

YOUTH'S INSTRUCTOR

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COME THOU TO ME AND REST!

WHEN on life's rough and rocky way
Thy feet with thorns are pressed,
Come thou to Me, poor weary one,
Come thou to Me and rest!

When trials come upon thee fast
And cares thy path invest,
Come thou and bring them all to Me,
Come thou to Me and rest!

When hands grow tired of daily toil,
When heart is sore oppressed,
Come with thy aching heart, my child,
Come thou to Me and rest!

When ways grow long and faith grows dim,
When hope dies in thy breast,
Come, I will point thee to faith's goal,
Come thou to Me and rest!

When nights are dark and storms come on,
When with no light thou'rt blest,
Come, I will be thy light, thy guide,
Come thou to Me and rest!

When thou art groping all alone,
For friends and home in quest,
I am the way to home and friends,
Come thou to Me and rest!

Yea! come and lay thy weary head,
Dear child, upon my breast;
Here is thy home, here is thy Friend,
Here's peace and joy and rest.

—Margaret Breckinridge, in *Christian Weekly*.

For the INSTRUCTOR.

SOME THINGS ABOUT ANTS.

ONE needs but to study the habits of the tiny ant, whose acts display a degree of intelligence unparalleled in the insect world, to understand that it would require an eternity of years to fathom the mysteries of God's created works. In fact, the study of this one creature's life seems, of itself, almost an inexhaustible theme.

Naturalists place the ant in the order Hymenoptera, which includes those insects having "four naked, membranous wings, lying, in repose, horizontally upon the body, and intersected by a network of nerves." The name of the order is derived from two Greek words meaning a membrane and a wing. Among the principal families of the order may be found the bee, the humble bee, the wasp, etc., all known as our most industrious and intelligent insects. There are very many species, each one, in some respects, bearing a resemblance to the others, which makes them easily distinguished from all other insects. Like the bees, they form a republic, with three classes,—males, females, and neuters, or workers, each performing his duties with commendable faithfulness.

If you will examine an ant, you will observe that first upon the head are two horny jaws, or mandibles, serving as tools with which they perform their labor. Next beyond them is their antennæ, bent in the shape of an elbow. Everything they meet is examined by means of their antennæ, and it is supposed that by the use of these organs, they communicate with their kind. Each insect has also three pairs of legs, and, with the exception of the workers, two pairs of wings. Their legs are fringed with short hairs, which they use freely in the care of their young, brushing off any dirt, and keeping the skin in a healthy condition.

Like the bee, the ant is an architect from birth, some species being capable of constructing the most elaborate dwellings. All their homes are thronged with communities of social, law-abiding citizens. The nests of the various species differ both as to form and the materials of which they are composed; but they are principally made of leaves, earth, etc.

In the construction of its home, the common red ant of the woods first makes a slight hole in the ground, which is at once hidden by piling bits of leaves, earth, dead insects, and the like, over it. Afterward it proceeds to hollow out, beneath the surface, story after story of chambers, galleries, and spacious rooms, carrying the refuse outside, so that at the same time the inside of their house is being enlarged, the outside edifice is rising in equal proportion, sometimes to a height of fifteen inches above the ground. During the day, except upon rainy days, the entrances to their homes are left open; but at night they are carefully

they would injure the plant; but by close observation it can be seen that their business is with the lice. The microscope reveals them in the act of sucking honey from the lice, from which circumstance the lice are called the ants "cows." The ants transfer these honey-producing grubs to a pasture, which they inclose with twigs and bits of earth, and ever after give them great care, feeding them with their favorite food. At regular intervals the ants may be seen, busy as a farmer, milking their herds.

Perhaps no creatures are more persevering than ants; and although in their endeavors to carry great objects they may stumble and fall, sometimes great distances, yet they cheerfully return to their tasks, which, it is said, they always accomplish. It is well to "consider the ant's ways," deriving all the good we can from them; but if, like human beings, they have some imperfections, we need not pattern after these. It is reported of some species that they keep slaves to do their drudgery; this certainly is not a very commendable characteristic in any of God's creatures.

A celebrated naturalist describes a raid once made by a species of red ants upon a domicile of black ones, to subjugate them. The red ants performed their military operation with such strategy that the blacks were completely terrified, and in spite of their best efforts at self-defense, three hundred blacks were captured by five hundred red ants; and what is most surprising, the work was all accomplished and the theft made in less than ten minutes.

¶ We haven't space to make a beginning of what you would like to know of this family of insects. You should read books upon the subject, and learn of the ant to be wise and diligent. We will close the article with what a gentleman once observed of ant sagacity. It is recorded as follows:—

"Dupont de Nemours relates in his Memoirs that, to guarantee his sugar-basin against the invasion of ants, he had found no better plan than to make it 'an island,' that is to say, to place it in the middle of a vessel full of water. He felt sure that he had made the fortress safe against any attack; but listen to the stratagem made use of by the besiegers. The ants climbed up the wall to the ceiling, exactly perpendicularly over the sugar-basin. From there they let themselves fall into the interior of the place, penetrating thus by main force, and without injuring any one, into the magazine. As the ceiling was very high, the draught caused them to deviate from the straight line, and thus a certain number fell into the fosse of the citadel, that is to say, into the water in the vessel. Their companions stationed on the bank made all efforts imaginable to fish out the drowning ants, but were afraid of taking to the water of such a large lake.



guarded against all intruders. The great ants of tropical countries build remarkable edifices on a more extended scale.

As a general rule, ants live very peaceably among themselves, setting us an example worthy of imitation in their kind care for each other, particularly for their young and the unfortunate. If but a rain-drop falls upon the children, or a little too much heat from the sun, the whole family hasten to transfer their little ones to a more favorable location. Even the big children, which weigh as much as themselves, are carried from place to place with untiring devotion.

Ants will eat almost anything, but are particularly fond of sweets. Those of our temperate climate are not capable of making honey themselves, but they lick the sweets which ooze from the surface of certain grubs and lice. Find in your gardens vegetation which is covered with lice, and you will invariably discover ants busy at work on the plants. One might think

All that they could do was to stretch out their bodies as far as possible (keeping on the bank the while), to lend a helping hand to their drowning friends. Nevertheless, the salvage did not progress much; when the ants, which were getting very uneasy, conceived a happy thought. A few were seen to run to the ant-hill, and then to re-appear. They brought with them a squad of eight grenadiers, who threw themselves into the water without any hesitation, and who, swimming vigorously, seized with their pincers all the drowning ants, and brought them all on to *terra firma*. Eleven, half-dead, were thus brought to shore, that is, to the rim of the basin. They would probably all of them have succumbed, if their companions had not hastened to lend them assistance. They rolled them in the dust, they brushed them, they rubbed them, they stretched themselves on their dying companions to warm them; then they rolled them and rubbed them again. Four were restored to life. A fifth half recovered, and, still moving its legs and its antennæ a little, was taken home with all sorts of precautions. The six others were dead. They were carried into the ant-hill by their afflicted companions. It seems like a dream to read such things as this, and yet Dupont de Nemours tells us, 'I have seen it!'

M. J. C.

THE NEW AND THE OLD.

NEW are the leaves on the oaken spray,
New the blades of the silky grass;
Flowers, that were buds but yesterday,
Peep from the ground where'er I pass.
These gay idlers, the butterflies,
Broke, to-day, from their winter shroud;
These soft airs, that winnow the skies,
Blow, just born, from the soft, white cloud.

--Sel.

THE NEEDED HELP.

"MAMMA, I never saw such a disagreeable girl as Lib Hart! She was at school to-day, and her hair stuck out like wisps of straw: she was not clean, and you ought to have seen her dress; it was the queerest looking thing, all patched with different colors."

"She is poor, drunken Jim Hart's daughter, I suppose. I wonder if her mother is living?"

