

"I wish you would," I answered; "then they'd put you in the penitentiary, and that might save you."

"A sudden light came into his bleared eyes. 'Which would be the worse, Doctor,' he asked, eagerly, 'to die in delirium tremens, or in the penitentiary?'"

"I turned away, and left his crazy question unanswered. But in the next morning's paper I was startled and shocked beyond expression to see a report of the unaccountable robbery of some very valuable jewels belonging to a lady in whose house poor Fred had been most kindly treated. The jewels were recovered on Fred's person, and I soon found that he had taken this desperate means of having himself shut up beyond his own power of escape. He never intended to keep the diamonds, but at his entreaty there was no defense made for him; and he went almost joyfully to the hard life, hard work, hard fare, and supposed degradation of the penitentiary. He told me afterwards, poor fellow, that if he had known the fiendish torture he would have to go through for months when the liquor was first cut off, he would

never have dared the deed. But after two years of prison life he came out a cured man, a humble Christian, a hard-working, kind son and husband.

"I hear from him sometimes, and I always think of what my Sabbath-school teacher said about the thief on the cross. 'It is the one death-bed repentance given us in the Bible,' he used to say, 'that we may not despair of any soul; but it is the only one—we may not presume.' Now, as I have known one drunkard reform, I will not despair; but as I have known only one—oh, boys, do not presume!"

"And Frederick Bonsal learned to love liquor from drinking beer!"

The high school boys went home past the beer shops that day without turning their heads.—*Elizabeth P. Allan.*

THE SONG OF THE RILL.

LAUGHING little rivulet
Went dancing on its way,
And ever, as it ran, it sang
This blithesome little lay:
"I come from the mountain,
Where chilly winds blow,
On, on toward the ocean,
I sing as I go.
O'er rocky cliffs leaping,
I laugh as I spring,
And the rougher the journey,
The louder I sing."

I watched the little rivulet
Grow strong and deep and wide,
When lo! it turned a busy mill,
And yet its glad voice cried:
"Oh, happy, thrice happy
The stream that can do
Some good as it journeys
This weary world through!
When duty is pleasure
And pleasure is duty,
Then life is all gladness
And sunshine and beauty."

A river now the stream became,
And winter's chains had bound
An icy sheet upon its breast,
And yet I heard a sound:
"The breath of the Frost King
Has silenced my voice,
But down in the darkness
I yet may rejoice.
While winter is raging
In sleet and in storm,
Out of sight in my bosom
My heart is still warm."

At last the river found the sea,
And with its might and main
Took up the song the ocean sang,
And this was its refrain:
"The mountains and moorlands,
The isles of the sea,
The winds and the waters
Are happy and free.
'Tis the spirit within us
That sings or is sad;
Oh, hearts of God's children,
Sing, sing, and be glad!"

—*Golden Days.*

MOTHER NOT TO BLAME.

TOM had been an idle, careless, mischievous boy in school. He did not mean to be a bad boy, but he wanted to do about as he liked, without seeming to care how much he troubled others by it.

He had a seatmate who was quite unlike him, in that he was careful to try to please his teachers.

One day Tom heard the teachers talking about some of their pupils; he heard his own name mentioned, and then that of his seatmate.

"Jamie must have a very lovely mother, I think!" said one, "for he is always so polite and agreeable, and tries very hard to please all who are around him."

"I have heard that Tom Dunn's mother is a good woman," said another; "but I don't see how it is that she has such an unpleasant boy. I think he has a generous nature, and when he likes, can show fine manners. It is my opinion his mother tries to teach him just what is right, but he will not listen to her teaching. You know there is many a boy that will go on to destruction in spite of his mother."

Tom had heard enough to make him a miserable boy for the rest of the day; and he had not put conscience away so far but that he could hear a whisper:—

"You've been a mean boy, and they've laid it all to your mother!"

Now he did really love his mother, and could not bear the thought that he had brought discredit upon her name.

After school that night he lingered until the others had passed out; and, going up to his teacher, he said, slowly, and as if he hardly knew how to tell it:—

"I want to tell you—that—that mother isn't a bit to blame! Don't lay it to my mother—all my bad ways, I mean!"

I don't think Tom thought at all what a brave thing he was doing; he did not think of anything but the wish to defend his mother, but when his teacher took his hand and said,—

"Your mother must be a brave lady, Tom, for her boy has shown himself brave to-night, and I shall expect good things from him in the future!"

"He thought, 'I wonder if the other boys know that, good or bad, all they do is laid to their mothers!'"—*Careful Builders.*

FOR OTHERS.

ON the New Jersey coast there stands a quiet little farmhouse which was the scene of a long, heroic struggle, never recorded in any history. Twenty years ago it was occupied by Mrs. Blank, a woman of great beauty and intellectual power, a favorite in New York society.

After her husband's death, she remained throughout the year in this country house. One day a dissolute woman, in rags and bloated with drink, came to the door begging. Mrs. Blank inquired into her history, found that she had some feeble wish to reform, to "be like other women again." She took the woman in, clothed her, and gave her work.

The woman brought her companions. Mrs. Blank received eight of them. Her means were small. To enable her to do this thing, she was forced herself to dress coarsely, to live on the plainest fare, to share in the work of her inmates. For eighteen years she carried on this charity, always keeping her house full. Many of the women were brought back to decency and respectability; some of them even to a religious life.

She labored to help each one, as if she were her own child. But she was often deceived by impostors; many of the women went back to a life of crime; still more were ungrateful. As time passed, too, her friends urged her to come back to the city again; to lead a life of ease and enjoyment in the society and pursuits for which she was suited. But she persevered in her work until her death, about a year ago.

Molokai, one of the Sandwich Islands, as our readers know, is set apart as a Home for Lepers. Five years ago, a young priest, Father Damen, left his home and friends and gave himself up to work among these people, every one of whom is marked for a slow and awful death.

For some time he was able to return for a yearly visit to his family and home, but last spring a farewell letter was received from him.

"It is impossible," he wrote, "for me to go any more to Honolulu, as the leprosy has broken out in me. Now that I am satisfied as to the true character of my disease, I am more calm, and am resigned and happy among my people."

There he remains, administering consolation to the members of this wretched colony, more than ever devoted to the work of the Master now that he, like themselves, is living under the shadow of a terrible doom. Who, better than such a man, could inspire them with hope and confidence in an immortal life free from the spots and taints which in this lower world affect both body and soul?

This man and woman belonged to sects of widely differing creeds. But surely, they who have thus given their lives to their fellowmen are together, very near to that Saviour who is the Elder Brother and Helper of us all.—*Companion.*

DID HIS DUTY.

WHEN the mother of Gen. Washington was one day congratulated on the grand achievements of her son, she quietly replied, "George was a good boy, and I believe he has done his duty as a man."

That was a splendid testimony respecting the great and noble Washington. But there is something more about it. It shows that good and great men come of good, true, and faithful boys; and that if young people would be loved and honored for their virtues and services when they are men and women, they must begin to practice right doing while they are children.

If children and young people will be particular always to walk in the way they should go, and grow up to manhood and womanhood in that way, they are almost sure to become distinguished for doing their duty, and they will be respected and honored.

Jesus was a dutiful child, and as he grew in stature, he grew in favor with God and man.

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*.

CAMP-MEETING SCHOOLS.

Our annual round of camp-meetings will soon begin, and it is of the utmost importance that plans be matured in season; so that Sabbath-school work may not only be carried on successfully, but in a manner to conflict as little as possible with other branches of the work.

The State officers should correspond or consult with reference to the measures to be taken, and all the preparation that can be made beforehand should be made previous to the time of the meeting. We have, as yet, no improvements to offer on the excellent plans that have been suggested in the *WORKER* for two years past. They were formed by those who have had experience and marked success in the business. All we have to urge is that these plans may be thoroughly and promptly carried out. To all State officers we would say emphatically: "Begin in time. If you are a minister, and are so occupied that it is impossible to give attention to this work, take immediate steps to lay the burden for the time being upon some one who can and will attend to it thoroughly." Of course these remarks in part apply only to those whose camp-meetings are coming early in the season; but it is none too soon for all to be seriously considering the matter.

If you have lost or forgotten the suggestions made last year and the year before, it might be well to send for another copy. No matter how capable you may be of forming plans for yourself, it will be a benefit to you to become wholly familiar with the plans that have been recommended.

As soon as you have settled upon a course of procedure, see that all who are to take any prominent part in it are thoroughly informed, and that they are ready to act their part efficiently and promptly.

When you come to the camp-ground, look out these persons as soon as possible, and get them together for consultation and instruction. See that each one is prepared to help others who may not have yet arrived. Remember that you have been appointed by your State to especially look after this matter, and that to neglect it is next to a criminal act.

If you are in need of any camp-meeting supplies, order them soon enough to have them sent deliberately and accurately,—soon enough so that if by any accident they should fail to reach you, there will be time to send again, and yet receive them before the meeting. Give very plain instructions about where and how you will have supplies sent, and to whom the package is to be addressed.

