

YOUTH'S INSTRUCTOR

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JULY.

JULY—for you the songs are sung
By birds the leafy trees among;
With merry carolings they wake
The meadows at the morning's break,
And through the day the lipping breeze
Is woven with their tree-top glees.
For you the prattling, pebbly brooks
Are full of tales like story-books.
For you a fragrant incense burns
Within the garden's blossom-urns,
Which tempt the bees to hasten home
With honey for their honey-comb.

The river, like a looking-glass,
Reflects the fleecy clouds that
pass,

Until it makes us almost doubt
If earth and sky are n't
changed about.

July—for you, in silence deep
The world seems fallen fast
asleep,

Save on one glorious holiday,
When all our books we put
away

And every little maid and man
Is proud to be American!

—St. Nicholas.

For the INSTRUCTOR.

THE APOSTLE PAUL.

WONDER if the boys
who like to read about
heroes ever read the
life of the apostle
Paul? His is a character
worth imitating; it is one
of the most remarkable
in the Book of books.
One thing we may admire
him for was his energy
and perseverance.

Paul did not do things
by halves; whatever he
undertook was done
thoroughly. Of this we
may be sure when we re-
member how he persecut-
ed the early Christians.
As he says himself, "Many
of the saints did I shut
up in prison, having re-
ceived authority from the
chief priests: and when they were put to death, I
gave my voice against them. And I punished them
oft in every synagogue, and compelled them to blas-
pheme; and being exceeding mad against them, I
persecuted them even unto strange cities;" "for I
verily thought I ought to do many things contrary
to the name of Jesus of Nazareth."

Can you not imagine this ardent and impetuous
young man, full of zeal for the maintenance of the
Jewish doctrines, going on that remarkable journey
to Damascus? Armed with authority from the high
priest, he went breathing threatenings and slaughter
upon all those Jews who had departed from the faith
of their fathers. But suddenly a great light, brighter
than the glaring oriental sun at midday, arrests his
course; and out of the brightness he hears a voice,
saying, "Why persecutest thou Me?"

Astonished and trembling, Paul knew the Lord of
glory, and humbly asked, "What wilt thou have me
to do?" His haughty, persecuting spirit was subdued,
and his companions led him into the city, a humble,
willing convert to the doctrines he had meant to ex-
terminate. His repentance was sudden and complete.

Before many days had gone by, he was zealously
preaching in the synagogues, that Christ was the Son
of God.

But we may admire him for his high courage as well
as for his energy. When the angry Jews at Lystra
stoned him and left him as one dead, he rose up and
again entered the city! Though bitterly persecuted
and driven from place to place, he still preached
Christ; and when shut up in prison, he joyfully sang
praises to God!

In a letter to the brethren at Corinth, Paul tells of
his trials,—how he suffered "in stripes above measure,

up, and in writing letters of encouragement and warn-
ing to the brethren scattered abroad.

In all his affliction he was not disheartened, but
was able to write, with his whole soul, these words:
"Let us not be weary in well-doing; for in due season
we shall reap, if we faint not. As we have therefore
opportunity, let us do good unto all men." And
though persecution had followed him from the time
he began to preach, so great was the hope that had
sustained him through it all, that he was enabled con-
fidently to say at the close of his life: "I have fought
a good fight, I have finished my course, I have kept



in prison frequent, and in deaths oft." "Of the Jews,"
says he, "five times received I forty stripes save one.
Thrice was I beaten with rods, once was I stoned,
thrice I suffered shipwreck, a night and a day have I
been in the deep; in journeyings often, in perils of wa-
ters, in perils of robbers, in perils by mine own country-
men, in perils by the heathen, in perils in the city, in
perils in the wilderness, in perils in the sea, in perils
among false brethren; in weariness and painfulness,
in watchings often, in hunger and thirst, in fastings
often, in cold and nakedness!"

And the last the sacred historian tells us of this
great apostle is that he is a prisoner at Rome. But
even this trial did not check his ardor. A great man
will be great in affliction, great in prison, and great
in chains; and nowhere does Paul's Christian man-
hood shine forth in clearer light. How close a pris-
oner he was kept we may not certainly know; but
we know that he was allowed to receive his friends,
and we may imagine that this was a great comfort
to him and a blessing to them. We fancy he spent
many days in thinking of the churches he had raised

the faith. Henceforth there is laid up for me a crown
of righteousness, which the Lord, the righteous judge,
shall give me at that day; and not to me only, but
unto all them also that love his appearing." And
this confidence may be ours to enjoy, if, like him, we
run with patience the race that is set before us.

W. E. L.

WHAT IS YOUR FATHER TEACHING YOU?

It is recorded of a certain great philosopher that a
friend who went to visit him met the philosopher's lit-
tle daughter before he met the philosopher himself.
Knowing that the father was such a deeply learned
man, he thought that the little girl must have learned
something very grave, something very deep, from
such a father, and he said to her, "What is your fa-
ther teaching you?" The little maid looked at him
with her blue eyes, and just said, "Obedience." This
is what the great and wise man taught his little girl,
and I believe that is the most important lesson for
children to learn,—to be obedient. It is a lesson
necessary for their happiness, for their safety, and I
think we may say, for their life.—Canon Wynne.

CARL AND HIS GRANDMOTHER.

LITTLE Carl was a Swiss boy. In looking at him you might have noticed that he wore neither shoes nor stockings, and that his clothes were ragged and dirty. I admit that Carl would have been improved in appearance had he had clean clothes, as you have, and a clean face and hands. But you may not have the same excuse for your appearance as he had for his. He had neither father nor mother to do anything for him, and he was very poor. He lived with his old grandmother among the great Swiss mountains. He was a most faithful little grandson. I hope that you are as kind to your dear old grandma as Carl was to his. On one occasion he showed his fidelity, and that is the subject of my story.

The sky looked very black and lowering one day as Carl and granny went up along the side of the mountain to milk the cows and goats. This flock had been put in their care, and they were paid to live up there during the summer and take care of them. There was a broad, green pasture among the mountains where the flock were kept, and granny with Carl lived in a chalet near. A chalet is not much more than a little hut in which the poor people live. There are hundreds of them among the mountains.