"Yes, but she is a poor, sickly-looking woman. I saw her standing in their door one day, when I went down Back Lane after our washer-woman. They say she drinks, too, when she can get any whisky. I don't think the teachers ought to allow Lib Hart to come to our school."

"Where would you have her go; and what are you girls going to do about it, Mary?"

"I don't know. Belle Brewster says we can make fun of her until she will be glad to stay away."

"Do all the girls feel the same?"

"Oh, they do not dare talk as Belle Brewster does. But, mamma, we can never like her, she is so hateful. Why, to-day, when Alice Brown, who, you know, is kind to every one, offered her an apple, she knocked it out of her hand and ran off; and then she snatched little Lizzie Hall's doll away from her, and threw it over the bridge into the creek. She is an ugly, wicked girl, and I wish she had never come to our school!"

Little Mary Wilson was excited. She had never before come in contact with a nature so full of evil, and it aroused her disgust and indignation.

Mrs. Wilson let the matter drop until after supper; then she said: "Mary, I want to tell you a story to-night, which I heard Miss Frances Willard relate in a lecture at Detroit."

"In a State prison, in Illinois, there was an old woman, seventy years of age, who was so wicked she had broken all of God's commandments, and had not been out of prison for thirty years. She would swear, and try to kill her keepers and get away. They had to keep her in chains; and she was called the 'Terror of the jail.'"

"A clear-headed, large-hearted woman was appointed matron of the prison. She saw this old woman, who had been brought from her cell, chained hand and foot and bound to her chair. The matron said to the attendants: 'Take off these shackles.'"

"Oh, no, madam, you don't know what a terrible creature she is. She will harm you if she can," was the reply.

"Take off these chains," again commanded the matron.

"As they did so, her heart filled with pity for the poor, sin-blighted creature, and the noble woman bent over her and tenderly kissed the withered cheeks, and putting her arm about the shrunken figure, raised her up.

"The poor, old woman stared a moment in astonishment; then bursting into tears, she fell at the matron's feet, sobbing: 'Nobody ever did that before.

Do you think I could be better? Do you think I could be better?"

"From that hour there was a change. Soon it was said through the prison: 'The old woman has become a Christian.' She went about helping and comforting other prisoners, and the 'Terror of the jail' became known and loved as the 'Angel of the prison.'"

"Oh, mamma," exclaimed Mary, throwing her arms around her mother's neck, "I will tell the girls that to-morrow! We will forget the bad and only look for good in Libbie Hart. I'm sure we shall find it, too; and we must help her, poor girl, instead of making fun and scolding her. How could we have been so thoughtless and wicked! I am glad she has come to our school."—S. S. Visitor.

For the INSTRUCTOR.

TCHOUNG-KOUO.—NO. 2.

In my last I told you some things about Han-keou. I now want to tell you about another remarkable place, the city of King-te-tehing, which is the chief porcelain manufacturing town of the Chinese Empire. It has a population of over a million men, nearly every one of whom is engaged in the manufacture of china. Fancy a city nearly as large as New York, where nine tenths of the inhabitants are working at the same trade! I cannot describe to you the bustle and hurry that prevails in this great place.

As you approach the city, you might think a terrible conflagration in progress. Clouds of smoke by day, and columns of fire by night, from hundreds of chimneys, make the city look as though wrapped in flames. Over five hundred factories and thousands of furnaces are constantly at work upon china vases, which are shipped to every province in China, and are thence distributed all over the world.

The manufacture of this ware began long before the birth of Christ. It was well established and in a flourishing condition in the dynasty of Han, who reigned about the Christian era. The whole art has been completely lost several times in the course of those terrible revolutions that have so often convulsed the Empire. Each time it has had to be invented, as it were, anew, and each time with less success than before. There are Chinese antiquaries who possess beautiful specimens of china made under the dynasty of Han. Others have specimens of which the Chinese have lost the art of manufacture; for instance, a double cup, in which the outer part is perforated like lace, and the inner cup solid and of dazzling whiteness; others with magic figures seen only when the vessel is full; and a kind of biscuit china, the entire surface being covered with lines crossing it in all directions, as though the piece was composed of a thousand exquisite mosaics.

The Chinese have a passion for collecting articles belonging to past ages. These articles they call *kou-toung*, "old vase," and prize them very highly. Chinese workmen, therefore, cunningly imitate these *kou-toung*, and even an expert cannot always detect the fraud. These sham *kou-toung* are generally made of a kind of reddish earth. After the first baking, they are placed in a dirty, greasy fluid, in which they are cooked a second time. On being taken out, they are buried in a filthy sewer, where they remain from forty to fifty days. In this way is prepared the greater part of the "fine old china of the dynasty of Yuen," found in the cabinets and on the tables of the nobility in Europe, and occasionally in the possession of a proud American, who delights in telling a circle of admiring friends of the trouble and expense he willingly submitted to, in order to possess so rare a treasure.

In the manufacture of china, each workman has his particular work to perform. One, for instance, paints a certain flower, and never, in all his life, does anything else; another a bird; one puts on the red color, another the blue, etc. By the time an ordinary vase is finished, it has passed through the hands of over fifty workmen.

The province of Kiang-si, in which this great city of King-te-tehing is situated, is the most important manufacturing center of the Empire. Among its other industries is one that has been carried on for centuries, and which has recently been adopted by almost every civilized nation,—the rearing of fish. In China this is a trade. The province of Kiang-si is marshy, and abounds in ponds. Almost every farmer has one at least, near his home. All these are used for the rearing of fish, and form a source of considerable revenue to the individuals and to the government.

In spring, men trudge over the provinces, pushing before them wheelbarrows, in which are barrels containing a thick liquid of the consistency of mud, and looking like it. This is the spawn. It is impossible to see the slightest trace of life in it; yet, in a few days after a few sapecks' worth (about a bowlful) has been thrown into a large pond, the water will be alive with young fish. Shortly after, the farmer begins to feed

them with vegetables chopped fine, increasing the quantity as they grow to maturity, which they do in less than three months. They are fed morning and evening. As soon as the feed is scattered on the water, the fish rise to the surface, and eat voraciously, all the time keeping up a continual murmur very irritating to the ears of a nervous person. In a short time they attain a weight of from two to three pounds, and cease to grow. They are then removed and sold in the cities and villages.

As a rule, the roads of China are in a deplorable condition. It is nobody's business to look after them, and the government never concerns itself about any except such as the emperor uses when he condescends to travel, which is very seldom. Frightful accidents often happen, and broken vehicles and limbs are so common that no one stops to inquire of the extent of the damage, or to offer any assistance, simply passing by on the other side. It is not so bad in the southern provinces, because in that part there are a number of navigable rivers, and most all the traffic and travel go by water; but in the northern provinces there are very few navigable streams, and the condition of the roads is something past belief. On these roads the wheelbarrow is met with everywhere. Two men accompany the barrow, one pulling in front by means of ropes, and the other pushing in a pair of shafts behind, to which he is harnessed. When the wind is in their favor, a sail is hoisted, and this helps much. Many travelers prefer to be carried in these wheelbarrows instead of using a palanquin, the carriage of that country. A Chinese coach of the old style has neither springs nor seats, and one has to sit in it cross-legged, like a tailor. If you are not very active, you will be jolted so badly, owing to the roughness of the roads, that your skull will be in danger of being cracked against the sides of the vehicle. For this reason the sides and top are generally cushioned, thus affording a partial relief. Upsets and fractured limbs are matters of hourly occurrence, and this is the reason why the Chinese, as a people, have acquired so much skill in setting fractured limbs.