It is hoped that teachers' meetings and officers' counsels will be held as early and as often as possible during the meetings. By judicious management you may possibly do more for the schools of your State at this one meeting than you can accomplish in all the rest of the year. Do not let such an opportunity slip for want of forethought and preparation. You will there meet most of the S. S. officers and many of the teachers of your State. You will have an opportunity to hear from their own lips many questions and suggestions which they would not be likely to write to you. You will learn the perplexities, the wants, and the successes of the schools all over your State, and thus be prepared to work for them intelligently. You will have opportunity to correct errors, give needed assistance, and inspire all with a more earnest zeal, a brighter hope, and a more abiding courage. Again we would urge, Do not fail to improve to the utmost such an opportunity.

COMMITTEE.

CHRISTIAN FRANKNESS.

A LITTLE downright brotherly frankness is one of the healthiest things in the world. Here in the Sabbath-school is a teacher who is positively more of a hindrance than a help—his scholars are utterly listless, because they are unedified. His class is perpetually replenished, and perpetually depleted; but still he "sticks." He always "fills his place," and yet his place is never full. He can do something, but he can't teach. Or, may be he could teach if he would study, but he won't. Will nobody have courage to tell him, or will you spare the man and spoil the class?—*Baptist Teacher*.

INSTITUTE WORK.

In connection with the college special course closing Sunday, April 10, the forenoon of each Sunday was given to Sabbath-school work. It was hardly possible to do justice to so broad a subject as the Sabbath-school work in four sessions, with a week intervening from one to another. Indeed, those having the meeting in charge felt as though they had made but a beginning.

The first session was opened with stirring remarks in regard to the true object of the Sabbath-school and the importance of the work, showing that the school should be a place not merely for making converts to the body ecclesiastic, but a place in which to receive "instruction in righteousness"; a place in which to search the Scriptures to know the history of God's dealings with men, and to learn from their example to avoid the mistakes that brought many of them to ruin. The importance of the work can be estimated only when we consider the value of the souls placed under our care. While it is necessary to have our manner and method of presenting a lesson such as will hold the attention and interest the class, still we should not depend upon our own efforts to set the lesson home; for this can only be done by the special help of the Spirit of God. We should not be too anxious to see results. We are commanded to sow the seed, but we are nowhere enjoined to *make it grow*. "The word of God is quick and powerful, and sharper than any two-edged sword," and will make its way felt. When we rest content to leave God's part of the work with him, we shall see true growth in the Sabbath-school. But while we cannot succeed without the special assistance of the Spirit, there are certain mechanical principles which we should not overlook, and to some of these our attention was next called in the subject of Organization.

The apostolic injunction, "Let all things be done decently and in order," should apply as well to the Sabbath-school as to the church organization. Good organization is an important factor in a successful Sabbath-school, yet it should not be regarded as the main thing, but simply as a means to an end, occupying the same relative value to the school as a whole that the bones do to a symmetrical human figure.

The organization of new schools was quite fully dwelt upon, showing the importance of adopting right methods at the very beginning, how to proceed in the election of officers, and giving a program of the order of exercises. Having now got our school in order so as to do efficient work, we were next told some things in regard to Methods of Teaching.

"When you turn to the serious subject of good teaching," said the speaker, "you call for self-denial, difficult if not thankless work, and long-continued patience. You call for an unselfish spirit,—a spirit that for Christ's sake can love those who are in themselves unlovely, and that can labor without thought of reward." The general plan of all true teaching should be the same, whether all the unimportant details are carried out alike or not. The best teaching calls for an outlay of time and thought that but few are willing to give. Yet there are humble teachers,—workers whom God loves; and it is such that we hope to assist and encourage in this work.

In considering this subject, primary work first claimed attention. The proper age at which the child should be sent to school was touched upon, and the perplexity to the teacher, and the evil resulting to the child, from sending him to school at too early an age. In the mission schools, where the children come from homes in which there is no religious influence, the child can scarcely be got to Sabbath-school at too early an age; but in church schools, where there is a Christian influence with daily prayer and reading of the Bible in the family, it seems better as a rule that the child should not be put in the Sabbath-school class until he is about six years old.

What the child needs is not stuffing, but such a disciplining of his powers as will enable him to help himself; and to this end he should be trained to give his mind to one subject at a time, care being taken to avoid holding his attention to one subject so long as to weary him, and thus defeat the very end for which we are striving. The teacher was cautioned against trying to impress too many points at once. How the teacher could gain the confidence of the children and what she should teach them was also touched upon,

and the speaker ended with the wholesome advice to study the children more than the Commentaries if we wish to be successful in this work.

The teacher's Class-Record was then introduced, and the objects of keeping such a record spoken of. It is not to be regarded simply as a means of gathering statistics. It is an index of the work done in the different classes in the school. We were told what kind of record to keep on the first Sabbath of organization, and what to keep on the following Sabbaths. This work was briefly illustrated on the blackboard.

At the second session, Methods in Teaching was again taken up, and the teacher shown how to adapt his teaching to the minds of those who had learned to some extent to think for themselves. The teacher should take care to show the relation of the lesson to the ones that have gone before, so that they all shall make one connected whole. The class must become thoroughly interested in the lesson. The teacher must be thorough in his questions, and put them in such a manner that they will test the real knowledge of his pupils.

The use and abuse of blackboard illustrations was dwelt upon to some length, the speaker showing that an elaborate picture was not necessary, but that a few simple outlines were sufficient to captivate and hold the attention. Several examples from real life were cited to enforce the suggestions.

The remainder of the time during this session was devoted to a practical exercise in filling out the footings and averages of some teachers' record blanks printed for the purpose. There was found to be a great diversity and no little want of accuracy in the manner of making these out; and we trust the drill will bring about more of a uniformity.

At the third session a recapitulation was given of what was said on Organization two weeks before. We were advised to hold the Sabbath-school before the regular service for the day, since the minds of all the pupils would be fresh, and more good would result from the study of the lesson. The speaker then showed how the school should proceed in the nomination and election of officers, and made a few remarks on who were entitled to vote in such an election.

The matter of classification was next taken up, the speaker giving the age at which pupils of ordinary ability should enter the various lesson books. He spoke of the anxiety of many of the children to leave the lesson books and go into the *INSTRUCTOR* division, and cautioned the teachers to counteract this tendency. The superintendent should see that the scholars have a thorough understanding of all the lessons between the division they wish to leave and the one they want to join, before he allows them to make the change.

The duties of the secretary in the matter of keeping permanent records and of writing the minutes was next talked about. When a person consents to take the office of secretary, he must make up his mind to do hard work, and plenty of it, and to forego his own pleasure when it interferes with his duty. He must be prompt and faithful. In speaking of the minutes, it was shown how impossible it is to make a *good* report of a *poor* school; yet that in the best of schools there would come times when there seemed to be no new thing to give variety. This monotony may be avoided by giving an outline of those lessons that are best adapted to such handling. There are also certain reproofs and cautions in regard to attendance, perfect lessons, and donations that might well be given in the report, but the secretary should be careful not to overstep the bounds of propriety, and take upon him work that more properly belongs to the superintendent.

The work of keeping the secretary's record was illustrated, and the remark made that this would be an easy matter if all the teachers were faithful in keeping their class records.

Teachers' record sheets giving different footings from those used at the second session were then distributed, and the remainder of the time spent in filling them out correctly.

At the fourth and last session the subject of Thoroughness was first presented, the speaker showing the mistaken ideas that prevailed on this subject, and then telling in what true thoroughness consists. We should care more for future results than for present show. It is not the exact words of good instruction that will cling to us and benefit us in after years; but the sound principles and good motives which those words

inculcate. The facts and dates in a history lesson may all fade from the mind as other thoughts and cares press in upon them, but the lessons we have unconsciously drawn in regard to the dealings of the Allwise with the children of men, and the inevitable results of certain conditions and courses of action, are the things that remain with us and influence our lives long after all the facts we were so careful to label and store away have gone forever from our memory. There is growth in intellectual life, growth in moral life, and growth in spiritual life; and in all these we should not be over-anxious to reach results. Where we oftentimes seem to signally fail in making any impression, we may have been nearest to success. We do not know which shall prosper, this or that, of the seed we so carefully sow. We should avoid overdoing the matter in pressing the lesson home. The teacher cannot be too anxious for the salvation of those under his care; but if he presses the matter of personal experience too often or too persistently, he may weary and disgust them, thus defeating the very object which is so near to his heart.

The evils arising from too much charting of the lessons was illustrated, and the remark made that better results were often reached by letting the mind rest on the thing itself rather than on the shadow of it.

The duties of the teacher next claimed attention, the speaker remarking that teaching formed the heart of Sabbath-school work, and that a good teacher was the most important factor of the school. We cannot impart to others what we do not have ourselves. If we wish our teaching to take effect, we must ourselves be affected by it; and to accomplish this result the lesson must be in our thoughts all through the week. The duties of the teacher on the Sabbath in the matter of being punctual, teaching the lesson to the class, keeping the records faithfully, and attending teachers' meeting were spoken of; also his duties to the class during the week in looking after absent scholars, holding class meeting, and doing personal work for his scholars.