At this time of which I am telling you—for this is a true story—Carl stood looking away off to the north, when he said suddenly, "Granny, granny, come in quick. Don't go out to milk the cows and goats just yet; I hear such a queer sound."

But old granny was deaf; she did not hear the noise, and she started to go out to her evening work. Carl ran to her, and catching her by her arm, pulled her back into the house. He was not a moment too soon. A noise like heavy thunder was heard above them; even granny, who was so very deaf, heard it and fell down in terror. "It is a slide from the mountain!" she cried. "Oh, my boy, my Carl, we're lost!" They both kneeled down together to pray God to help them.

The rumbling and crashing and roaring kept on for hours. It seemed to them as if the very mountain was splitting open. Sometimes they would scream out in fear lest the ground should be taken from under their feet, and then again their voices would join in prayer or in trying feebly to sing one of the Psalms, as they had been taught to do.

"The Lord is my rock and my fortress and my deliverer, my God, in whom I will trust," rang out the clear voice of little Carl.

All night the fierce tempest continued. Towards morning the sound seemed more distant. They tried to open the door to look out, but a great rock had fallen near. Then they tried the little window. Carl could just creep out. Everything around them was changed; the ground was full of broken pieces of rock, torn-up trees, and blocks of ice. The few acres around the chalet had not been carried away, but all else was a scene of desolation.

Now came the test of Carl's love to his grandmother. He might perhaps, by creeping and crawling and climbing, find his way out and down the mountain, but granny could not. She clung to him and begged him not to leave her, for she was so old and helpless. He gave up trying to save himself, and determined to stay by her. "She has done so much for me," said he, "it would be wicked for me to leave her now." Then turning to her, he said, "I will not leave you, granny; do not be afraid. We must trust in God."

"Yes, we must trust in God; he can help us," she said.

I might tell you of the weary hours they spent, and of their terrible anxiety, if I had the time, but I have not. I must hurry on to what happened the next day.

Some of the guides, who can find their way all over the great Swiss mountains, knew where granny and Carl lived, and went up to help them.

They carried them down with great rejoicing, and gave them a home with their old neighbors in the valley below. How glad and thankful they felt that they had been so wonderfully preserved, and finally rescued from their dangerous situation!

"Bless the Lord, O my soul!" cried granny, as she kneeled down in prayer.

"And forget not all his benefits!" added little Carl. —*The Child's Paper.*

THREE BOYS WHO GREW TO BE GREAT.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures, which the mountaineers gaped at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said:—

"That boy will beat me one day."

So he did, for he was Michael Angelo.

A German boy was reading a novel. Right in the midst of it he said to himself:—

"Now this will never do. I get too much excited over it. I can't study so well after it. So, here goes!"

And he flung the book out into the river. He was Fichte, the great German philosopher.

JUNE.

THE pretty flowers have come again,
The roses and the daisies;
And from the trees, oh, hear how plain
The birds are singing praises!

The grass is fresh and green once more;
The sky is clear and sunny;
And bees are laying in a store
Of pure and golden honey.

The little modest buttercup,
The dandelion splendid,
Their heads are bravely holding up.
Now winter's reign is ended.

How charming now our walks will be
By meadows full of clover,
Through shady lanes, where we can see
The branches bending over!

The flowers are blooming fresh and bright
In just the same old places,
And oh, it fills me with delight
To see their charming faces.

The air is sweet, the sky is blue,
The woods with songs are ringing;
And I'm so happy, that I, too,
Can hardly keep from singing.

—*Josephine Pollard.*

For the INSTRUCTOR.

TCHOUNG-KOUO.—NO. 6.

MEDICAL SKILL OF THE CHINESE.

The number of drugs that enter into the composition of Chinese medicine is marvelous. Usually the physician is a druggist also, and he tries to induce his patient to purchase drugs of the highest price. The fear of being overreached leads the patient, as the properties of each ingredient are explained by the physician, to examine the prescription, and strike out such drugs as are considered too expensive, to which, after much wrangling, the practitioner agrees, and the modified prescription is then prepared and taken. The drugs are generally boiled in a vase of clay, and when their virtues have been extracted, the patient is made to swallow the potion scalding hot. Notwithstanding the dark, oily nature and yellow appearance of Chinese medicines, they are not half so difficult to swallow as many of the allopathic doses and patent medicines meekly taken by more enlightened nations.

Very often, in serious cases, the physician refuses to permit the erasing of some high-priced drug. In such cases a long family council often follows, in which the patient, if capable, takes part. The chances of recovery are weighed pro and con; and often on account of the age of the interested party, or the nature of the malady, it is decided not to incur the expense, but to let the patient die. Strange as it may seem, the sick one often gives the final word in this decision; for it is deemed preferable, in the eyes of a dying Chinese, to reserve the money for the purchase of a fine coffin and a magnificent funeral; and so, frequently, the doctor is dismissed, and the undertaker sent for.

One drug used by the people of China, in the form of little red pills, has the imposing name of *ling-pao-you-y-tan*, which means "supernatural treasure for all desires." The composition is a secret which has for centuries been known only to a single family of Pekin. Its powerful smell of musk is no guide, as everything in China, even to the land and the air, are impregnated with the odor. These pills are a universal panacea. A single pill, ground to powder and taken into the nose, like snuff, induces prolonged sneezing, until the body is profusely covered with perspiration. It is often so used on sick people, to ascertain if they are still alive, or near the point of death. If the sick one moves but does not sneeze, he will not live more than twenty-four hours; if he sneezes once, he will live till the next day; and so on.

It is not wise to ridicule everything Chinese. The maladies incident to their mode of life are often complicated, and very stubbornly resist treatment; yet the mortality of that nation compares favorably with that of any or all others. In some things they stand alone, particularly in curing hydrophobia, and in setting fractured limbs. In the latter no "regular" surgeon need attempt to compete with them. Catch any peasant passing on the road, and he will perform as neat and acceptable a setting and bandaging as could any surgeon, while many professional operators will treat limbs in which the bones are crushed, and not

only save, but cure them. Yet many a surgeon who could accomplish no such feat as this, would laugh to see the operator apply as a plaster to promote the junction of the bones, a composition of wood-lice, white pepper, and a fowl pounded to death.