The palanquin is a kind of box or carriage mounted on poles, and borne on the shoulders of four men. In ascending and descending the mountains, a rope is extended in the front or in the rear, as the case may require, and a dozen or more laborers from the adjacent fields are harnessed to it to assist in the ascent or to regulate the speed in descending. These palanquin bearers are prodigies of skill, strength, and courage. Their steadiness and agility are marvelous. A single false step would often hurl them and their load to the bottom of some frightful abyss, yet they seldom miscalculate their distance. They will run panting along some frightful chasm, their bodies dripping with perspiration, and yet laugh and joke as though apparently indifferent to the danger about them. These poor fellows earn, on an average, less than six American cents per day, and were it not for their simple habits and few wants, they would starve, even in that land where living is incredibly cheap. The palanquin bearer is naturally a marauder, and besides has the privilege of taking up his quarters for the night almost anywhere about an inn or court where he can find a place to stretch himself. His clothing costs him but very little, as he goes attired in a simple garment reaching from the waist to the thigh only. This, with a pair of sandals made of rice straw, constitute his outfit. It is true he has a short jacket, but he very seldom does more than to put himself half way into it. As his lodging costs nothing, and his clothing but little more, his earnings suffice to feed him, and enable him to pass the greater part of the night in opium smoking and gambling, habits to which most Chinese are hopelessly addicted.

W. S. C.

BUSINESS GUIDE.

A YOUNG man once wrote to the editor of the New York *Tribune* for advice with regard to the ways of managing business, and as to books upon the subject. The correspondence was published as follows:—

"I am just commencing business, and I have some young men in my employ. How can I manage to prevent insubordination on one hand, and to make an affirmative success on the other hand? Are there any books that will help me? What are some of the best books for a young business man?"

The following suggestions were given in the answer: "The best single treatise is the New Testament; next to this is the book of the Proverbs of Solomon."

"The best business man we have ever known memorized the entire book of Proverbs at twenty-two—carrying the American Tract Society's ten-cent edition in his vest-pocket, and committing a half-dozen verses daily; and when he became an employer, gave a copy of the book to every employe, with a friendly inscription, commending it as an admirable business guide."

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*.

OUR QUARTERLY REPORTS.

YEARS ago, when our present plan of keeping Sabbath-school records and reporting was first adopted, there was considerable opposition to the measure; but the practical working of the plan for several years has finally convinced all that it is a good thing. And yet, from studying the reports as given from quarter to quarter in the S. S. WORKER, we are constrained to believe that many schools have not yet adopted the plan, and others only partially so.

We have before us an *itemized* report from every State Sabbath-school association, for the quarter ending Dec. 31, 1886. This gives the name of each school belonging to the association, the membership, the average attendance, number of classes, number of INSTRUCTORS taken, and amount of contributions received; and the report in this number states how much each school has donated to the African Mission. Now, please look at the close of each State report and notice the little line "*schools that failed to report.*" In nearly every State we find from one to thirteen (and some quarters many more) that come under this head. Here is pretty strong evidence that these schools keep no records; for if they did, it would be a very easy matter to fill out the blank report which is sent to every school each quarter, and return it to the State secretary. It also shows that work needs to be done for those schools; for, if they are slack in this thing it is natural to infer that other matters go about the same way, and that the Sabbath-schools in those places do not amount to very much, at least in the minds of those who have them in charge.

In looking over the reports as given in the last *S. S. Worker*, and comparing them with previous ones, we are glad to note that there has been a marked improvement in some schools; but this cannot be said of all. While some have come up nobly to the work, others are far behind. We notice that the average attendance in some schools is less than fifty per cent. Some do not report that they have received any contributions at all, others neglected to send a tithe to the State association, and quite a number made no report. This is not as it should be, and indicates a lack of interest. If the reporting system is good for one school, it is good for all, and we hope to see the time when every school will report *promptly* every quarter. By looking over the reports you can see whether *your* school failed in any of these things or not.

If your school has fallen behind the *average*, it will be very natural for each member to try to excuse himself, and throw the blame on some one else. But we apprehend that if each individual—officer, teacher, or scholar—would examine his heart with an earnest desire to know and do God's will, that it would not be very long before a different state of things would exist, and in the place of carelessness and indifference, we should see life, energy, and devotion. For the benefit of those who would try to excuse themselves, we wish to ask a few questions:—

First, as *officers* of the school, are you doing all you can to make the school interesting and profitable? Are you in your place promptly every Sabbath? Do you have the lessons thoroughly learned? Do you systematize your work, so that it moves off harmoniously and orderly? Is your heart filled with the love of God and with enthusiasm for your work; and are you always ready to offer a word of encouragement to those under your charge? Above all, do you ask God to help you bear the burdens placed upon you, and to discharge your duties aright? Very much depends upon the *officers* of the school, but not all.

Second, as *teachers*, do you take a lively interest in every member of your class? Are you faithful in looking up absent ones,—visiting the sick, and encouraging the desponding? Is your lesson so well learned that you are not obliged to depend upon the lesson paper during recitation? Is your whole heart and soul in the work, and are you doing all you can to sustain the officers in their work? Do you pray for each individual member of your class, and for the

officers of the school? The *teachers* can do much, but not all.

Third, as *scholars*, are you in your places promptly every Sabbath? Is the study of the word of God a delight to you, and do you have perfect lessons? Do you try in every way in your power to maintain order and discipline, and make the school profitable and interesting? If not, there is something for *you* to do. We hear a great deal said about the *duties* of officers and teachers, but we are forcibly impressed with the idea that the *scholars*, as well as the officers and teachers, have *duties* to perform in connection with the Sabbath-school. The success of your Sabbath-school does not depend upon any *one* individual, but each individual member will have an influence either for or against the school.

We would urge officers, teachers, and scholars to make these quarterly reports a subject of *study*. Preserve them from quarter to quarter, and then *compare* them to see whether your school is advancing or falling behind. You will find the study not only interesting but profitable. Try it, and see if you do not find it so.

It is possible that some do not yet fully realize the importance of keeping these records and reporting promptly. I wish that something could be said to arouse all to a sense of this. Why is it that the merchant systematizes his business, and keeps an accurate account of every transaction? Why do corporations and stock companies of every kind keep a secretary, and require a full report of all the proceedings every year? Because this is the only means they have of knowing how their business is prospering. They cannot act intelligently unless they have this report, and the report must be *correct*, or else they are in trouble. We all know how important this is, and how carefully all these things are attended to in secular business. Now, should we be any less careful in doing the Lord's work? The prophet has said, "Cursed be he that doeth the work of the Lord *negligently.*" We hope that no one connected with the Sabbath-school work will stand in danger of having this curse pronounced upon him.

It is the duty of the one who acted as secretary for the past quarter to fill out the blank, and return it immediately to the State secretary. Some may think that because their school is small they need not report. But this is a mistake. We wish to hear from all, even the *family* schools, even though there may not be more than two members. The *superintendents* should take an interest in this matter, and see that the reports are made out and returned *promptly* every quarter.

To be sure our work is mostly a "labor of love," and we are not to look for our reward in this life. Very likely what we do will not be appreciated by our brethren and sisters; but that is no reason why we should not do our duty. There is One that knows it all, and he that has said, "Go labor in my vineyard," will, some day, if you are only faithful, give you a crown of glory which fadeth not away.

C. H. JONES.

MINUTES OF A SABBATH-SCHOOL MEETING HELD IN OAKLAND, CAL., APRIL 26, 1887.

The meeting was held in Hamilton Hall, Tuesday, April 26, at 2:30 p. m., and was opened with a song entitled, "O Where Are the Reapers?" and prayer by Eld. E. W. Farnsworth.

After a few remarks by the President on the importance of the Sabbath-school work, and the great good it is doing in this and in foreign countries, the Secretary read a summary of the work in California and Nevada for the year ending April 1, 1887.