The duties of the secretary on the Sabbath and through the week were set forth.

The assistant superintendent should be just what his name implies. In small schools, where the superintendent is usually present, it might be well for the assistant to teach a class.

The superintendent should be the leader. He should classify the school, appoint the teachers, and assign the lessons. He should look after the teachers the same as the teachers look after the scholars. He should become acquainted with the scholars. He should see that everything runs well; and usually he should conduct the General Exercise. He should take charge of the teachers' meeting, and endeavor to make it profitable to those who attend. He should be a man of foresight, quick to weigh matters and decide justly; he should be cordial and sympathetic; and above all he should be a man of God.

How to conduct Teachers' Meetings, and in what instances it is practicable to hold them was also touched upon; also the necessity of holding officers' counsels, so that those in charge could agree in their manner of work and thus present a united front before the teachers and the school.

At each session questions were answered relating to the subjects talked upon, some of which will appear in the *Worker*.

Altogether, a good interest was manifested on the part of those in attendance, and we trust that permanent good will result from the effort.

W. E. L.

MOTIVES.

It is impossible to overestimate the importance of right motives. Every act and every great work is colored by the motives that prompt it. We will not talk about the motives that should actuate the teacher. One who is fitted to take such an important trust is supposed to know that his motives should be the same that gave such sweetness and power to the Saviour's mission on earth. At least, it should be his constant aim to cultivate such a spirit.

But the means used in gaining the attention of children, and in getting them to learn their lessons, may sometimes awaken motives that it is not wise to encourage. Pride, for instance, is a powerful motive, but a dangerous one. A child may be too proud to fall below the average recitation of his class, and for this reason may make considerable effort; but he is satisfied with the standard of his class, no matter how low that may be. It is not real excellence that he is striving for, but merely to escape the disgrace of falling below his fellows.

Another child is ambitious. He is not satisfied with an average standing, but must be first, or be miserable. It matters very little to him how poorly he

does, so long as he is the hero of his class; and he takes no pleasure in doing well, so long as another equals or excels him. Such a spirit is the germ of as hateful an ambition as ever actuated an Alexander, a Cæsar, or a Bonaparte.

Now a teacher must not be too abruptly severe on such motives; for by so doing he might sink his pupil into an apathy from which it would be hard to awaken him. But these motives must be supplanted by better ones, or the child who possesses them will never be truly useful. He will never get a genuine love for Bible study in this way. When he no longer has any one to strive with, he will take no further interest in study.

What we want is to create such a relish for sacred truth that our children will come to delight in it, and form a life-long habit of searching it, to learn their duty to God and to one another. Now in order to do this, we shall have to be very careful about the motives which we stir. If we are not, we may kindle fires which will by and by burn all too fiercely, and which we shall find it impossible to quench.

A child who is moved by pride or ambition, will be tempted to use unfair means. He soon comes to care less for the truths of the lesson than he does for the name of having it. Then he will begin to study more and more with a view to the recitation, and continually less for the good he might get from the Sacred Word. In a little while, the Bible will no longer appear to him a holy book. His answers will be pert and flippant, but destitute of thought or feeling. Finally he will stoop to cheating, rather than fail of gaining the coveted standing in his class. He will, if he can, get a sly peep at his book, whenever he fears it may be necessary; and almost invariably he will study the lesson very diligently just before coming to the recitation, but drop the entire subject from his mind as soon as the recitation is over.

But one of the worst results from these unworthy motives is that of leading the child to take more pleasure in the failure of his fellows than he does in their success. This result is sure to follow; for the standard of the ambitious pupil is a relative one, and the lower his classmates fall, the higher he stands above them. How contrary such a spirit is to the Bible precept, "In honor preferring one another"!

The "Class Record" is a good thing; but it may be so used as to foster pride and ambition. It seems to me that as soon as the class record is in any way made public, it operates powerfully in this direction. For this reason I believe it should never appear in any way that can create rivalry among classes, or among the members of a class. The teacher should keep the record to himself, only so far as it becomes necessary to have it transferred to the Secretary's book in making out the general report of the school, or to submit it to the inspection of those officers who may thus be enabled better to understand the condition of the school, and to render assistance to the teachers. This general use of the records does not set one class at strife with another, nor one pupil in competition with another; but on the other hand, it unites all in a common effort for the general reputation and good of the whole school.

We feel compelled to remonstrate against the custom of publicly reporting the amount of money donated by each class. Such a custom can hardly fail of creating a spirit of rivalry among the classes. With such a spirit in our schools, the best effect of giving is lost. True feelings of generosity are smothered, or crushed out by the cruel usurpers—pride and ambition. The custom is contrary to the teachings of the Saviour, who showed that the value of a gift depends, not upon the amount given, but upon the motive, and upon the degree of sacrifice which the gift requires.

Besides all this, it is an unfair custom. The members of one class may be mostly from rich families, while those of another may be mostly very poor; but the public display of the record makes no allowance for these circumstances. In a case of this kind the poor class would naturally suffer from discouragement, or smart under a sense of the injustice of being thrust into hopeless competition with the rich; but the greater harm would undoubtedly come to the class that might be puffed up with self-satisfaction and a feeling of superiority when they had not in the sight of Heaven given half as much as the other class. But one may say, "Such a case could not occur, because the poor invariably give more than the rich." Very well, then the system induces the poor to give more than they are able to give, and makes the rich satisfied with giving far too little.

We would not say that none but the very highest motives should ever be employed; but we should certainly use the highest that can be made to take any

effect; and it is better to wait a little for the good effect of higher motives, than to reach immediate results by appealing to motives that are somewhat questionable. A good character, like the oak, strikes its roots too deeply to make an instant display upon the surface; and many who might be among the noblest of earth pass entirely unrecognized. Let us remember the injunction, "See thou hurt not the oil and the wine."

AN INTERESTING SUNDAY-SCHOOL AT JAMESTOWN, N. Y.

WHILE attending a general meeting at Jamestown recently, it was my privilege to be present at the regular gathering of the Jamestown Sunday-school. Some may think strange that I should mention it as *the* Sunday-school, when in that city of nearly 20,000 inhabitants many Sunday-schools convene every week. But I wish to tell the readers of the *INSTRUCTOR* that in the Sunday-school which I mention, they use the same Lesson Books that you use in your Sabbath-schools, and read the *INSTRUCTOR* as regularly as you do. This school was organized about one year ago, and since that time has been regularly held; and the day that I was there, 62 were present who took part in the exercises, and the Secretary's record showed that their regular attendance is about 50.

You ask who conducts it, and who compose the school? It has been conducted principally by two or three young ladies who have been working in that city holding Bible Readings, and the members consist of children, young people, and old people too, who commenced about a year ago, old and young, studying Bible Lessons No. One. They have taken up these lessons together each week, till now they are nearly ready for Book No. Two. On the day I was present, the superintendent, after the recitation of the lessons, reviewed the school on the entire history of Joseph. I think I never saw more interest, and seldom a better knowledge of any Bible narrative, than the children manifested in this interesting history.

The school is held in a Union Church owned by the colored people of the city, and is composed of both colored and white children, all seeming equally at home and interested in the study of the Bible. Their singing was good, and everything in connection with the school told of hard labor on the part of the officers and teachers, who have succeeded, by the help of the Lord, in maintaining regular Bible study where there was none when the effort was begun.

We could but wish that many more such schools might be in progress in places where now the Bible is not taught, and that the pure and simple truths of God's word might in this way be made known to hundreds of children who are growing up in ignorance of what that Blessed Book contains.

L. C. CHADWICK.

WHY REVIEW?

WHEN we see teachers racking their brains to find "something new" with which to fill up the time in class recitation, we feel like exclaiming, "Hold fast that ye have!" Often too little value is placed on the review exercise. The teacher is inclined to think that because he finds it monotonous to go over the same ground, his pupils will find it so. This is not necessarily the case, unless his own indifference causes a like feeling in his class. Children, as a general thing, like to talk over what they have learned. If the teacher shows by his manner that he thinks reviewing important, all the members of the class that have confidence in him will come to regard it in the same light, and will put forth such vigorous efforts in that direction as to achieve success; and what child is not happy when he feels that he has not only pleased his teacher, but accomplished a worthy object?

But why place so much stress upon the review? You have one hour each Sabbath with your pupils. More than eighty hours of their time through the week is spent on things entirely foreign to your teaching, and under influences often antagonistic to it. Do you think you have so impressed the lessons on the minds of your scholars that you can pass along, week after week, and yet at the end of the quarter find those facts and moral truths as vivid in their minds as when you first placed them there? In many instances you will find as little trace of what was taught as the ebb-tide leaves of writing on the sand. There is great significance in the Saviour's words, "Then cometh the devil, and taketh away the word out of their hearts."

Begin the class exercise with three or four questions covering the lesson of the previous week. "Detached knowledge," says a prominent Sunday-school worker, "is of little value. But if you connect it naturally with what is taught, you make it available, and by the law of association fasten both in the memory."