W. S. C.

"THE BIRDS OF KILLINGWORTH."

HAVE you read of the sad fate of the little birds of Killingworth? Longfellow, whose heart was full of sympathy, told the story in a beautiful poem.

It was in the springtime, more than a hundred years ago, when the happy little birds had come from far and near to make their homes in Killingworth. There were robins and bluebirds, little wrens and sparrows and the gay mocking-birds; yes,—

"All the throng
That dwell in nests and have the gift of song."

They flitted in and out among the budding branches, seeking quiet nooks in which to build their pretty nests; and gathered sticks and moss and feathers to make them strong and cozy. They worked and sang, and their hearts were so running over with joy they—

"Filled all the blossoming orchards with their glee."

They sought their daily food in the gardens and in the fields, but none were very bold, except the daring crows, that, in shining suits of black, walked up and down the cornfields, cawing for a feast of grain. The thrifty farmers were alarmed, and set the awful scare-crows in the fields; but finding them quite useless, declared the birds should all be killed.

At length a day was set, and the grave parson, the stern deacon and the pompous squire, together with the farmers from all the country round, met in the town-hall to decide the fate of the birds. They called them thieves, and set a price upon their guilty heads. In all the crowd there was hardly one to plead their cause, until the teacher from the Academy arose and said:—

"You call them thieves and pillagers; but know,
They are the winged wardens of your farms,
Who from the cornfields drive the insidious foe,
And from your harvests keep a hundred harms;
Even the blackest of them all, the crow,
Renders good service as your man-at-arms,
Crushing the beetle in his coat of mail
And crying havoc on the slug and snail."
"How can I teach your children gentleness,
And mercy to the weak, and reverence
For life,
When by your laws, your actions, and your speech,
You contradict the very things I teach?"

All this he said and more, and when he closed, some shook their heads and laughed at his "fine-spun sentiment." They had no faith in such folly, and the records show the little birds were doomed to die.

Poor little things! They were hunted until,—

"The summer came, and all the birds were dead;
The days were like hot coals; the very ground
Was burned to ashes; in the orchards fed
Myriads of caterpillars, and around
The cultivated fields and garden beds
Hosts of devouring insects crawled, and found
No foe to check their march, till they had made
The land a desert without leaf or shade."

What could the people do? On every side were worms and leafless trees. The autumn lost its splendor, and the silence grew heavy upon their hearts. It was broken only by murmurs of impatience and confessions of mistakes. They had learned that God's plans were best; and when another spring came, a joyful sight was seen in the streets of Killingworth:—

"A wagon, overarched with evergreen,
Upon whose boughs were wicker cages hung,
All full of singing birds, came down the street,
Filling the air with music wild and sweet."


And when they were set free, and sought in fields and woods places to build their little homes, or from some swinging spray caroled forth a melody of joy, no birds in all the land found such a welcome as the birds of Killingworth.—*Our Sabbath Visitor.*

THE RECREATION OF A WORKING-MAN.

NOTE the name of Herman Strecker, of Reading, United States. He is a stone-cutter, and works at his trade by day. Yet this man is recognized in every country of the world as an authority on butterflies. After his day's work is done, he devotes himself to his scientific studies. He makes all his own drawings, writes his own text, sets the type, and prints it. His collection of butterflies is the largest in the world, and contains hundreds of specimens not to be found in any other museum. In 1883 he published the most complete catalogue ever issued of the kinds of North American butterflies, and in it he mentioned the various foreign countries in which he has collectors. He has also collectors in every known island. The play-hours of this working man set us all a noble example.—*Sci-*

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. Contribution to it should be sent to the editors of the *Youth's Instructor*.

THE wisdom of the injunction, "Let him that thinketh he standeth take heed lest he fall," has often been felt from the days of Solomon down to the present time. It came with peculiar force to the editors of the *INSTRUCTOR* when it was discovered that the reports in the late *WORKER* number were headed Dec. 31, 1886. It should have read March 31, 1887.

WHAT WE NEED.

WE need help for our small schools. The greater number of those who write on Sabbath-school work have had little or no experience in small schools, and as soon as they begin to write, they get before the mind a school just like the one in which they have been in the habit of taking part. In this way it turns out that nearly all that is written is better fitted to help large, strong schools than it is to benefit those that are in the greatest need. Of course there are general principles that hold good in all kinds of schools, and from every well written article good things may be learned by all classes of workers. But general principles need a special application according to the conditions and circumstances of the school. Now it is to be supposed that in small schools, and in schools that are newly organized, there will be fewer persons who know how to make this special application, and so meet the wants of their schools! It is plain, then, that writers should have such schools in mind, and should try to show how right plans and principles may be carried out in them.

Of the 111 schools of Michigan, only 19 have an average attendance of over fifty members. Of these, 10 number over 40; 24, over thirty; and 32, over 20. The remaining 26 number fewer than 20 members, and it is probable that the proportion of small schools is as great in other States as it is in Michigan. Need we ask, then, where help is most needed?

Of what use is it to talk to such schools about the complicated plans and arrangements that become necessary in a school of from three to five hundred members? What interest can they take in the duties of "Division Superintendents," "Assistant Secretaries," etc.? Here is a superintendent who has but three classes in his school (there are a good many such), and each class makes an entire division. One class is in the *INSTRUCTOR*, one in Book No. 3, and the other in Book 1. How much is this man likely to be benefited by an average discussion of the subject of "General Exercises"?

Again we say that every pupil who does not attend regularly should be promptly visited. Now this is all good wherever it can be carried out. But let us suppose a case that is not so uncommon as some might imagine. In a country school there is a class of children whose homes are widely separated. One resides two miles north of the place where the school is held, one three miles east, one seven miles west, and the other two much nearer. Now the teacher may be a poor man, a day-laborer who cannot leave his work during the week without losing his employment; it may be a young woman who sews or does house work by the week; it may be a mother of young children, one for whom it is almost impossible to leave home except when her husband and children go with her.