The report showed an increase of 14 Sabbath-schools and 3 Sunday-schools during the year, making the entire number of Sabbath-schools 64, and Sunday-schools 3. The total average membership of the Sabbath-schools was 1917, and the total average attendance 1585. The total contributions for the year was \$2,134.64, \$704.32 of which was given to foreign missions. The Treasurer's report showed that the cash on hand April 1, 1886, was \$204.26, and the amount on hand April 1, 1887, was \$513.90.

The President spoke of the marked increase in all respects over the previous year, and commended the school for their liberal donations. He urged us while giving of our means to also give our prayers, that there may be an ingathering of souls.

Bro. C. P. Bollman moved that the State Association pay the expenses of one of the missionaries from New Zealand at Healdsburg College during the past year, amounting to \$134.75. Carried unanimously.

It was moved by E. J. Waggoner that all the camp-meeting donations this year, instead of being paid into the State treasury, be credited directly to the African Mission. The motion was unanimously carried.

It was stated that \$63.07 was given by our Union Sabbath-school, April 23, for the African Mission.

Eld. Corliss made some interesting remarks about the Sabbath-school work in Australia. In the city of Melbourne they have a good Sabbath-school of 12 or 14 classes. Although the people there are poor, they make very liberal contributions; their schools are well furnished with singing-books, and maps, and all the useful helps that are found in our schools.

Bro. R. S. Owen said that he had noticed in his travels through the State that the more people gave, the more they had to give, like the widow who gave bread to Elijah; the barrel of meal wasted not, and her cruise of oil did not fail.

The Secretary then threw out a few "Practical Thoughts for Primary Workers," in which she showed that natural ability is not necessary in becoming a good teacher for the children, but that a careful, prayerful study of the Model Teacher, accompanied with true, unwavering faith in God, is necessary.

The hunting for the golden truths and illustrations in our lessons is like seeking for hidden treasure; God will direct us where to dig, if we ask him, and will give us the needed strength, but he will not do the digging for us.

In order to really *teach*, we must make what we teach understood; if we do not (as shown by a practical illustration), we might as well talk to the scholars in Greek or Hebrew.

In order to do this, we must, like Jesus, make use of all the helps within our reach. We should use blackboards, objects, and anything else that is appropriate and which will make the lesson plain and simple. Some of the uses and abuses of illustrations were pointed out; and the teachers were urged to try it, and not become discouraged even if they did make some mistakes.

After some remarks on the same subject by Brethren Baker, Kilgore, and Nordyke, there were several interesting questions asked and answered.

The meeting was then dismissed by the doxology and the benediction. C. H. JONES, President.

JESSIE F. WAGGONER, Secretary.

IT PAYS.

THE remark is often made, "There is no royal road to wealth;" and although there may be exceptions in cases where wealth is inherited, yet it still remains a fact, that in order to obtain this world's possessions, it is necessary to put forth persevering, earnest, arduous effort. And this holds true in all matters or enterprises where success is desired.

If the farmer wishes a bountiful harvest, he must plow, plant, hoe, and weed with untiring effort. If the student would obtain proficiency in language, mathematics, or history, he must apply himself earnestly and assiduously to study. If the mechanic would become successful in his occupation, he must persevere faithfully year after year, learning one thing after another, becoming more and more proficient by close application and practice.

And if Sabbath-school workers wish to see an increasing interest and a substantial growth in the schools, there must be faithful, earnest, continued efforts put forth. Even as the day follows the night, as the harvest succeeds the sowing, as the lightning's flash is followed by the thunder clap, so will also life, interest, and growth in the Sabbath-school, with the rich blessing of God, follow careful, thoughtful, prayerful planning, well-directed, unceasing efforts, and earnest work when accompanied by the assistance of the Spirit of God.

It is vain to imagine that a good, successful school can be had without such work, and it is just as vain to think that a live, working school can be kept in such a condition, when this work is neglected.

Is the attendance at your school smaller than it should be under the circumstances? An organized, systematic plan on the part of officers and teachers and others interested, for the purpose of visiting those who ought to attend, will soon gladden your hearts

by causing an increase of membership. Perhaps your numbers are decreasing, and the interest in the school is falling off. Look around and discover what the difficulty is, and then labor earnestly to remedy it. Teachers may lack life and interest in their work (and if they do, their pupils are usually the first ones to notice it and be influenced by it); the officers may be remiss and careless in their work. Whatever the cause may be, rest assured that simply noticing and talking about the difficulty, will not remedy it, but persevering, earnest labor in the right direction will bring about a change.

It may be that the lessons are poorly learned. A good example set by the teacher in regard to learning the lessons, with encouraging words to the pupils, may cultivate in them a taste for Bible study and a growing desire to know more about the word of God. Or perhaps there is not a full attendance at teacher's meetings. Constant efforts on the part of officers and those teachers who do attend, with an unceasing effort to make the meetings instructive, interesting, and indispensable to the teachers, will do much toward bringing about the desired result.

A live, interesting, growing school represents *work*,—work on the part of superintendent, officers, teachers, and pupils,—work done not only during the Sabbath-school hour, but during the week; it means thoughtful planning, prayerful study, cheerful visiting, united, hearty labors.

And such labor pays. The satisfaction of doing well, the pleasure of seeing a rising interest, the evidence that the efforts put forth are bearing precious fruits, and that there is a natural, healthy growth,—this will more than repay the time and labor devoted.

Let us test the truthfulness of the Saviour's statements, that "whosoever hath, to him shall be given, and he shall have more abundance." If we faithfully use the talents given, they will bear fruit, "some a hundredfold, some sixtyfold, some thirtyfold."

A. B. O.

A GOOD RECITATION.

SOME years ago I visited a Sabbath-school where all was promptness and punctilio. Everything was conducted in due form, and yet one could not help feeling that there was a lack of depth in the work. No one could say that the questions were not correctly answered, but the lesson did not seem to have taken hold upon the hearts of those who were so glibly reciting it. To this rule, however, there was an exception. A class of elderly people had been set apart as a kind of "invalid corps" because they could not come up to the rigid requirements that the superintendent supposed to be indispensable to thoroughness. They liked the Sabbath-school very much, took great delight in the lessons, enjoyed the success of others, but said that, study as hard as they might, they could not remember the texts that were required of them.

Now it so happened that the writer was asked to teach this very class, on that particular Sabbath. On coming before the class, he was met by the entreaty that he would not ask them the questions, but talk to them about the lesson, giving them all the light he could upon it. All claimed that they had not learned the lesson, but that they had studied much, and had been much benefited by it. One said, "We are so glad to see you, but we are sorry you have been sent to teach our class, and thus find out how poorly we can do." Another said, "We have heard how thorough you are, and we never can recite to you." Another, "We have read what you write about giving a synopsis of the lesson, and we can never do that. But I hope you will not think we do not study the lesson." As this kind of pleading went on, nearly every one in the class was moved to tears. The teacher, too, found it more than he could do to keep his voice from trembling, or hide the moisture that would come to his eyes. Every kindly assurance was given, and extreme leniency was promised. By this means, nearly all the members were induced to try, and the recitation began.

The lesson was introduced in a very incidental way, by asking questions that people at that age would be very likely to answer with ease, and which would not require the repetition of passages of Scripture. The interest manifested in the lesson was surprising. The embarrassment was soon forgotten. It was evident that these people had been *thinking* on the subject of the lesson. They had drunk deeply of the true spirit which the subject was calculated to inspire. The beaming countenance, the light in the eye, the tone of the voice,—all showed that it was not the mind only, but the heart as well, that was stirred by the truths before them. Illustrative passages, not required by the lesson, came up fresh and new; when they could not repeat the exact words, they knew

where to find and read them in their Bibles. Their enjoyment was all the more sweet because so unexpected, and their generous warmth of enthusiasm would have touched a less sympathetic heart than that of the teacher then before them. Whether this quickening of thought strengthened their memory, or whether the Spirit of God came in to help them, may never be known; but certain it is that nearly all the passages required by the lesson were repeated, with none but the most trifling errors. But this was hardly the best of it; for in many instances they could tell the substance, if not the exact words, of all that preceded and followed these passages. They knew the circumstances under which these words were spoken, as far as these conditions are to be known from the Bible alone. They had meditated on these things years before the lessons were written. They also gave a most satisfactory synopsis,—one of the best we ever listened to. The teacher started in first, to show about what was expected, after which it was carried on with a fullness and a zest seldom witnessed.