But besides this, it is very necessary that the teacher should sometimes give longer reviews, connecting the work of a quarter, or of the year, with the lesson of the day. By a careful framing of the review questions, so as not to enter into unimportant details, this can be done without slighting the lesson of the day; or if it cannot, a portion might be accomplished each Sabbath until the whole is completed. "Frequent going over and recalling what has been taught," says the writer above quoted, "is an essential element of good teaching. It is also a valuable means of securing attention. If pupils are led to expect that their knowledge of what has been taught will be regularly tested, this very fact will tend strongly to insure a certain amount of attention. The candidate for college masters the studies on which he expects to be examined, the artisan, subjects which relate to his work, the public speaker, that which will be brought into requisition in public address. So our pupils will acquire the habit of attending to the lesson in hand if they expect regular examination on it."

I am fully persuaded that nine times out of ten the review grows monotonous to the teacher before it does to the scholar, for he very naturally falls into the habit of requiring no more of himself than he does of the children. If he finds his interest beginning to flag, let him try to give a synopsis of Bible history from the creation, and see how many points he will find it necessary to look up before he is sure he is quite right. Another good plan is to attempt to write out some part of the story, or something about some place or person prominently connected with it. It will be a useful surprise to find how many things you have forgotten which you thought you knew perfectly well, until you came to test your own knowledge of the subject.

When the apostle exhorted us to *grow in knowledge*, he did not intend to have us throw away what we had in order to obtain something new. That would be as sensible as to expect a child to grow to the full stature of a man by surrounding him with such conditions as would enable him to gain several pounds for two days and lose it all during the rest of the week. In all endeavors to make class exercises profitable, and the school interesting, I would lay on you no further burden than to hold fast what you have, and to keep on adding a little more. W. E. L.

HAVE COURAGE.

THE Sabbath-school teacher should teach her scholars that all who enter heaven must have a perfect character, and how impossible it is to do this without constantly relying on our heavenly Father for help. Make this work of living, vital importance to them. Show a deep interest in them out of the Sabbath-school. Some one has said, "A teacher who has no interest in his scholars week-days, will not be likely to win their Sabbath interest on their Sabbaths." If they stumble, help them up. Pray for and with them. Have a watch-care over them. Do not let them get away from you. It is sad to see a child learning to dislike his Sabbath-school teacher, and gradually getting away from his influence. It is also sad to add that this is not unfrequently the case.

Do not get discouraged if you do not see the results that you wish to see as soon as you think you should. Discouragement will come. Some in the class will be hard to reach. Some will be indifferent and unthankful for the interest shown them. No doubt there will be times when you will go from the Sabbath-school to your home to shed bitter tears, and you will think there is no ray of light to penetrate the darkness and discouragement, but remember that our heavenly Father will care for his work. He will hear and answer prayer. Many, ah! too many, are inclined to say, after they have taught awhile, "I will give up my class to those who are better qualified for the work than I. I am not a natural teacher."

True, some have greater natural talent than others, but there are few born good teachers. Talent is increased by cultivation. Many who are brilliant often lack some of the qualities necessary to make good teachers,—qualities which even some less talented ones may sometimes possess.

A teacher may be entertaining, but if she is not imbued with the spirit of God, her work is in vain. A real love and sympathy for children will often outweigh more brilliant talents, and the influence of such an one over children is very great.

With small children especially, the teacher is enthroned in the confidence of the child to a wonderful degree, and as the lessons received in youth are very lasting, a teacher can scarcely realize the influence the words and lessons have on the after life of the child. So it is easy to see that even a person of limited talents who has the spirit of God and the love for the

work, has no cause to be discouraged. A discouraged teacher can scarcely keep the interest of the class.

Then, too, remember that the smallest gain in God's work is worthy of the greatest sacrifice. A faithful teacher can scarcely fail to do some good, though how much, eternity only will reveal.

FLORENCE CORNELL.

EGYPT IN THE TIME OF JOSEPH.

SOME twenty-seven hundred years ago, in the bazaar of Memphis on the Nile, there appeared a group of Arabian merchants. Their caravan, composed of many camels and dromedaries, and bearing spicery and balsam and myrrh, and perhaps precious stones and rich cloths and other costly merchandise, had come from beyond the Syrian desert and across the wilderness. But amid all this display of commodities there was one object which was conspicuous and unique. This was a Hebrew youth of rare beauty and intelligent bearing. He had been picked up by the traders on their journey, and was now offered for sale as a slave. This was Joseph, the son of Jacob, of whose early life and evil treatment by his brothers the Scripture lessons inform us. We are also informed that he attracted the attention of one of the great military officers of the Egyptian king, who bought him; and that by his marvelous good sense and skill in affairs, and his integrity, he won the esteem and confidence of this great man till he became steward of his household and manager of his extensive estates.

This city of Memphis was at that time the capital of the powerful kingdom of Egypt. It was a great city, being at least fifteen miles in circumference, but containing, after the manner of ancient cities, many large open spaces laid out in gardens, parks, and public grounds. It had a great number of magnificent temples, built in a style of architecture which subsequent ages have seldom seen surpassed, with pillared porches adorned with all manner of costly workmanship. There was the ancient palace of the kings, built of brick, with courts and corridors and chambers and halls sumptuously furnished and elegantly ornamented; also with curious, veranda-like out-houses and a marvelous banqueting room, having long rows of pillars, each of which was a beautiful work of art. It was a great city, and great princes dwelt there, and learned priests and philosophers, and opulent merchants, and skilled artisans without number.

Nor was this the only great city of Egypt. Thebes, the capital of middle Egypt, and during a portion of its history probably of a separate monarchy, was noted in very ancient times. Homer sung of it as having "a hundred gates." Though it had fewer temples than Memphis, it had grander ones. More remarkable in some respects than either was the sacred city of On, or Heliopolis, the City of the Sun. It was here that Joseph, in the days of his prosperity, found his bride, the daughter of the high-priest of its great temple, thus allying himself with the most powerful circles of the realm. It was the metropolis of Egyptian religion and learning, and here flourished, what may seem strange to us of this day as we look back to that far-off antiquity, a great and grandly endowed university. Here, too, was the wonderful Temple of the Sun. The visitor to this "first passed under the cool shade of a sacred grove planted on the edges of a sacred lake in its grounds. A pavement of stone cemented with asphalt, about a hundred feet broad and three or four times as long, now opened before him, lined on each side with sphinxes of yellow marble placed at regular distances. . . . The widely opened doors were flanked on each side by a forest of lofty obelisks, intended as emblems of the solar rays, and nowhere else so numerous as here, where they fittingly adorned the entrance of the great Temple of the Sun. . . . A great stone-flagged court, bordered to right and left with a portico resting on lines of pillars, came next—its center, the sacred spot on which offerings were presented to the god. . . . Inside the porch was a lofty hall of approach; then the great hall, the roof of which, sown over with thousands of golden stars, rested on four rows of gigantic pillars. The shafts and lotus-formed capitals, the side walls and niches of this immense chamber—indeed, of all objects around—were covered with many-colored paintings and hieroglyphics. The huge pillar, the roof immensely high and proportionately broad and long, filled the mind with awe, while the air was loaded with the odor of incense, and of the fragrant gums and spices of the laboratory of the temple."

These buildings, which we have in part described, were but a very small portion of the architectural and artistic treasures of Egypt. The pyramids, which have been the wonder of the world so long that history hesitates to guess at their date, the grand canals, the dykes, the elaborate dwellings for the dead, the obe-

lisks and memorial pillars, the sculptured animals, and colossal statues everywhere abounded. Many arts existed in Egypt the very names of which are now lost, and there were devices for producing both curious and prodigious effects of which there is now no trace. There were multitudes of learned men and great schools, and science and literature of a high order flourished.

This civilization, which at the time of which we write was so grand that it is doubtful if, on the whole, it has been surpassed by any nation of later times, was not of recent development. Five hundred years before the time of Joseph, the wealth and learning, literature and art of Egypt were as remarkable as—if, indeed, they did not surpass—those of the later ages. Some of the grandest ruins and many of the most remarkable monuments date back to even a much earlier period. Fourteen dynasties of sovereigns had succeeded one another, and the fifteenth was now in existence. Though the historical record is greatly broken and much confused, enough is known to give us a pretty good general knowledge of the character of the people and the conditions of society, even up to a much more remote date than the earliest we have mentioned. The best authorities make the earliest dynasties of which we have any reliable accounts, to have been in existence from fifteen to twenty hundred years before the period of which we are now speaking. What is remarkable is that, go back as far as we may, we do not find any indications of a development from a previous savage condition. Indeed, the further we ascend the stream of Egyptian history, the purer and nobler seems the moral and religious character of the people. Says Renouf, "Of a state of barbarism, or even of patriarchal life anterior to the monumental period, there is no historical vestige."

Indeed, there are good reasons on scientific and historical grounds, and these apparently multiplying as investigation goes on, to doubt the theory of the low, savage estate in which we have in late years been assured that humanity began. Not only the history of Egypt, but that of several other nations whose antiquity is the most remote, give no intimation of such a state preceding that of a developing civilization. However defective the first men may have been in certain important qualities which are found in the progress of the race, it is not on that account necessary to assume that man began little better than a brute.