Now the precept to visit absent pupils promptly is a good one, and one that should be carried out so far as is at all consistent with circumstances. The greatest danger is that teachers will find groundless excuses for not attending to the duty; yet should there not be words of encouragement and advice for those who cannot possibly carry out what they would be glad to do? What an excellent thing it would be if Superintendents and teachers would be more free in letting their difficulties be known: and how much good might be done if those who have had similar difficulties, and have found a way out of them, or a way to partly overcome them, would communicate the same to the *WORKER* for the benefit of others!

But there is another need that should be noticed. We have articles on advanced work, and articles on primary work; but where are the articles on intermediate work? Is it thought that the extremes must include the means? Our intermediate classes make up a large proportion of our Sabbath-schools. They are

at a very important stage in life. If their minds and hearts are not turned in the right direction now, it will be hard to turn them at a later period. The minds of children at this age are very active and inquiring, and they have now attained strength to enable them to think somewhat continuously and logically. What a rare opportunity is here offered for doing good! Yet how little is said about this kind of work.

These few paragraphs are not written in a fault-finding spirit, but with the hope of calling out something that will meet wants that have been neglected. The work needed in large schools has been none too thoroughly discussed, and no part of the field has been too well cultivated; but the small schools should receive more attention, and there are neglected portions of the field that are as abundant in strength and fertility as any other. These also should be watered and made to "bud and blossom as the rose."

E. L. R.

COUNT THE COST.

MANY Sabbath-school workers, especially among young people, grow discouraged and dissatisfied with their work because they do not enter upon it understandingly. They did not count the cost; they did not appreciate the force and number of their enemies; they did not fully realize their own insufficiency for such an undertaking. They were like the fresh convert who feels certain that he can convince all his friends, and bring them at once to the feet of the Saviour whom he loves so well.

When such young teachers begin to meet the ordinary difficulties of the way, and find that young hearts cannot always be won to goodness by smiles and kind words, they think that the lines have fallen to them in unpleasant places. The class they have they are sure is not an average class. They think it is certain that depravity is more fully developed in the members of this class than it is in others. Some are sure that they could succeed far better with another class than with the one they have. Others want to give up the work entirely. To such we would say, There is no evil that has overtaken you that is not common to the lot of teachers. These children of yours have in them the same noble impulses that you expected to find, but they are not so easily reached as you supposed. You have not taken into account the thousand conflicting influences that are struggling for the mastery in their minds. The following from the *Sunday-school Times* is to the point:—

"In the world as it is, evil has temporary advantages over good. You may catch a deadly fever by breathing but for an instant the breath of some fever patient, but you will not catch entire soundness of body by merely associating with the healthy and the strong. Diseases can be inoculated into the body easier than health of nerve or vigor of pulse-beat. You can fall down a hill, but you cannot fall up one; you may pierce the costliest dam by a single breach, but you cannot so easily repair the broken walls, and bring back the diffused waters. It is so, also, with the education of a child. A single evil word or deed will make more impression on a child's mind than a single good word or deed; and one impure thought lodged in the mind may undo the work of years in slow and earnest character building. The teacher ought to realize that the present struggle between good and evil is not an equal struggle; and that all the help which the best teacher can give, by instruction and influence, will not be more than enough to neutralize the contagion of evil suggestion and evil example. He who is the spiritual foe of older people is also the spiritual foe of the children, and never was there an enemy more crafty or more watchful than he. You need never be afraid that your scholar will find it too easy to do good; if you do your duty, you will realize that the battle is one which is going on continually; and your help must be steadfast and unvarying if you do not wish to give the Enemy an opportunity of undoing in an hour or a day, the results of your long and faithful work."

The sentiments of the above extract are as important as they are true; yet we should not be discouraged by them. God has given us a difficult task surely, but not one that is impossible or that need be wholly fruitless. Every true and faithful worker will some day "see of the travail of his soul, and be satisfied." It may be that not a single soul will ever be saved wholly or mainly through your influence, dear

teacher, but you may help to prepare the way for influences that will put many on the sure road to heaven. Every human being is subject to countless influences, some good and some bad, and you may help to turn the scale on the side of truth and victory.

The plan of salvation was devised thousands of years ago, and Christ and the holy angels have been working for the consummation of that plan all down through the ages; yet how the tide of evil has swept over the world, and how it prevails even now! Have Christ and the angels become disheartened? have they slackened their efforts? And yet when on earth, our Saviour was fully aware that but few would be saved. Our Saviour's mission on earth must have seemed to human eyes to be a failure. After teaching the multitudes, healing the sick, comforting the afflicted, raising the dead, and speaking as never man spake, he was reviled, betrayed by one of his own disciples, forsaken by the rest in the hour of his greatest agony, considered of less worth than a murderer, and put to a disgraceful execution. Consider the persecutions and discouragements Paul and the other apostles had to meet. How has it been with our bravest and noblest missionaries?

Should you complain, then, because the odds are against you? Should you be disheartened because there is but a chance in a thousand for the salvation of those under your care? God is your Master; he has set you your task. Be faithful in it. Be diligent; be prayerful; and above all, be hopeful; for God is above all and over all. Every right effort on your part will do something towards staying the tide of evil, and will tend towards the great consummation, when all things that are hateful shall be swept away, and the righteous shall shine forth in glory. The members of your class may never all be truly converted, but every right effort you make will to some degree bless them and bless the world; and especially will it bless you. Work for God, for humanity, for the love of right, and do not falter because you see no immediate results, or because the tide seems to be against you. The Judge of all the earth will do right, and your labor will not be in vain.

G. H. B.

THE NO-TIME QUESTION.

THIS no-time question, or perhaps it would be more correct to say, the *lost-time* question, is one of vital importance. Few excuses are more common than the one, "I did not have time;" and few have less foundation in fact. Lamentable as such an excuse may be in secular affairs, it comes with particular sadness when given as a reason for neglecting the Lord's work. "I didn't have time to get my lesson," says one scholar. "I meant to have looked up this point in connection with my lesson;" or, "I ought to have visited that scholar, but I didn't have time," replies a teacher. "If I only had time, I could do so much better teaching. I wish I had all my time at my command."