And yet these veterans thought they ought to be mustered out of the service because they could not give verbatim recitations with all the glibness of the young people who had but little thought or feeling beyond the mere words of the text. These men and women, who really knew more about the lesson than all the rest of the school put together, were content to have their recitations marked imperfect, and regard themselves a failure in the school, simply because their memory was becoming a little treacherous. Their case did not seem to be understood by the officers of the school, who were carrying out faithfully their own ideas of thoroughness. These officers were not wrong in requiring what they did of the younger members; but if these elderly people were to be a part of the school, there was need of closer discrimination in regard to what kind of recitation should be required of them.

A little judicious cross-questioning at the time of general exercises, will show who has a good understanding of the subject of the lesson, and thus will not only encourage the aged, but at the same time tend to cure the conceit of those who find it easy to carry words in the memory, simply because to them they are not burdened with any weight of meaning.

The writer has conducted thousands of recitations, but that described above is among the most satisfactory of them all. Its memory will never fade, and the pleasure it gave has been enjoyed over and over again, times without number.

Showy work is not apt to be deep work. We must learn to look below the surface, and encourage earnest thinking. The letter is good, but the spirit is better; and while both are desirable, we should always regard the latter as of the greater importance. Form should never take precedence of the thing represented by it.

From the incident related above we may learn that the most difficult work is not always the most thorough or the most important. The kind of recitation which they so much enjoyed was far more profitable to them than the one which they dreaded could have been. It was far more thorough than the younger members could have borne. The best and most thorough work is that which brings the greatest good to those concerned,—a work which does not go beyond their powers, but which gives genial and vigorous exercise to those powers, and turns them in the direction of future improvement.

G. H. BELL.

TO THE NEBRASKA SABBATH-SCHOOLS.

IT will be noticed that the names of a great number of our schools appear in this report for the first time. Some of these are newly organized schools, but quite a number have been organized some time, yet have not reported before. I have tried in different ways to get the names of every school in the State. If any one is omitted, I wish the secretary of that school would send me his name and address at once. The quarterly report should be sent to the State secretary the Monday following the last Sabbath in the quarter, or soon thereafter, as it must reach me inside of two weeks of this time to insure its insertion in the printed report. If any important mistakes are noticed, please call my attention to them.

I would be glad to see the contributions to the African Mission much larger. Placing the schools that have donated by themselves, I find that the average is 12½ cents per member. If all would do this much, it would help; but can we not do better than this? Eld. Boyd, whom we all know so well, and Bro. Geo. Burleigh, have gone from our State with the workers of this mission, and surely we in Nebraska feel an especial interest in this enterprise. I feel sure that if the officers do their duty in presenting the matter to the schools, and take pains to interest the scholars in this work, there will be an encouraging increase in the contributions to this fund.

W. D. CHAPMAN.

THE REPORTS.

It is with satisfaction that we are able to present the State reports and the general summary at least one month earlier than usual. Thanks are due to the schools for the promptness with which the reports were returned, and for the completeness with which these were filled out. The hearty co-operation of the State secretaries, in complying with the request that the reports be returned earlier than usual, is particularly gratifying. This has called for hard work on their part, some of them having written from fifty to a hundred letters apiece to insure a complete report.

Reports were received from 18 more schools than sent returns the previous quarter, notwithstanding this was at a season of the year when blockaded roads and severe weather tend to break up our country schools. We are glad to see that so few have been discontinued on this account; it betokens a genuine interest in Bible study,—an interest that zero weather has not been able to chill. In the large State of Michigan every school of which the secretary has any knowledge has sent in a report, an instance without precedent in the history of this Association. Many thanks to an energetic, hard-working secretary. May we not hope that such reporting will become the rule instead of the exception? Other States have returns from all, and some from all but one or two.

But in order to have these reports all they should be, care should be taken to insure accuracy. We notice that some schools fail to give the *average attendance*. There is a difference between the *average membership* and the *average attendance*. The *average membership* is obtained by dividing the sum of the "number *belonging*" for each Sabbath by the number of Sabbaths on which a school has been held during the quarter. The *average attendance* is obtained by using the sum total of the "number *present*" as the dividend. If all would exercise care in this matter, it would make the per cent of attendance in the State much better.

THE DONATIONS.

There seems to be a misunderstanding on the part of some as to where the mission donations shall be sent. Let all donations from the Sabbath-schools to the African Mission be sent directly to the State Secretary. It may be urged that this is not necessary; that just as much will be donated to the mission if the money is sent through the T. and M. Society or the Review and Herald Office as in any other way. But there is another phase to the subject, which such persons have not looked upon. You can readily see that it places your State secretary, and after that the secretary of the International Association, in a somewhat embarrassing position to report more money than they have actually received. We do not suppose there is any one who is engaged in this work who would not be strictly honest; yet when such differences appear between the printed account and the secretary's cash book, it gives occasion for those who feel so disposed, to find fault with the accuracy of the account. It sometimes happens that after the school secretary fills out the blank, he forgets to send the tithe or donation; so in order that we may *know* whereof we affirm, we shall ask the State secretaries to report donations from such schools only, as send the money to them. This may seem too stringent, but I think the reasonableness of the request is apparent.

Thorough work will in the end prove to be the easiest and the cheapest work. A little slackness or delay often causes a world of trouble to somebody, and those who form careless habits are sure to suffer from them sooner or later.

If you are prompt and energetic, you will soon take delight in being so, and will find a deeper interest and far greater enjoyment in the work than is otherwise possible.

W. E. L.

CORRECTION.

THE secretary of the Healdsburg, Cal., school writes that in the report for the quarter ending Dec. 31, 1886, the average attendance of that school was given as 28, whereas it should be 48. That of the Lowell, Mich., school was given as 6, when it should have been 20.

These mistakes were not made in this office, but in the State reports sent us. We are glad to have our attention called to any mistakes made in the reporting, whether on our own part or that of others. Great care is taken by both type-setters and proof-readers to have the work correct; yet if any errors should occur, we would take pleasure in correcting them so far as we can consistently do so.

W. E. L.

TRUE teaching never fails to develop both teacher and pupil. One grows by getting and giving; the other by receiving and giving back; and Christ all and in all.

SABBATH-SCHOOL REPORTS.

For Quarter Ending Dec. 31, 1886.

IOWA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

PENNSYLVANIA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

MICHIGAN.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

WISCONSIN.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

NEBRASKA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

No. rep't'd, 24 801 532 100 35 68 80 11

Schools that failed to report: Beaver City, Richmond, Stems Prairie, Twing, Waco, Albion, Ravenna, Dublin, Aurora, Silver Creek, Marquette, Wilsonville, Red Cloud [City].

W. D. CHAPMAN, Sec.

NEW YORK.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

No. reported, 20 430 271 63 57 33 74 22

\$8.60 of mission donations sent otherwise than to State Secretary. MARY W. KEIM, Sec.

DAKOTA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

No. Rep't'd, 22 635 435 81 48 24 79 68

Twin Lakes was discontinued through the winter. Arlington, Canton, and Sunny Side have not reported. ISA L. RANSON, Sec.

NORTH PACIFIC.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

No. report'd, 16 387 342 69 49 02 80 75

Lynden, Louisville, and Seattle did not report. CARRIE L. BROOKS, Sec.