It appears from such dates as we have that about the time of the fourteenth dynasty a great political revolution took place in Egypt. Certain Asiatic tribes had from time to time settled on the Delta of the Nile, and had greatly multiplied, and had at length become so powerful that they overthrew the then existing government. They were a rude, semi-barbarous people, far inferior morally and intellectually to those whom they conquered. The consequence was that while the latter were physically and politically the victims, they were in other respects the victors. No doubt civilization and culture received a severe check, but they were too far advanced to be wholly subdued. The untutored conqueror became adjusted to the situation. Their rulers were wise enough to call into the administration of affairs, intelligent and able men of the old Egyptian stock, and the former learning and civilization revived and recovered its ancient tone.

It was probably under one of the last of the kings of this usurping race that the events associated with Joseph's advent in Egypt took place. There seems to be a hint of this in the statement in Exodus that "there arose a new king in Egypt who knew not Joseph." It was probably not merely another king, but one of a new dynasty, having prejudices against all the particular friends and devotees of the former reign.

The most marked and marvelous thing about the case of Joseph is that he, a member of a nomadic family, reared far from courts, with none of the advantages of education or training or the culture of great cities, should have not only been called to the highest office in this powerful and opulent empire, but also that he should at once have adjusted himself to the situation so as to have made not merely a faithful and wise public servant, but a wonderfully efficient and sagacious prince. It indicates great natural gifts, a most happily balanced mind, and that aptitude and wisdom which begins and continues with the fear of the Lord.—*M. G. Steele, D. D., in the S. S. Journal.*

CHRIST is the best of paymasters. He borrowed Peter's boat to preach from, and at the close of the sermon gave him such a draught of fishes as he had not had before.—*George C. Needham.*

THOROUGHNESS.

A TEACHER should be thorough in his teaching; thorough in looking after the best interests of his pupils; and last, but not least, he should be thoroughly unselfish.

In order to be thorough in teaching, he must see that the lesson is clearly understood, thoroughly studied, thoroughly recited, and thoroughly reviewed.

The lesson should be thoroughly understood before any attempt is made to learn it. By this we may see that it is important for the teacher to find time after the recitation on the lesson of the day to look over the next lesson with her class. It is often the case that a child fails to understand some point on which we would least expect him to have any difficulty. By gaining the confidence of the class, and making proper inquiries, the teacher can find where these difficulties lie, and be able to remove them. Especial care should be taken to properly relate the lesson with those that have gone before; so that this lesson may not stand out alone, but appear merely as a step in advance on the same line of study. Care should also be taken to present the lesson in such a way as to make the transition from it to the next lesson natural and easy. Of course this work belongs primarily to the lesson writer; but the teacher can aid in this all-important feature, first by becoming thoroughly familiar with the course and aim of the lessons, and then by impressing the same on his class, step by step, as they advance. In presenting the lesson to the class, it is not necessary for the teacher to do very much talking, provided his pupils can read understandingly. They may read the lesson, the questions, and the scriptures referred to; the teacher, meanwhile, asking an occasional question to see that all is properly understood, and making an explanation whenever it becomes necessary. Especial pains should be taken to encourage questions from the pupils to their teacher. A lesson thus prepared is half learned. To those who are too young to read, this exercise is of the utmost consequence, and should be allowed more time than the lesson itself. Their first impression of the lesson should be clear, vivid, and complete. The story of the lesson should be told them in a familiar manner, and be accompanied with enough rude, extemporaneous drawing to hold the attention of the class continuously.

No positive rule can be given for securing a thorough study of the lesson, but we may state some things on which an experienced teacher would mainly rely. The best thing of all is to get the class thoroughly interested in the subject of the lessons. This can best be done by making sure that they are perfectly understood. If there is nothing to interest the child in the lesson itself, the case is hopeless; for an outside interest is not only ephemeral, but it has no tendency to promote thorough study, at least on the lesson.

Another thing that tends to secure study is thorough work in the recitation. If a pupil finds that but little is expected of him, he will make but little preparation; on the contrary, he will be stimulated to action by finding that every part of the lesson will be brought out in the recitation, and that he will at least have an opportunity to tell all he knows about it.

In saying that the recitation should be thorough, we do not mean that it is to be exacting or severe. Every question should be fairly put; not so as to suggest the answer, but so that the answer may be easily put in words by a pupil who really understands the subject. The first time through the lesson the questions should, in the main, be asked just as they are printed. When the answers are incomplete, additional questions may be thrown in, to fully bring out the subject; and when an answer happens to cover the ground of two questions, the question thus included should be skipped. The second time through the lesson, the questions should be varied so as to show whether the subject of the lesson is thoroughly understood, or whether the answers to the questions have been learned mechanically, and can be given only in regular order.

If time can be found for it, there should, finally, be questions of so comprehensive a nature that four or five of them will cover the entire lesson; or, instead, the pupils may be asked to tell the story of the lesson.

If possible, there should be reviewing connected with every recitation. A thorough review is not necessarily a long one. A review of anything historical or narrative should be *scenic* in its character; and the more vividly the scene is presented, the more perfect is the review. The children should be able to see the actors in the Bible stories, hear them talk, and witness their deeds, as plainly as they can remember the things that happened in their plays of yesterday. Is it not really very much in this way that we all secure our best recollections of historical events? If the review be on doctrinal or practical subjects, the best aid will

be to show in some way the relations existing between the parts. Charts and diagrams sometimes help in these reviews, but the best way is so to arrange the topics that each will suggest the next, or lead naturally to it.

In looking after the interest of his pupils, the teacher should not be expected to take the place of parents or guardians, excepting in extreme cases, but he should show a friendly, watchful care, and whenever a suitable occasion offers, should lose no time in doing a deed of genuine kindness, or in guarding against evil influences. He should seek opportunities for becoming acquainted with his pupils outside the Sabbath-school, and on other days than the Sabbath. If he plans to give his class a recreation of any kind, it should be of the most simple and inexpensive nature. It takes more time, but it is far better to visit with each alone, or at his own home, rather than to get the class together.

In being thoroughly unselfish, the teacher must be sure to suppress, as far as possible, all desire for praise. He must not be anxious about being appreciated. When he has done his best, let him rest content, whether any one appreciates his work or not. He cannot, if he is a good teacher, crush out a longing for the good-will and respect of his class; but he must not set his heart upon it. Our Lord himself was everywhere misunderstood, and was not properly appreciated, even by the chosen twelve. The true teacher will patiently work and wait.

In closing, we must conclude that a thorough teacher must be thoroughly in earnest. His heart must be in the work so deeply that it will seem no sacrifice to give to it far more time, and thought, and prayer, than is usually bestowed upon so humble an office. Such a teacher will by and by hear the words: "Well done, good and faithful servant, enter thou into the joy of thy Lord." G. H. B.

REVERENCE FOR THE HOUSE OF GOD.

We should try to impress upon the minds of the children that when in the church or Sabbath-school they are in the presence of God, and that it is showing disrespect to God to be playful. Angels of God are watching all our acts. Although this work properly belongs to parents, it is painful to see that with some it is a duty unperformed. Young America is not taught that he must go to Sabbath-school, and that he must be quiet and attentive during the services.

My attention was much arrested not long since, while visiting a Lutheran Sunday-school, in noting a pleasing exception to this rule. The children came very quietly in, and went immediately to their respective seats. Each bowed his head a moment in silent prayer, then sat quietly during the long services, after which the Sunday-school followed immediately. Here also the best attention was given. Although there were many children there, ranging in ages from one to seven years, there was no noise or running about the church. Although there were many boys and girls from twelve to twenty years of age, I did not see any giggling, or sly winks, or anything that looked like mischief-making. I asked, "Is this a genuine interest in the things of God, or is it simply the result of severe discipline?" I was answered, "This discipline when young results in habits of respect and reverence for the things of God, and as early impressions are most lasting of all, it generally results in their becoming church members." Many of these little boys and girls, I learned, are earnest, active Christians. These people had started for heaven, they said, and they meant to take their whole family with them. They seemed determined not to leave one behind. Now this is the interest which the Sabbath-school teacher should manifest for her class.

F. C.

THE RIGHT ANSWER.

"A truthful answer is not always the right answer. Most questions can be truthfully answered in more ways than one; but every question can be rightly answered in one way only. A right line is a straight line; and a right answer is one that proceeds straight from, or in a right line with, the *direction* of the question or the attitude of the questioner. No question, therefore, can be rightly answered until the attitude or motive of the questioner be discerned in the question. A wife asks a husband whether he is to take a certain route to his office in the morning. 'I can go that way, if you desire it,' he replies, not knowing how to give a right answer because he is not sure of her mental attitude or the motive in her asking. Every one who would bring out right answers must study to be wise in his questioning, whether he asks for his own information or for the purpose of instructing

those whom he questions; otherwise he may get the wrong answer, even though he gets truth for an answer."