But the truth is, under no condition are we apt to accomplish less than when we are at full leisure. "Life," it has been said, "is composed of an elastic material; and whenever a solid piece of business is removed, there the surrounding atmosphere of trifles rushes in as certainly as the air into a bottle when you pour out its contents." And in these "trifles" most people lose enough time to make them proficient students of the Word.

Go carefully over the record of the past week, and you will be surprised to find how much time has been allowed to run to waste that might with great profit have been employed in study, and that, too, without the neglect of any real duty. God never meant us to be so busy in our work, or even in his, as to leave no time for thoughtful study and meditation over the inspired teachings. Though we sacrifice beyond measure to carry forward his work, it shall profit us nothing if we have not the knowledge and love of the truth in the heart.

All acknowledge the importance of Bible study; perhaps there is no other subject on which so much has been written and said; yet how few act in harmony with what they profess to believe. Teachers, *take time* to thoroughly prepare yourselves on your lesson. Take time for a meditative study of the Word, besides. Let its principles sink down into your heart, influencing your own life; then your words will carry weight. Show by your own example that you deem Bible study important; for you will teach more effect-

ually by what you yourself are than by all the wise words that ever fell from your lips.

Take time, also, to show a true interest in your scholars' welfare. Put yourself out of the way to visit a sick one or an absent one. Show an interest in them outside of the school, even if they have been regular in attendance; and above all let this interest on your part be genuine. Whatever is worth doing at all, is worth doing well. Consider your class work of enough importance to forego some innocent but profitless pleasure that you may be the better enabled to do this work.

W. E. L.

A REPRESENTATIVE SUNDAY-SCHOOL.

In the *Sunday-school World* we find a brief account of the methods employed in the Olivet Sunday-school of New York City. This school numbers eight hundred, besides a primary department of three hundred. The conditions of the school are so different from any among our people that perhaps no part of its plan could be wholly applied, even in our large schools. But the thorough principles upon which the whole work is conducted are greatly to be admired, and ought to inspire a corresponding diligence and persistence. The success of this school is said to be remarkable, and notwithstanding the strict discipline and extreme thoroughness practiced, the building is continually crowded to its utmost capacity. The following extracts we think are interesting:—

"At 2:30 P. M. the doors are promptly closed, and no one is admitted during the devotional exercises, which are varied and usually occupy twenty minutes. At the signal for closing the doors, perfect quiet prevails, even before the superintendent takes his place. After singing one or more hymns, the stillness is broken by a brief prayer for the school and the homes represented, all uniting in the Lord's prayer in closing. When the doors are opened, the scholars remain quiet, not even looking at and thus embarrassing the tardy ones as they seek their places. Other hymns are sung, and a short drill in new music is given. . .

"Teachers have forty minutes with their classes. Five minutes' notice is given in which to close; during this time, without a word, the school becomes perfectly still; then the lesson is reviewed by the superintendent, who asks questions of the scholars or individual teachers; the ready responses indicate carefully-studied lessons. . .

"There is a written examination on the lessons quarterly, twenty questions being printed on a large sheet spaced so that the answers may be written in. . .

"The superintendent and assistant each have a diagram of the school-room, about nine by twelve inches in size, with the teachers' names in the seats assigned. These are checked off as they take their places, and when the school is ready for work, the superintendent knows how many and what classes need to be supplied with teachers. A 'substitute club' has been formed from the members of two adult classes taught by Dr. Schauffler and Mrs. A. T. Schauffler. The members are pledged to attend teachers' meetings for lesson study, and to be ready for duty at a moment's notice. When substitutes are needed, it is only necessary to announce the fact to these classes, and volunteers respond at once from among those who have been at teachers' meeting and studied the lesson for the day. When they are with the class, they are not displaced even if the regular teacher should come in. Class work is carefully observed. If held by teachers with evident ability and success, one or more may be added to a class. If disorder appears in a class, the superintendent seeks the cause. If the class is too large, some are withdrawn until order is restored. A teacher failing to hold and instruct the pupils is quietly and kindly removed, and another takes the place. . .

"The school record kept by the secretary has all the names alphabetically arranged, giving the class number of each; so in this book we find the name, age, residence, date of entrance, attendance, grade, of lessons, deportment and standing in the quarterly written examination. This record is corrected quarterly, those who have been absent four consecutive Sundays without satisfactory written excuse being dropped from the roll. Letters of recommendation are often asked by scholars for service or places of trust in offices or stores, and these are given only in cases where the record shows the applicant to have done honest work when in the Sunday-school."

The written recitations and the certificates of character and scholarship afford valuable suggestions, and must be very profitable if judiciously carried out. The system of providing a supply of teachers may not be the best, but it is certainly a very important and wise thing to make some provision of that kind.

There is one peculiarity of this school which is very striking. Instead of begging for scholars, the scholars have to apply for the place. This turning of the

tables in the matter of attendance prepares the way for the strict discipline of the school and for the faithfulness required of the pupils. The permanency of the membership and the manner of securing a place in the school are thus described:—

"The permanence of this work is shown by 223 of the present membership having been in the school during the last seven years' course. It is no easy matter to secure membership here (the chapel will accommodate only about 800). On application a card is given, printed in German and English—'To Parents: You may send your child with this card next Saturday at ten o'clock to the chapel parlors. We have so many more applicants for admission than we have room for that we are obliged to discontinue receiving new scholars on Sunday,' etc. When this card is presented, the children are treated with the utmost consideration and informed if there are any vacancies. They are then given a larger card to be taken home and read by the parents, stating that the bearer has applied for admission to the Sunday-school, giving the object of the school, viz.: 'To teach the word of God, to bring souls to Christ, to watch over them and to instruct them in the practical virtues of Christian character. All who attend the school must be clean in person and dress. Punctuality is required.' Then follows a kind invitation for the parents to attend the school, and on the reverse side is a blank to be filled in ink by the parent and returned by the scholar making application; giving full name and age of child, father's name and occupation, mother's name, and their residence; the location and name of denomination where the child has attended or now attends Sunday-school; if other members of the family attend at Olivet, and the place where the parents go to church; besides binding themselves to encourage the child in regular attendance and full compliance with the rules of the school. This applicant then is received when a vacancy occurs; and notwithstanding the stringency of these rules the 'seekers' bench is well patronized by those waiting their turn."