MAINE.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

No. report'd, 12 196 158 28 8 38 17 56

Schools that failed to report: Portland, Milton, North Windham, Canaan, Blaine, North Jay, South Woodstock, Hartland, Brunswick, Oakfield.

A. K. HERSUM, Sec.

ILLINOIS.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

No. report'd, 35 847 576 119 101 25 148 85

Lena and Princeville held no school this quarter. Mrs. A. B. TAIT, Sec.

No. report'd, 44 833 584 123 69 38 136 46

Mrs. F. C. OVIATT, Sec.

KANSAS.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

No. reported, 62 1893 1333 264 182 82 161 97

Schools that failed to report: Altoona, Atchison, Alton, Beloit, Barclay, Busby, Brenner, Chard, Clyde, Centerville, Crescon, Chanute, Concordia, Clifford, Deer Creek, Dora, El Dorado, Elvion, Eureka, Emporia, Fort Scott, Fellsburg, Greenleaf, Gr. nola, Hallwell, Hillsboro, Leota, Lehigh, Lily Dale, Lawrence, Lowe, Lebanon, Melvern, Mound City, Milan, Moline, Newton, Osawkee, Oswego, Ottawa, Portia, Pontiac, Palermo, Pittsburg, Redden, Richland, Reeve, Reece, Seely, S. Cottonwood, Severy, Salina, Sterling, Springside, Timber Hill, Topeka, Valley Center, West Buffalo, Washington, Ward, Windom, Wichita.

Coopersburg was discontinued last quarter on account of sickness. The name of the Clarion school is changed to Valley Center, and Otter Creek to Reece. Mrs. JOSEPHINE GIBBS, Sec.

VIRGINIA.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

No. report'd, 11 4403 4228 634 625 63 810 78

Sollitoquy failed to report. AMY A. NEFF, Sec.

* The * indicates those schools that have sent tithes to the State Secretary.

Wilson, Hudson, and British Hollow failed to report.

NELLIE C. TAYLOR, Sec.

OHIO.

Table with columns: NAMES OF SCHOOLS, Membership, Aver. Attendance, No. of Classes, Donations to Missions, Amt. Contributions Received.

No. reported, 48 1169 723 167 64 17 177 38

Akron did not report. \$9.42 has been sent in from various schools, but with so indefinite directions that it could not be properly credited. NELLIE L. BEEBE, Sec.

CALIFORNIA.					MINNESOTA.					INDIANA.					NEW ENGLAND.					MISSOURI.									
NAMES OF SCHOOLS.	Membership.	Aver. Attendance.	No. of Classes.	Donations to Missions.	Amt. Contributions Received.	NAMES OF SCHOOLS.	Membership.	Aver. Attendance.	No. of Classes.	Donations to Missions.	Amt. Contributions Received.	NAMES OF SCHOOLS.	Membership.	Aver. Attendance.	No. of Classes.	Donations to Missions.	Amt. Contributions Received.	NAMES OF SCHOOLS.	Membership.	Aver. Attendance.	No. of Classes.	Donations to Missions.	Amt. Contributions Received.	NAMES OF SCHOOLS.	Membership.	Aver. Attendance.	No. of Classes.	Donations to Missions.	Amt. Contributions Received.
*Arcata, 15 12 2 26 89 57 65						*Alden, 20 13 4 41 49 31 66						*Akron, 25 15 3 5 79						*Amherst, N.H., 29 23 4 86 70					*Appleton City, 19 11 2 83 21						

GENERAL SUMMARY OF S. S. REPORTS

For Quarter Ending Dec. 31, 1886. Mar 31, 1887

NAMES OF STATES	NAMES OF SECRETARIES	No. Schools reported.	Membership.	Average Attendance.	New Members Enrolled.	Dropped from Record.	Scholars Church Members.	Number of Classes.	Number of Members in Senior Division.	Lesson Book No. One.	Number Two.	Number Three.	Number Four.	Number Five.	Number Six.	Number Seven.	Missions.	Number of INSTRUCTORS Taken.	Contributions Received.	Amount Sent State Association.	Amount State Sent Inter. Association.	
Canada	Emma Dingman	4	121	75	6	6	55	17	60	17	15	10	42	3	69			8 78	42	3 46	37	22
Totals		813	23364	17356	3007	2197	11502	3284	12257	3732	2096	1511	787	582	308	20	2333 07	11407	3710 53	262 66	37 01	

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

STICKING TO THE POINT.

CONSIDERING the multitude of discussions that are apt to arise over the practical and doctrinal parts of a lesson, the following lines from the editorial column of the *Sunday-school Times* contain a hint well worth following:—

There are three essentials to all profitable discussion. The first is, to have a point; the second is, to see the point; the third is, to stick to the point. Most discussions begin and end without either party being conscious of having an objective point. Some parties to a discussion see a point, or see many points, while neither party, or only one of the parties, sees the point. And where any or all of the parties have a point, and even where they see the point, they rarely show themselves capable of sticking to the point. There would be less unprofitable discussion if every one would first convince himself that he had a point to discuss. We cannot expect another to stick to our point unless we can make him see that we have a point; and we cannot expect to make him see that we have a point, unless we can stick to the point ourselves.

Of the amount donated to the mission \$1853.23 has been paid in to the International S. S. Association.

The Sabbath - School.

THIRD SABBATH IN JUNE.

JUNE 18.

OBEDIENCE.

LESSON 2.—IMPORTANCE OF OBEDIENCE.

1. WHEN the angels are sent to gather God's elect, whom will they take? Ps. 50:5.
2. What does God regard more highly than sacrifice? 1 Sam. 15:22.
3. How is disobedience described? Verse 23.
4. When Samuel first came to Saul, how did the latter feel respecting what he had done? Verse 13.
5. After Samuel reproved him, what did he say? Verse 15.
6. How was Saul deceived?—*He thought that by making a sacrifice to the Lord he would excuse him for not doing just as he had commanded.*
7. Was there any way by which the people would benefit themselves pecuniarily by this disobedience?—*They could use these cattle for sacrifice and save their own for themselves.* Verse 21.
8. What was the final result of Saul's course? Verses 28, 29, 35.
9. In what manner was the ark to be conveyed from place to place? Num. 7:9.
10. By what means was it carried from the Philistines to Beth-shemesh? 1 Sam. 6:10, 11.
11. How were strangers punished for looking into the ark? Verse 19.
12. What arrangements did David make for taking the ark from the house of Abinidab? 2 Sam. 6:3, 5.
13. Why was Uzzah smitten by the Lord? 1 Chron. 13:9, 10.
14. What was the real sin here committed? 1 Chron. 15:13.
15. When the ark was removed from the house of Obbedom, in what manner was it carried? Verses 14, 15.
16. If God's miraculous care was over the ark when it was brought from the Philistines on a cart, why was he displeased when it was placed upon a new cart prepared expressly for that purpose by David?
17. What practical lesson can be learned from this?—*Although men may have great zeal and care for God's cause, the Lord will not accept that in place of obedience.*

NOTES.

It is a mistake to conclude that our property or anything we possess belongs to us to use upon our lusts. Whatever talents men possess, either natural or acquired, are loaned them of God, and those who are not faithful in that which has been loaned them will never receive the true riches which Christ has purchased for us; for if we have not been faithful in that which is another man's, none will give us that which is our own. Nothing in this life belongs to us, but an inheritance to eternal life in the kingdom of God has been purchased for us by Christ. We were God's by creation, and after having lost that privilege of children by the fall, we have been purchased or redeemed by the blood of Christ. We have no right, therefore, to devote our powers or possessions to our own selfish interests. Every sacrifice made to the glory of God will meet its reward in the kingdom of God. Hence God will accept nothing but that obedience which proceeds from the heart.