We fear that many who send in questions to be answered in the WORKER will feel that the answers they get are not the *right* answers. It is sometimes very difficult for us to ascertain the true *direction* of the question because we cannot "discern the attitude or motive of the questioner." We shall aim to give at least *truthful* answers; and if we fail in any instance to give the *right* answer, we shall be glad to try again.

Questions Answered.

1. Has any one a right to vote whose name is not in any of the Sabbath-school class-books?

This question, in one form or another, has been sent in very frequently. Legally, it is not supposed that any one who is not a member of the school has a right to vote in the election of officers, except by invitation. In order to vote, then, a person should be an officer, a teacher, or a member of a class. Now it is taken for granted that every one who is a member of a class has his name entered in the teacher's class-book. If he has not, it must be the teacher's fault; for when the superintendent puts a pupil in a class, he expects the teacher to enter his name.

No person should be accepted as a member of a class without instructions from the superintendent; and whenever a person consents to be put in a class, he by that act consents to have his name put on record. So much for the legality of the proceeding.

But the query arises at once, "Why should such a question come up?" There must be a wrong feeling somewhere, or there would be no difficulty on this subject. It is the desire of true Sabbath-school workers to get as many as possible to join the school; and would refusing a ballot to those present have a tendency to draw them in?

Things that are lawful are not always expedient; and it has been our custom to pass ballots to all church members present at the time of an election, and to any others who were really interested in the school, whether they were members of it or not. In some cases, however, this might not be best; yet conciliatory measures, as a rule, are far more successful than arbitrary ones.

2. How shall we get the lesson in order to have our recitation marked perfect? Must we be able to repeat word for word all the scriptures referred to?

Sometimes the words of the scripture text give the answer to a question in a much stronger and clearer light than any other words could do. In such cases it would seem a pity not to have the words of the scripture repeated, and those words should generally be required whenever the passage is not too long, except in the case of aged persons whose memory has greatly failed them. Many answers, however, are deductions from the scriptures referred to, and are much better given in the pupil's own words. Such answers should be complete, and be a good strong expression of the thought. The main thing to be aimed at is a thorough understanding of the subject, and such a recitation as will make the lesson as interesting and instructive as possible.

3. How long should a pupil be absent before his record should be dropped from the class-book?

Probably not more than three weeks, provided he has been properly visited, and there appears to be no just cause for absence, or any clear prospect of an immediate return.

4. Would you have several divisions in a small school?

Have as few divisions as can possibly meet the wants of the members.

5. To what extent would you advise the use of the blackboard in class exercise?

Just enough to secure the attention of the class, and to make clear such points as could not be made so plain without it. Much depends upon the age and condition of the class. An article must be written upon this subject.

It is, after all, the unconscious teaching that teaches. Not what we set out to say, but what we inadvertently let slip, is that which is remembered; not the sermon on honesty, but the upright dealing; not the denouncing of selfishness, but the preferring another before us, the unselfish living, makes an impression. Our friends do not remember the face which the photographer has taken, when we "premeditated with intent" to look well, but the human face, the real one. Happy that teacher whose unconscious teaching is in harmony with the words uttered. It as surely means progress as the two harmonious wings mean flight to the bird. —S. S. Journal.

The Sabbath-School.

THIRD SABBATH IN MAY.

MAY 21.

FAITH.

LESSON 5.—THE JUDGE OF ALL THE EARTH WILL DO RIGHT.

1. WHAT did Nebuchadnezzar require of Shadrach, Meshach, and Abednego? Dan. 3:15.
2. What expression in their response implies that they were not certain that God would deliver them from the fiery furnace? Verses 17, 18.
3. What shows that they possessed an uncompromising integrity? Dan. 3:18.
4. How did God show his approval of this confiding trust in him? Verses 24, 25, 27.
5. What important lesson of faith is taught by this narrative?—*That God is pleased when we trust him without knowing just how he will work deliverance for us.*
6. What message did the prophet Isaiah carry to Hezekiah when he was sick? 2 Kings 20:1.
7. How was the king affected by it? Verses 2, 3.
8. In answer to his prayer, what message did Isaiah return to him? Verses 5, 6.
9. What sign did God give to show that this would be fulfilled? Verses 9-11.
10. Notwithstanding God heard Hezekiah's prayer, and wrought a miracle as evidence that he should recover, what means did the prophet direct him to use? Verse 7.
11. What was meant by setting his house in order?
12. What serious mistake did Hezekiah make after his recovery? Isa. 39:1, 2.
13. What did the Lord say would happen in consequence of this? Verses 6, 7.
14. What son was born to him during the added fifteen years of his life? 2 Kings 20:21; 21:1.
15. What was the character of Manasseh's reign? 2 Kings 21:2-9.
16. What terrible judgments came upon Judah in consequence of these, and kindred sins?—*The final overthrow of the kingdom, and a seventy years' captivity of the people.* 2 Kings 21:11-16.

SECRETARIES.

Do not send to the Tract and Missionary secretary the donations from your school to the South African Mission. These are *Sabbath-school* donations, and should be sent to your State S. S. Secretary. Do not send any S. S. donations or tithes to the T. and M. Society, but deal directly with your State officers. Several have failed to do this, sending their donations to the Tract Society or to the Review and Herald Office, so that it is impossible, in some Associations to tell how much has been given by the schools to this enterprise. If it is worth while to keep track of what our schools donate, we want the account accurate and complete. This can only be done when all work on the same plan.

W. E. L.

Our Scrap-Book.

SAGACITY OF DUMB ANIMALS.

THAT some dumb animals in their maneuvers display a degree of wisdom beyond what one can comprehend, has frequently been portrayed in the INSTRUCTOR; and now, as illustrative of the sagacity of the horse, the following paragraphs, clipped from the *S. S. Classmate*, seem quite forcible:—

"Even in old age, horses have a very vivid recollection of what they learned in their young days. A good many years ago some laborers were at work on a new turnpike road. One of the surveyors of the road occasionally went on horseback up and down the road to see that the work was properly performed. On these occasions he rode a horse which had for a long time carried a field-officer, and, though aged, still possessed a great deal of spirit. One day, as he was passing near a town of considerable size, which lay on the line of the road, some volunteer soldiers were at drill on the common, and the instant that 'Solus' (that was the name of the horse) heard the drum, he leaped the fence and was speedily at the post in front of the volunteers which would have been occupied by the commanding officer of a regiment on parade, or a drill, nor could the rider by any means get him off the ground until the volunteers retired to the town. As long as they kept the field, the horse took the proper place of a commanding officer in all their maneuvers; and he marched at the head of the corps into the town, prancing in military style, as cleverly as his stiffened legs would allow him, to the great amusement of the volunteers and spectators and the not small annoyance of the poor, bewildered surveyor.

"The Rev. J. G. Wood, the celebrated naturalist, tells a similar story, only in this case the unfortunate driver of the horse was a lady. He says, 'Some years ago an elderly gentleman died, leaving to his widow all his property, including an old and staid horse which had been driven for many years. It so happened that there was a review in the neighborhood, and the old lady, who was stone-deaf, drove over to see it. During the maneuvers a regiment of cavalry passed her, and as they did so, the trumpeter blew on his instrument some signal which she, from her deafness, did not hear, and if she had heard would not have understood. The horse, however, both heard and understood the trumpet-call. Old as he was, he sprang off at full speed, galloped into the ranks, and put himself in line with perfect accuracy. The signal to charge was then given, and off went the horse with his comrades. The old lady shrieked and dragged at the reins to no purpose. Where the regiment went, the horse went. When it wheeled, he wheeled; and when it charged, he charged, dragging his expostulating mistress after him throughout the whole of the maneuvers. She was, however, a spirited dame, and stuck to the chaise. After the review was over, the officers crowded round the old horse, which evidently had belonged to the cavalry, and offered a very high price for him in order to make a regimental pet of him. The offers, however, were refused, as the lady valued the horse for association's sake. Neither her husband nor herself had the slightest idea that the horse had belonged to the army.'

SPONTANEOUS COMBUSTION.

NOWADAYS, when fires occur so frequently, and damage so extensively both life and property, one feels that he cannot be over-cautious in the manner of handling fire. But we may be ever so careful, and the incendiary may let us entirely alone, and yet we are not secure against the attack of this agent; for it is proven beyond question that fires occur where no fire has been applied; and where, *apparently*, there has been no cause for increase of temperature. There are certain substances which of themselves take fire; or, in other words, upon certain conditions are liable to undergo chemical changes which produce enough heat to set them on fire. This chemical change is called "spontaneous combustion," and he is wise who tries to understand its operations; for thereby he may, at some time, prevent a loss by fire. The readers of the INSTRUCTOR may acquire some valuable hints from what *Treasure-Trove* has to say about it in the following paragraphs:—

"It has been discovered that cotton and wool more or less saturated with oil, is liable to take fire. Cotton wet with water also burns. Here are instances: A pile of cotton cloth, left in a heap, and probably more or less saturated with oil, blazed up and fired a building in which there never was a fire or light before. A stone warehouse, filled with cotton and woolen waste in bags, took fire on a summer afternoon, and resulted in the destruction of several buildings. A fire started early one Monday morning in a closet in which the painters had thrown their overalls, these garments being presumably loaded with linseed oil and turpentine. This caused the destruction of a fine block of buildings. In 1861, there was a great fire in Liverpool, caused by the burning of wet cotton. The two English ships, *Imogene* and *Talavera*, were burned by the spontaneous combustion of the oakum and tow used in wiping the greasy machinery.