Neither does this school go begging for funds, as may be seen from the following:—

"A systematic plan of benevolence brings into the treasury of the Missionary Association about \$800 annually. Three-fourths of this amount is appropriated to Christian work outside of their own school. A teachers' fund receives annually \$450 to \$500. This is used for Sunday-school expenses.

"Of the infant department, numbering 300, we have only space to say that its sessions are, from necessity, held entirely separate from the main school, but under the same general management. With a larger house, Olivet could impart its admirable system of religious training to 1,500 or more, as well as to the 800, which is all that can now be accommodated in their building."

LESSON DIFFICULTIES.

WHAT conflicting opinions prevail on the subject of Sabbath-school lessons! The same lesson is often praised by one and condemned by another in the same school. The very mail that brings to the lesson writer letters of commendation and congratulation may bring plenty of fault-finding as well. Perhaps we ought not to call it fault-finding; for those who complain of the lessons undoubtedly think them ill-adapted to their wants.

These difficulties arise partly from the varied conditions of schools and pupils, and the impossibility of suiting any lesson to the needs of every person who may want to study it. But there should be an effort at adaptation on both sides. When the writer has done his best to accommodate the lessons to varied classes of learners, the learners should in turn endeavor to accommodate themselves to the lessons. If the lesson is too short, the more time may be spent in reviewing past work. If it is too long, a little extra time and effort will make it all right. The lesson that is too long for me may be too short for some one else. The peculiarities that displease me may be admired by my neighbor. If there are weak questions, they need not especially trouble us. If any of the questions seem blind, a little more study on the whole subject may make them plain. A generous, appreciative spirit will give us the highest enjoyment of every excellence, and lessen our discomfort at the imperfections we may find.

If any one discovers serious defects in the lessons, or difficulties which proper effort cannot overcome, he should confer kindly but freely with the lesson writer or with those who have the matter of the lessons in charge. No one can be so anxious to have the lessons just right as the lesson writer ought to be. But habitual fault-finding will soon create a spirit that the best of lessons, with the best of teachers, cannot overcome. Let the sentiment once spread through a

school that the lessons are unworthy, and the interest of that school is destroyed. If we watch for faults, we may find them in our best friends; and if duly encouraged, this faculty of seeing faults will become so sharp that almost everything will appear in a bad light. Just so it is with the fault-finding spirit towards teachers or lessons.

But real difficulties do arise in teaching the lessons; and it is of those difficulties that we wish to speak. The lessons used among our children are called "progressive," and they were meant to be so in reality. The writer evidently intended that they should increase in difficulty, gradually but certainly, from the beginning to the end. This is necessary in order to meet the wants of the ever-expanding mind of the child. Otherwise lessons become insipid and ineffective because they do not call the powers of thought into vigorous, healthy action.

But in order that such lessons may be just suited to the wants of a child, he must at the proper age begin at the beginning, be thorough in his work, and continue it without interruption. But if the child has poor lessons for a time, if he attends irregularly, or if the teacher fails in thoroughness, the lessons that would otherwise be a delight soon become too hard, and are looked upon with dread. Children are frequently too proud to be put back, and sometimes the parents share in the same feeling. What is to be done? To meet the wants of such children, the book would have to be revised every month, and it would soon be spoiled for all who are doing regular work.

Again, new pupils sometimes come into school with very little knowledge of any part of the Bible. They are too old to be put with little ones at the beginning of Book No. 1, or at least they would feel humiliated by being put there; and if they are put in classes with those of their own age, they not only find the lesson too difficult, but they are wholly unable to answer questions in review.

Letters often come in from superintendents who find that the children in their schools have been allowed to go on carelessly until they are wholly incapable of mastering the lessons in the grade where they now stand. Such children are unwilling to be put back. If they are asked to take up No. 2 or No. 3 again, they say, "Why, we've been over that;" but they can remember almost nothing at all of what they learned there, or pretended to learn. What shall be done in such a case?

Many are ready to say that the right thing to do in the last instance would be to put all these classes back where they belong,—where the lessons are not too long for them,—and allow them to go no faster than they will go thoroughly. But whether this can be done or not depends upon the attitude of the parents and the degree of influence which the superintendent is able to exercise. Very few superintendents can succeed in striking out wholly against the sentiment of the school; but by judicious management and steady faithfulness he may change the sentiment, and bring it more nearly where it should be. It may be that the children can after a little time be made to see that it is for their interest to go back, and that it is the most honorable thing they can do under the circumstances. If not, leave them where they are, divide each lesson into two, require the most complete thoroughness, and ask easy review questions very frequently.

It seems to us that new pupils should, so far as consistent, be examined somewhat on their knowledge of the Bible before being classified. If they are found to be far behind others of their age, do not try to put them back to the beginning, unless there should be enough of them for a class, but put them back part way,—as far as you can without giving them any cause for offense or discouragement. Those who have from any cause fallen behind their grade should perhaps be treated somewhat on the same principle; but they can be treated more thoroughly because their case need not run so far before being corrected.

But what will do most toward effecting a permanent cure for these evils is to cultivate a correct sentiment in the school. Let it be felt by all that the highest point of honor is to be thorough, to be free from all sham or pretense, not to be satisfied with a weekly standing merely, but to aim at a thorough knowledge of all they have passed over, so that they may review with ease and facility at any time, and find real delight in the exercise. Show how beautiful and harmonious the Bible story is, how the Lord has led his people down through the history of the world, and what admirable lessons he has taught us by their experience. Such a spirit in a school will nearly overcome all the lesson difficulties that have been mentioned.

Com.

WITH God, go over the sea; without him, go not over the threshold.