Saul was a rash man, and his case fitly illustrates the course of many professed Christians at the present time. Although apparently conscientious, he was impetuous, and could not wait for God's providence when brought into straitened circumstances. He had never learned the important lesson of quiet trust in God, and in consequence his entire life was one of fitfulness.

"Saul had not a high and exalted sense of the excellence and the terrible majesty of God. He had not a sacred regard for his appointed ordinances. With an impetuous spirit, because Samuel did not appear at the appointed time, he rushed before God presumptuously, and undertook the sacred work of sacrifice. While equipped for war, he built the altar and officiated for himself and the people. This work was sacredly given to those who were appointed for the purpose. This act was a crime in Saul, and such an example would lead the people to have a low estimate of the religious ceremonies and ordinances sanctified and appointed of God, prefiguring the sinless offering of his dear son. God would have his people have a holy regard and sacred reverence for the sacrificial work of the priests, which pointed to the sacrifice of his son."

"God proved Saul by intrusting him with the im-

portant commission to execute his threatened wrath upon Amalek. But he disobeyed God, and spared the wicked, blasphemous king Agag, whom God had appointed unto death, and spared the best of the cattle. He destroyed utterly all the refuse that would not profit them. Saul thought it would add to his greatness to spare Agag, a noble monarch splendidly attired; and that to return from battle with him captive, with great spoil of oxen, sheep, and much cattle, would get to himself much renown, and cause the nations to fear him and tremble before him. And the people united with him in this. They excused their sin among themselves in not destroying the cattle, because they could reserve them to sacrifice to God, and spare their own cattle to themselves.

"Samuel informed Saul that his rebellion was as the sin of witchcraft. That is, when one commences to travel in the path of rebellion, he yields himself to be controlled by an influence that is in opposition to the will of God. Satan controls the rebellious mind. Those who are thus controlled lose a calm trust in God, and have less and less disposition to yield loving obedience to his will. Satan becomes more and more familiar with them, until they seem to have no power to cease to rebel. In this respect, rebellion is as the sin of witchcraft."—*Great Controversy.*

There is one thing noticeable in the case of Uzzah's being smitten before the Lord. It can not be said that David did not have a proper sense of the sacredness of the ark. It seems that a new cart was especially prepared upon which to convey the ark. It probably had never been used for any other purpose. David also sang and gave praises before the ark with all his might. But the sin committed was in the disregard of the law which said that the ark should be borne by the priests. Uzzah was a Levite, but not a priest. All the circumstances seemed to be in harmony with the mind of God, except this provision for carrying the ark upon a cart, instead of by the proper means, which would have avoided all danger such as Uzzah apprehended from the stumbling of the oxen and the shaking of the ark. This incident illustrates the grand truth that a conscientious zeal never can take the place of obedience in God's sight.

Another important truth is brought out by this circumstance; namely, that God does not hold people responsible when they do not have the light. God's miraculous providence was over the ark when it was first sent to Beth-shemesh, and it was then drawn upon a cart; but to the people, he had made known the manner in which he was pleased to have it conveyed.

Our Scrap-Book.

MOURNING CUSTOMS.

In answer to the question, "What is the origin of draping public buildings in mourning for thirty days, and why is this limit of time chosen?" the *Inter-Ocean* makes the following reply:—

"The custom is taken from ancient mourning usages. This manner of expressing grief has prevailed from the earliest times, differing, however, greatly in different countries. The Hebrews tore their clothes, cut off the hair and beard, strewed ashes on the head, cast themselves on the ground weeping and smiting the breast; their term of mourning was usually seven days, but for persons of distinction, as for Moses and Aaron, the people mourned thirty days. Among the Greeks the mourning period was thirty days except in Sparta, where it was limited to ten days. The mourners secluded themselves from the public gaze, wore coarse, black garments, and often cut off their hair as a sign of grief. When a great general died, the whole army cut off their hair and the manes of the horses. Among the Romans the mourning color was black or dark blue under the republic for both sexes, but during the empire the women wore white as mourning. A public calamity, such as a defeat or the death of some great general or ruler, was the occasion of a period of public mourning—usually only a few days—when all business was stopped, the temples, the forum, and the schools were closed. The mourning customs among savage nations are often very horrible, as in the Feejee Islands, where all the women are required to burn their bodies on the death of a chief; or in the Sandwich Islands, where people go into mourning by painting the lower part of the face black and knocking out the front teeth. The mourning color in Europe and America is black; in Turkey it is violet; in China, white; in Egypt, yellow; in Ethiopia, brown. It was white in Spain until 1498. In European countries the courts go into mourning on the occasion of the death of a member of the royal family, and a degree of general mourning sometimes prevails, especially in Great Britain. In this country the custom of public mourning on the death of a great man, or a hero of National reputation, has always prevailed, and the term of thirty days is chosen as both seemly and convenient. It is customary for members of civic and military associations, and of legislative bodies, to in-

dicate a slight degree of mourning by wearing a crape badge on public occasions for thirty days after the death of a comrade."

FREE PUBLIC LIBRARIES.

In the establishment of free public libraries, the *Golden Argosy* says Paris leads all other cities. "While New York possesses about twenty libraries, the largest being the Astor, which has nearly a quarter of a million books, there are in the French capital fifty free libraries owned by the town council, besides numerous other institutions open to the public. One of these is the great National Library, the largest in the world, containing three million volumes, the same number of prints, and a hundred thousand manuscripts.

"The free library system of Paris has been established by the republican government, and was not in existence under the empire. It was commenced in 1878, after a careful inquiry into similar institutions in America, England, and elsewhere. In the first twelve months 29,000 volumes were read, but last year the total rose to 1,031,167, having increased by leaps and bounds.

"The value of such establishments can hardly be rated too highly. They are centers of light and culture, whose influence is wholly for good; they are enemies to the saloons, and friends of the people. We would like to see scores of them set up in our cities."

ELECTRIC LIGHTS IN JAPAN.

THERE has been visiting the city for a few days Mr. H. M. Williams, who has recently returned from the Asiatic empires, where he went to introduce the electric light, and he says that the readiness with which the Orientals adopt these improvements is quite astonishing. In Japan most of the principal cities are now lighted by electricity, as ours are, and many of the finest houses are illuminated in the same way. A large plant has recently been placed in the palace of the Mikado at Tokio, a very large building, or rather a cluster of buildings connected by corridors and covering several acres. The Chinese do not take hold of these improvements as readily as the Japs, but are beginning to see their advantages. The Coreans are ready to adopt all modern ideas, particularly if they come from the United States. The palace of the king of Corea has a plant of 300 lights and was first illuminated on the birthday of the king's mother-in-law, on the 20th of February, with great ceremony. The palace is at Seoul, and consists of a series of long, low, wooden buildings with a thatched roof. As no foreigner is allowed to look upon the features of the king or queen, the workmen took great risks when they were putting in the apparatus; for if they had even by accident seen the face of the king, they would have been put to death, according to the custom of the country. They were carried into the palace and through the corridors in palanquins, and trumpeters were sent ahead of them so that the royal family might keep out of their way.—*Chicago Herald.*

THE SACK TREE.

THE vegetable productions of Ceylon are of many varieties, one very interesting one being the "sack tree," the Riti Gaha of the Cingalese. Sir S. W. Baker, in describing it, says:—

"From the bark of this tree an infinite number of excellent sacks are procured, with very little trouble or preparation. The tree being felled, the branches are cut into logs of the length required, and sometimes these are soaked in water; but this is not always necessary. The bark is then well beaten with a wooden mallet, until it is loosened from the wood; it is then stripped off the log as a stocking is drawn off the leg. It is afterward bleached, and one end being sewed up, completes a perfect sack of a thick, fibrous texture, somewhat similar to felt.