"Experiments have been made, and it is found that cotton waste, wet in boiled linseed oil, placed where it was warm, took fire in one hour and a quarter. Raw linseed oil on cotton required four or five hours; olive oil, six hours; and castor oil, two days. Lard oil with the cotton produced ignition in four hours; seal oil, in one hour and twenty minutes; and sperm oil mixed with petroleum did not fire in two days. The mineral oils are not liable to aid in spontaneous combustion.

"There are other causes of spontaneous combustion. Hay and grain, piled into stacks while damp or partially cured, generate heat enough to cause combustion. Some of the supposed incendiary fires, by which barns have been burned, have been traced to this cause. A quantity of oats stored in a barn had been consumed by fire, and the proprietor suspected incendiaries. But several things pointed to the conclusion that it was spontaneous combustion. Some of the sheaves that had been removed the day previous were charred, the center was burnt and blackened, while the outside of the sheaves retained their natural color.

"A large establishment for the manufacture of machinery was fired from a heap of iron turnings, greasy cotton cleaning waste being intermixed. It is not necessary, however, to have the greasy cotton waste in order to produce fire from a heap of iron turnings, clippings, and filings. The mass of fine iron and its oil are enough to incite heat and combustion. And careful observers can sometimes see, in the dark, shivers of flame over a heap of iron drillings, chips, shavings, and filings, adjacent to machine shops. As far back as 1780, a Russian naval vessel took fire, and caused many superstitious surmises. The fire was traced to a package of matting containing lampblack made from the smoke of fir and hemp oil varnish. An experiment was made, and it was found that a parcel of this mixture of lampblack and oil took fire within seventeen hours. The disastrous conflagration which destroyed in a few minutes the buildings of the great

Pittsburg Exposition, with all their contents, was explained by a theory which is, to say the least, very plausible. It seems that Mr. Warner, the aeronaut, spent the day before the fire in re-varnishing the canvas of his balloon with boiled linseed oil. He worked in the boiler room, and after the varnishing was completed, the balloon was rolled up and put by to dry. A more reckless operation it would be difficult to conceive. The only thing that could have made the canvas more certain to take fire would have been to sprinkle it with water before rolling it up, but this is by no means essential. It is very common in cases of spontaneous combustion that some un instructed person, having been engaged in painting or polishing, undertakes to save the cotton rag he has been using, by washing out the oil or paint, but after one or two trials, finding this a rather difficult operation, abandons the attempt, and rolls up the rag in a knot and throws it into some corner, where the oil and water speedily react upon each other to set the whole in a blaze."

THE LOVING SQUIRREL.

"THE Atlanta, (Ga.) Constitution says, intensity of animal affection has just been pathetically illustrated in this city. Three years ago Mr. Jacob Gardner, of Bull Street, sold a lady a large black squirrel, which had attracted considerable attention, while at the store, on account of its unusual size and the beauty of its coat. The animal became the favorite pet of its purchaser, and was often given the freedom of the house, and other liberties not often enjoyed by its kind when in captivity were extended to it. Occasionally the chatterer left the premises, but never failed to return when night approached. It was the object of almost constant petting and caressing, and nearly always slept snuggled up in the arms of its mistress. A few days ago the owner left the city for a few days, leaving the squirrel at home. The little animal soon missed her and ran from room to room, all over the house and grounds, in search of her, giving unmistakable evidence of grief. All efforts at consolation on the part of others were unavailing, and the squirrel refused either to be comforted or to partake of its usual food, from time to time giving vent to pitiful little cries indicative of grief. After nearly a week had elapsed and it became evident that the little sorrower's death was a matter of only a few days, the owner was notified, and returned home. Her arrival was greeted with evidences of wild joy by the squirrel, which jumped into her arms with all the signs of happiness that its weakened condition would permit. It made every effort to partake of the tempting food placed before it, but was unable to swallow, and on the following day, with its eyes turned almost pitifully into those of its mistress, it gasped out its life while lying in her arms."—*Exchange*.

CHINESE SCHOLARS.

It has been said that there are more books published in China, and more people able to read them, than in any other country in the world; and yet the Chinese language is such an exceedingly difficult one, that it takes a boy the best part of his school life to learn to read the famous "Sacred Books" which every Chinese scholar is expected to know almost by heart.

Before any man is allowed to take office under the Chinese Government, he is obliged to pass certain examinations in the books which are taught in the schools, and in some other subject. If he does not succeed at one examination, he may try again and again, and it is not an uncommon sight to see quite old men coming up for examination, side by side with boys and young men fresh from College.

When a man has passed the examination, he has a right to wear a particular kind of a button on the top of his cap; and by this button he is known to every one who sees him, as a scholar or learned man.

This is an honor very much coveted in China. They tell of one poor boy who hung his book on the horns of his buffalo, that he might learn while following the plough; and of another, who, too poor to afford himself lights at night, bored a hole in the partition wall, and studied by the help of his neighbor's light.—*Selected*.

HINDOO'S MODE OF REAPING.

THE *Milling World* tells its readers how the Hindoo reaps with an iron blade, six inches long, an inch wide, and curved like a sickle, costing him four cents. He squats on his heels, cuts a handful, lays it down, and without rising from his heels, waddles forward and cuts another. In twelve days he cuts an acre, and receives five cents a day, boarding himself. When he wants to thrash his grain he drives a stake in the ground, spreads his grain, around it, ties a rope to his bulls' horns and then to the stake, and drives them around until the straw is trampled very fine into what they call "bhoosa." This is fed to the cattle after the wheat is separated. Englishmen have introduced thrashing-machines, but the Hindoos will have none of them. They think their cattle would not eat the straw because it breaks it instead of trampling it flat. They clean their wheat by holding it up in the wind in a scoop made of reeds; or, if the wind is not blowing, two Hindoos make wind by waving a blanket, while a third dribbles the grain from the scoop.—*Chicago Times*.

TOBACCO is one of the most costly absurdities the world ever saw. In the City of New York alone, ten millions of dollars are burned up every year in cigars!

For Our Little Ones.

BIRD STORY.

IT'S strange how little boys' mothers
Can find it all out as they do,
If a fellow does anything naughty,
Or says anything that's not true!
They'll look at you just a moment
Till your heart in your bosom swells,
And then they know all about it—
For a little bird tells!

Now where the little bird comes from,
Or where the little bird goes,
If he's covered with beautiful plumage,
Or black as the king of the crows,
If his voice is as hoarse as a raven
Or clear as the ringing of bells,
I know not—but this I am sure of—
A little bird tells!

The moment you think a thing wicked,
The moment you do a thing bad,
Are angry or sullen or hateful,
Get ugly or stupid or mad,
Or tease a dear brother or sister—
That instant your sentence he knells,
And the whole to mamma in a minute
That little bird tells.

You may be in the depths of a closet
Where nobody sees but a mouse,
You may be all alone in the cellar,
You may be on the top of the house,
You may be in the dark and the silence,
Or out in the woods and the dells—
No matter! Wherever it happens
The little bird tells!

And the only contrivance to stop him,
Is just to be sure what you say—
Sure of your facts and your fancies,
Sure of your work and your play;
Be honest, be brave, and be kindly,
Be gentle and loving as well,
And then—you can laugh at the stories
The little bird tells!

—M. E. B., in *Wide Awake*.

AVA'S JOKE.

I THINK it was the best joke I ever knew of one little girl's playing on another, though it was n't an April fool. It couldn't be, you know, because it happened some time after the first day of April.

It was when Ava was five years old, and just beginning to go to school—a blue-eyed, sunny-haired little maid, who seemed to find her chief delight in doing pleasant things for people.

One day mamma put an extra nice dinner in the pretty tin luncheon box. There was a slice of frosted cake, and two jelly-tarts, and a piece of lemon pie, and a sandwich with turkey.

Right in front of Ava at school sat little Viny Cates, who never in the world brought anything for her dinner but a biscuit. I suppose she didn't have anything else to bring. That was what Ava thought, too, deep down in her pitying little heart.

Well, this day Ava was swinging her feet while she studied her lesson, and she hit her toes against something that rattled. She looked down, and there was Viny's dinner-pail, that had somehow got pushed back—an old, little, bruised-up pail, with only a biscuit in it, Ava knew.

A bright thought popped into her head that minute. It was so funny she had to put her hand over her mouth to keep from laughing right out loud in school. Viny was saying her lesson; and quick as a flash Ava took off the cover of the pail, and took out the biscuit and put in her own nice luncheon, and put on the cover again.

And at noon, when Viny Cates went to eat her dinner, what do you suppose she said? She said, "Oh, where'd I get 'em? where'd I get 'em?" And she almost cried, but not because she felt bad.