A HELP IN SECURING ATTENTION.

How to gain and keep the scholar's attention, is a question of much perplexity to the average Sabbath-school teacher. On the solution of the problem all true success depends; for *teaching* implies a receiving as well as a giving. We may tell a lesson to a scholar ever so well; but unless the thing we have told is lodged in his mind, we have really taught him nothing.

Quiet does not indicate attention. If a child were deaf, and you should speak to him in such a manner that he could not see the motion of your lips, you might talk to him by the hour, and yet he would be profited not a whit by all you might say; though he remained quiet all the while, he would evidently be thinking his thoughts, not yours. Inattention is a mental deafness as disadvantageous to the pupil while it lasts as is the physical disease.

We are often told that a bright look and a smile will win the attention of a child; yet I think that any one who has taught an average Sabbath-school class for six months will agree that on a proportion of the scholars, bright looks and smiles often fail of the effect intended. When the smiles fail, many teachers are at a loss to know what to do, and become discouraged. They often exclaim, in tears, "I've tried and tried to get my scholars to pay attention. I've been so kind to them, and talked to them about it; but it don't do any good!"

In such cases a resolute will to have attention is often just what the teacher lacks. Make it clearly felt that attention you *must* have before you proceed any further with the lesson. It is often a question of who has the stronger will,—you or your pupil. If you can capture his will and carry it along in harmony with your thought, you can keep his attention. The habit of inattention is not so often the result of obstinacy on the part of the child as it is of a lack of self-control. Children are troubled in the same way that a gentleman was whom the editor of the *S. S. Times* tells about. "A gentleman who, although he was a communicant in an evangelical church, was commonly more interested in his week-day business than in his Sabbath duties, bought a fine pair of horses on a certain Saturday. When Sunday morning came, he went to church, and tried to fix his thoughts on the preacher's words, but those horses ran away with his thoughts. His wife perceived this; and after the service she said to him, 'You were thinking more of your new horses than you were of the sermon, this morning.' 'I know it,' he said. 'Well, do you think that was right?' she added. 'No,' was his frank reply, 'I don't think it was right, and I'm sorry for it. But, after all, I don't think I was the only one at fault in the matter. I tried to give attention to our pastor, but I couldn't. I think he ought to have been able to pull me away from those horses.'"

And so, in the absence of self-control on the part of the child, you must exercise your will, and "pull him away" from the things he is thinking about, and fasten his thoughts on the lesson. It is a forced attention, to be sure, and will last only for the time present. No doubt you will be obliged to go over the same ground next Sabbath; but if faithfully followed up, the result you are aiming at will become permanent; for giving attention will grow into a habit, and when the habit is formed, the child will necessarily become interested in the things he is giving attention to. You do not need to be forbiddingly stern; you can keep good-natured, but withal you should keep a steady nerve and firm hand, and master the situation.

It is not claimed that this is a panacea for all cases of inattention, nor that it will cure half of them; but it will cure some, and it may benefit all. Do not get discouraged and give up trying because you fail once or twice. You may, when you remember some of your scholars, be tempted to believe in the doctrine of total depravity, but that they are wholly hopeless cannot be admitted; there is in the most incorrigible a little leaven of good, that, brought under the right conditions, would leaven the whole life and character. It is yours to find those conditions if you can.

But many teachers, even after they have succeeded in forcing the scholar to give attention, make a lamentable failure of the whole because they are not prompt in following up the advantage gained. Do not flatter yourself that you can keep a child's attention when you have given him nothing to attend to. If you have sounded the call to march, strike out the moment your men are mustered; don't keep them marking time for ten minutes while you make up your mind in which direction you would better go. Settle that clearly in your own mind before you start out on the undertaking. Having gained their attention, proceed at once with the lesson, and proceed energetically. Do not get nervous and feel hurried; be deliberate, but waste no time in hunting around in your book to see if the answer to your question was given cor-

rectly, nor, until you are fairly under headway, to see if you have got the exact wording of the printed question. You should be thorough master of the subject in hand, so that, if the necessities of the case required, you could ask a few questions without your book. If you keep the children profitably busy over the lesson, your difficulties, if not reduced from mountains to mole-hills, will at least loom up less discouragingly in the way of your desired success.

Although a digression from the direct line of thought here brought out, we might add that in precisely the same way superintendents sometimes disappoint their schools. How often you have seen leaders who do as Milton says of Beelzebub in the Council of Pandemonium,—

"With grave
Aspect he rose, and in his rising seemed
A pillar of state
His look
Drew audience and attention still as night
Or summer's noontide air."

Yet when they had by their pompous or imposing appearance drawn the eyes of all the school to themselves, they evidently had nothing to say except to "fill up the time." You have watched the disappointment that took the place of expectancy, and have no doubt felt it many times. If you are superintendent of a school, bear with this kindly suggestion: If you have anything worth saying, or that needs saying, say it; if not, hold your peace.

W. E. L.

A LESSON FROM THE LOOMS.

LOOKING at the Sabbath-school teacher's sphere and mission in all its various aspects, it is evident that the work which a Sabbath-school teacher is summoned to undertake, has a basis as permanent as the plan of God for the welfare of the human race, and involves interests vast and limitless as eternity itself. The responsibilities of such work are infinite, and they cannot be evaded by a refusal to accept them. For the scholars whom a teacher has in his charge, and for the scholars whom any individual Christian ought to have in his charge, that teacher and that individual Christian are responsible to God. The evidences of that responsibility, and the manner of its discharge, will be disclosed before the universe. In the thought of this truth every teacher ought to live, ought to work, ought to pray, and ought to trust.

In the great weaving room of a Connecticut cotton factory, one of the largest mills of its kind in the world, more than a thousand separate looms ply their busy shuttles, each loom tended by a single person. To stand in the center of that room, in the working hours of the day, and see the long lines of looms, with the fitting forms of their attendants, and to hear the confusing hum and rattle of the machinery, one would think it hardly possible to keep an oversight of the individual workers, and to know the relative efficiency and faithfulness of each. The personality of the several attendants seems lost in the great sweep of common industry; and one is inclined to think that if two or ten of the loom-tenders are careless or clumsy, it is not likely to be known among so many in that thronged and clattering room. Yet each worker there is both known and noted; and not only every hour's, but each moment's, faithfulness is a matter of record and of correspondent recompense.