"These sacks are in general use among the natives, and are preferred by them to any others, as their durability is such that they sometimes descend from father to son. By constant use they stretch and increase their original size nearly one half. The texture necessarily becomes thinner, but the strength does not appear to be materially decreased."

AN ANCIENT BOTANY.

THE great temple of Karnak, at Thebes, Egypt, contains the oldest botanical work in the world. It is sculptured on the walls, and represents foreign plants brought home by Thothmes III., from a campaign in Arabia. Not only is the plant or tree shown, but the leaves, fruit and seed-pods are illustrated separately, after the fashion of modern botanists. Paper casts have been taken by W. Flinders Petrie, the distinguished archæologist.

NATURALIST Clark, of Canada, says the bee's sting is by no means made for stinging only, but is used in doing the artistic cell work, capping the comb, and infusing the formic acid, by means of which honey receives its keeping qualities. The sting is really a skillfully-contrived little trowel, with which the bee finishes off and caps the cells when they are filled brimful of honey. This explains why honey extracted before it is capped over does not keep well. The formic acid has not been injected into it.



For Our Little Ones.

For the INSTRUCTOR.

JACK TELLS ABOUT LITTLE JOE'S WHALE.

WHEN Uncle Lee was here last month, he told such wondrous tales
Of his South Sea adventures, fishing for monstrous whales;
How often they would get away somehow, by hook or crook,
And carry off the big harpoon (that's what they call their hook),
That Joe would listen by the hour, and privately told me
That just as soon as he grew up, a fisherman he'd be;
That until then he'd practice by fishing in the brook,
If he could only find a pole and get a line and hook.
Perhaps he, too, might catch a whale,
Before he on the sea set sail.

He found a trimmed-off apple bough, a bent pin, and a string,
And many an afternoon was spent in one persistent fling;
As yet he had n't had much luck, but he did n't care for that,
He had some minnows in a jar, he fished out with his hat.

One afternoon, beside the stream (the sun was very warm),
He sat nodding in a dream, oblivious of harm;
The mirrored sky seemed one vast sea, the clouds, obliging whales,
That slowly swam right up for him to catch them by their tails.

When, lo! there came a sudden jerk, a little rippling "swish,"
And straightway Joe woke up, to land, he thought, a monstrous fish.

"Oh, there she blows!" cried little Joe, "at last I've got my wish."
"Twixt joy and fear he dropped his pole right in the "briny sea,"
Then thought of Uncle Lee's harpoon,
And jumped for it almost as soon,
And Joe, oh! where was he?

All dripping from the shallow brook, Joe came to tell the tale
Of how he caught in Cherry Creek what must have been a whale;

How it had taken his harpoon, like the whales in the South Sea,
And he came nearly being drowned, just like his Uncle Lee.
As I rowed down the stream that day, all in my little boat,
I spied within a shady bay our fisher's pole afloat;
The line was caught around a snag where the current was not strong;
I drew it in, and on the pin was a whale—six inches long!
S. ISADORE MINER.

WRINKLES.

MAMMA," said little Mary West, as she watched her mother at work ironing, one bright summer morning, "why do the wrinkles iron into the clothes so much easier than they will iron out?"
Mrs. West was a careless woman, and she only said, "O Mary, what a child you are to ask questions! Run along and play, and never mind about the wrinkles."
Mary turned away and went out into the sunshine, still wondering in her mind about the wrinkles.
A little girl who lived next door saw Mary in the yard, and called to her to "come over and play." Getting her mother's consent, Mary went gladly. The little people played at housekeeping, and of course washing and ironing came in their household cares. Mary thought to herself, "Maybe Jennie knows; I'll ask her, anyway." So she said, "Jennie, do you know why wrinkles iron into clothes easier than they will iron out?"
Jennie thought a minute, and then said, "No, I don't know, but we will ask mamma; she always knows."
So they ran into the house, and startled Jennie's mother by asking her the question that was troubling little Mary so much.
"My dear children," said Mrs. Lee, I will try to explain the matter as well as I can. When we begin to iron a garment, it is usually damp, and if we do not lay it smoothly on the board, the hot iron will press

the wrinkles and dry them in; then when we undertake to iron them out, the impression is fixed, for the cloth is dry, and we either have to dampen the cloth or use great care and strength to iron them out."

Mary said, "Why, that is so; I wonder why I didn't think of that myself."

Jennie laughed, and said, "Come on and play now."

But Mrs. Lee said, "Wait a minute, children. Do you know that there is danger of your hearts' growing wrinkled?"

The little girls thought this a very funny remark, and laughingly asked how that could be.

Mrs. Lee said, "When your hearts are young and tender, evil thoughts and companions, and cross, naughty words will leave scars and wrinkles in your hearts and faces that only the heavenly Father can smooth out with his loving hand. When you are tempted to do wrong, remember the wrinkles, and ask the dear Father to help you to keep your hearts smooth and uncrinkled by sin."—Selected.

Letter Budget.

RALPH EDSON BLISS, of Oneida Co., N. Y., says: "I am eight years old, and have a little brother six years old. His name is Ray. Our mother is dead, and father is away from home most of the time. We have had the INSTRUCTOR almost a year. I like to read the letters very much. The nearest Sabbath-school is about nine miles from here, and we do not go very often; but we learn lessons and recite at home when we do not go. Ray learns his lessons in Book No. 1, and I in No. 2. I am trying to be a good boy."

Here is a letter from Knox Co., Maine, written by NINA B. THOMAS. She says: "I am eight years old, and keep the Sabbath with my mother. My father does not keep the Sabbath. We have no Sabbath-school, but there is one over at Aunt Minnie's, which has four members,—three girls and one boy. I am going to have three missionary potatoes. Aunt Minnie is going to have some missionary peas, and will try to have them in the market by the fourth of July. My mother is going to raise some cucumbers. I live on an island, twelve miles from the main land. I want to be happy in the new earth."

HENRIETTA M. LAUCK, of Jackson Co., Kan., says: "I once wrote to the Budget, and so I thought I would write again. I attended the Topeka camp-meeting and enjoyed it very much. I have five sisters and five brothers. I go to school every day and read in the fifth reader. I had a doll, but my sister broke it. I have a dog, and her name is Fanny. She follows me to school every day. I carried some INSTRUCTORS to school, and tried to get my schoolmates interested in them. I try to be good, so I can meet the Lord when he comes."

JOHNNIE PRICE writes from Yolo Co., Cal. He says: "I love to read the INSTRUCTOR. We have had the privilege of reading it and hearing it read ever since I can remember. I am in my eleventh year. This is the first letter I have written to the Budget. I was baptized at the Woodland camp-meeting last fall. We always have a good Sabbath-school. We are just through Book No. 2. Mrs. Mason was always my teacher until she went to England. I did not like to give her up. Mrs. Bush is my teacher now. I always love my teachers. I have no brothers or sisters to play with, and I get very lonesome. I have planted a missionary garden. In California we plant our vegetable garden for time. We have some nice chickens, a bird, a dog, and a cat, and a plenty of good books to read. This is the fourth year I have attended public school. My mamma tells me I was in Battle Creek when I was one year old. I want to be a good boy and meet the INSTRUCTOR family in the earth made new."

WILLIE A. GOSMER sent a letter in January with \$2.35 inclosed for the African Mission, and wrote as follows to the Budget: "I take the INSTRUCTOR and like it much. I keep the Sabbath with my three brothers and one sister. One of my sisters is married, and is not at home. My father died four years ago last July, and my mother does not keep the Sabbath. My sister, brothers, and myself are the only Sabbath-keepers in the place, so we do not have any Sabbath-school. I was baptized last fall by Eld. Miller. I have read in the Bible to Luke. I want to prove faithful and meet the INSTRUCTOR family in the kingdom of God."

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