And Ava, full of glee, ran all the way home to get her own dinner, and tell mamma about it.

"She was so s'prised, mamma, and glad!" Ava cried.

And mamma was glad, too—very glad. But somehow she felt her eyes grow moist as she kissed the little glowing face.

KIND words cost no more than unkind ones. Kind words produce kind actions, not only on the part of those to whom they are addressed, but on the part of those by whom they are employed.

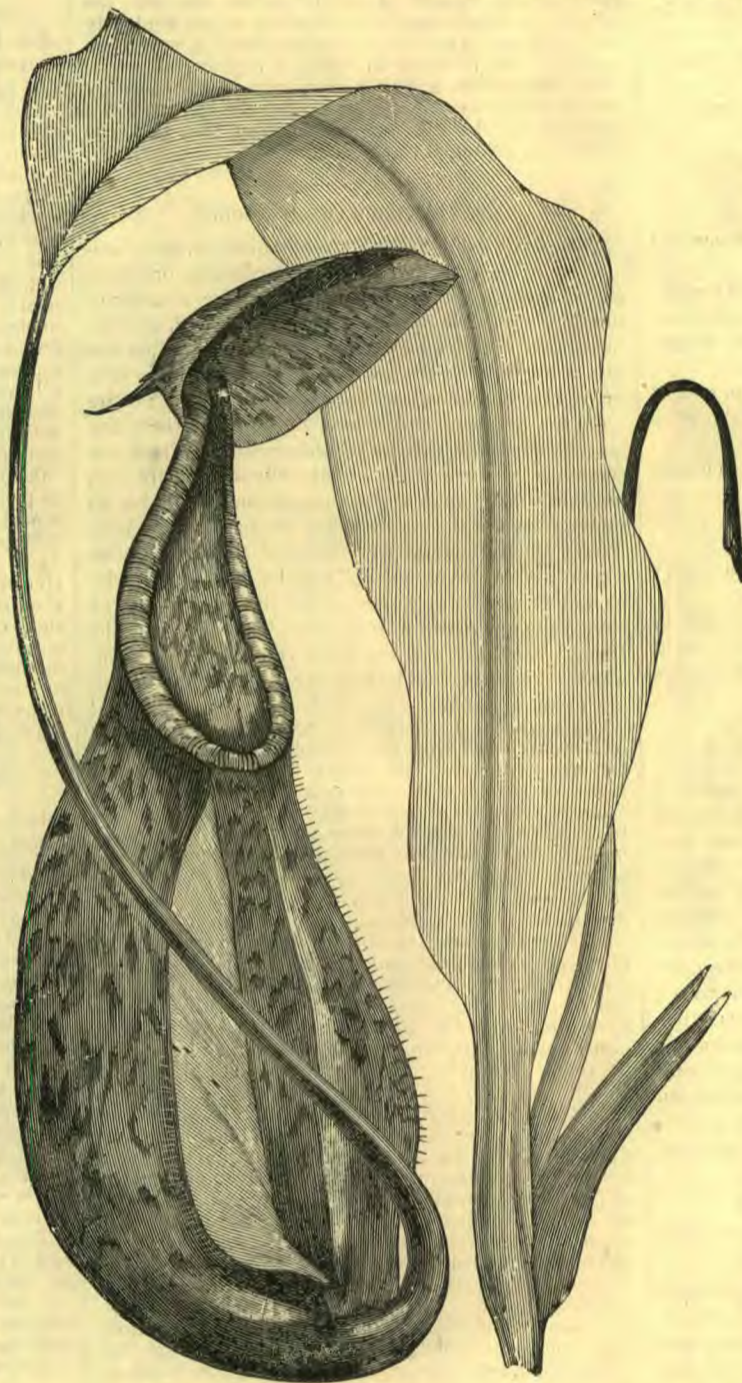
For the INSTRUCTOR.

CURIOUS LEAVES.

In some warm countries grows a plant with a very curious leaf. There shoots out from the stem a green blade, that looks like hundreds of other leaves; but at the top, the leaf runs out into a little tendril by which the plant clings around other objects to support itself; and from the end of the tendril grows—a little pitcher! And yet the whole is only a leaf.

The pitcher has a little lid that shuts down tight when the leaf is fully grown. If you were to lift up this lid, you would find the pitcher half full of the clearest water. It could not have been caught in a rain shower, because the lid was shut tight. It must have been made by the plant itself, and have oozed through the inside of the pitcher.

Some kind of pitcher plants do not have a lid. But near the top of the pitcher there are a few drops of sweet honey. It is a bait Dame Nature has spread to catch unwary insects. They fly to get the honey, and



then fall into the half-filled pitcher, and are drowned. After a time these insects disappear from the inside of the pitcher. Where do they go? The plant must have eaten them up. It seems to need these insects to help make it grow.

In our own northern bogs there is a pitcher plant, called the Side-saddle Flower. It is not quite like the other ones. The whole leaf is a pitcher. It is always nearly full of water and dead insects. But what the plants want of a pitcher full of water it is hard to imagine, for in the bogs there is plenty of water around the roots.

In Ceylon one of the pitchers on these plants hold as much as a tumbler full of water. The monkeys sometimes lift the lids and drink the water. For this reason the plant is called Monkey-cup. W. E. L.

A NUMBER of children were asked why Jesus was called an "unspeakable gift." There was silence for a second or two, when one little girl, with a trembling voice said, "Because he is so precious that no one can tell his preciousness."

Letter Budget.

GEO. T. BROWN sends a letter from Manitoba. He says: "I thought you would like to print a letter from this country. We have been in Manitoba since 1881, and I think ours is the only family in the Province that keeps the Sabbath. We have kept it ever since I can remember, and we have taken the INSTRUCTOR most of the time. I enjoy reading it much. I am thirteen years old. I have two brothers and two sisters, but it is lonely for us without Sabbath-school or meetings. I go to school in the winter, about two miles away; but in the summer I have to herd the cattle. The climate here is very healthful, but it is very cold in winter, and sometimes I come home from school with a frost-bitten nose. We have caught eleven foxes this winter, and a wolf. I also shot a large white owl, which measured four and one half feet from tip to tip of its wings. Last fall the prairie fires did much damage, many people losing their stables and their hay. We have a creek near us, and in the spring when the fish come up, a lot of boys go fishing, and we have a nice time. This is a fine country for raising grain, only once in awhile it is frozen. Our house is made of logs, and is not very large. There are several small lakes and ponds near us, and the ducks are plentiful on them in the fall. We have a boat that my oldest brother made, and we have some nice rides on the water. There are many rabbits here, and in the summer many gophers, which destroy much grain and other crops. I send my love to the editors and readers of the INSTRUCTOR."

We suspect some of the little boys and girls who will read George's letter will not be able to tell where he lives; so if you will look on the map directly north of the dividing line between Dakota and Minnesota, you will find Manitoba. It is a Province of Canada, and he lives in Queen Victoria's dominions. We read your letter with a great deal of interest, George, and we feel anxious to hear sometime that by your faithfulness you have induced some of your neighbors to take hold of the truth with you.

KATIE L. BROWN sent a letter with the above. She says: "As brother George was writing for the Budget I thought I would send a letter too. I cannot write very well, so mamma will write this for me. I am nine years old, but have not been to school very much, as the school is too far from home for me to go except in the nice weather in summer. My ma gave me two hens, all for myself, so I will call them missionary hens, and try to send all I get for them to the cause. I wish we lived where we could meet with Sabbath-keepers. I never went to meeting or Sabbath-school in my life; but I try to learn my Sabbath lesson. I want to be a good girl, so I can be saved with God's people. I send much love to the INSTRUCTOR family."

Just think! Katie has never been to meeting or Sabbath-school in her life, and yet she is trying to be faithful. How many of the dear youth appreciate their privileges as they should? One thing, we all have the same kind heavenly Father, and we know he takes pleasure in caring specially for those who are denied church and Sabbath-school privileges. If such seek him with all the heart, he will certainly give them all the grace they need to take them clear through. May the Lord bless these and all the other lonely ones.

ZUELLA F. MORGAN, of Beaver Co., Pa., says: "I am a little girl seven years old, too small to write myself, so my sister writes for me. I have been to Sabbath-school thirteen times. I study in Book No. 1. I am learning the ten commandments, and am trying to be a good girl, so when the Lord comes he will take me. I have three sisters and two brothers."

THE YOUTH'S INSTRUCTOR

IS PUBLISHED WEEKLY BY THE

S. D. A. PUBLISHING ASSOCIATION,
Battle Creek, Mich.

Mrs. M. J. CHAPMAN.

Miss WINNIE E. LOUGHBOROUGH.

EDITORS.

The INSTRUCTOR is an illustrated, four-page sheet, especially adapted to the use of Sabbath-schools. Terms always in advance.

Single copy, - - - - - 75 cts. a year.
5 copies to one address, - - - 60 cts. each.
10 or more copies to one address, 50 cts. each.

Address,

YOUTH'S INSTRUCTOR,

BATTLE CREEK, MICH.

Or, PACIFIC PRESS, Oakland, California.