To each loom there are thirty-six hundred fine cotton threads, forming the warp of the muslin; and to each inch of the growing web are supplied ninety-six threads of the filling from the flying shuttle. One thread of either warp or filling dropped, or broken, or entangled, and the perfectness of the web is destroyed. If a thread of the filling breaks, the loom must be stopped, and patient fingers must pick out the filling, until the broken end is reached and newly fastened to the shuttle. If the eyes of the loom-tender have wandered, and a break in the filling (forming what is called a "pick-out") has passed unnoticed, however fair and perfect what follows may seem, the later work must all be taken out, and the "pick-out" corrected; and this at the cost of the loom-tender himself, who is paid, not by the hour, but by the amount of cloth he weaves. If perchance a defect in the weaving, from broken warp or woof, is not corrected at the loom, then, when a measure of fifty-three yards, or as it is called, a "cut," is finished, the piece is taken from the loom; on the outer margin of its roll is penciled the name of the weaver who tended it, and it passes to the inspection room. There it is examined, and when the break, or "smash," is found, the amount of the consequent loss is charged to the weaver's account. When on pay-day the books are opened, every weaver receives according as his work has been. Each defect in the cloth woven at his loom is charged against him, and he must bear its loss. Then also he finds that every moment of his delay,

through that lack of attention and faithfulness at the loom, which necessitated his doing over again the work which at first he slighted, has diminished in proportion the aggregate of his wages. His pay corresponds with his fidelity and efficiency, rather than with his opportunities and with the time given by him to his assigned work.

Thus while the thousand looms whirl and hum, and the thousand shuttles fly back and forth, and the thousand loom-tenders have before them the millions of on-moving, separate threads, and all seems a labyrinthian confusion in the great weaving room of that great factory; the individuals apparently lost in the shifting multitudes,—each man or woman, each boy or girl, set to the care of a single loom, watches the forming web "as one that must give account;" for the product of each loom is to come before him "who without respect of persons, judgeth according to every man's work," and whose word goes forth "to render to each man according as his work is." And, in the day of final reckoning, if any man's work shall be found at fault, he "shall suffer loss."

Is there not a lesson in this factory weaving room to every Sabbath-school teacher? The school may be a large one. Hundreds of classes may be busy in the same great room. The hum of voices and the bustle of the many workers may be confusing, and may seem confused. The individual may appear lost in the multitude. The faithful and the careless are side by side. Who can know the difference? [Or there may be only a few teachers in a country school. It may seem that slight carelessness here will not amount to much. Yet the All-seeing Eye is looking down on the most obscure places of his great universe. By what test is the work to be judged?] "By their fruit ye shall know them." One moment's carelessness, one moment's inattention to a single scholar, may mar the teacher's work for all that day. New and patient endeavor may yet, it is true, undo the wrong teaching, or supply a lack of the right word at the fitting season; but this only at the cost of precious time, that might have been better improved. If, however, the neglect is not promptly remedied, it is by no means forgotten; "for we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in his body, according to what he hath done, whether it be good or bad." And He who is to judge us there, says, as to the little things in our teaching and conduct, "that every idle word that men shall speak, they shall give account thereof in the day of Judgment;" and as to any failure in ministry to his loved ones before whom he has set us, his word will come: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Ah! there is a weight of meaning in the reminder of that Judge, as he calls to his every representative in this sphere of preparation for that day: "Behold I come quickly, and my reward is with me, to render to each man according as his work is."

Then, then, "they that be teachers [they that cause others to discern the truth] shall shine as the brightness of the firmament; and they that turn [they that influence] many to righteousness, [shall shine] as the stars forever and ever."—*Teaching and Teachers.*

S. S. CONVENTIONS IN MINNESOTA.

ACCORDING to appointment, two conventions have been held in Southern Minnesota; the first at Mankato, April 30 to May 1.

At this place the attendance was good, six schools being represented. The interest was encouraging. The exercises consisted of the consideration of a list of topics covering quite fully the whole field of Sabbath-school work; these topics were introduced by an essay or address, and then freely discussed. They were appropriately interspersed with Sabbath-school songs, anthems, and exercises. The singing showed much previous practice. The exercises by the schools, while not of the light, flashy kind, were highly interesting and instructive. For illustration, the children of one school gave a synopsis of the lessons in books one, two, and three; another class gave in order a statement of the books in the Bible, with their contents. All the exercises were of this character, and were commendable in that they were original.

Much attention was given to the subjects of teachers' meetings, and blackboard illustrations and object lessons. The blackboard was freely used, and a number of object lessons given.

At Dodge Center, May 21 and 22, the attendance was not so large, but the interest was good. In the main the exercises were the same as at Mankato. One class set forth in brief, well-written essays, the Sabbath question in its leading phases.

At both these conventions we did not aim at entertainment so much as at practical instruction, and we believe the result will be more lasting in its effects. A

special effort was made to supply our schools with efficient helps, the use of which was illustrated in the convention work.

We all felt deeply the great responsibility resting upon Sabbath-school workers; and the need of a more thorough preparation for the work; and we believe that God will bless the efforts made to elevate the Sabbath-school work.

H. P. HOLSER.

RESULTS OF INFLUENCE.

DIRECT results, although more apparent, are not always the most powerful or the most permanent. There are certain agencies which, although they work silently and imperceptibly, are all-potent in their effects. To one who has not studied its effects, the sunlight merely warms and enlightens the face of nature, making glad the heart of man by its pleasant smile. But all the while it is exercising its mysterious influence of promoting growth. This influence is exerted in the springing grass and the bursting flower, in the swelling bud and expanding trunk of the mighty oak; it seems to put life and motion into all nature, and as the days go by, it clothes the whole earth in beauty and verdure. Its products are everywhere, in the timber of our houses, in the hulks and masts of our mighty ships, and even in the vast deposits of coal that are imbedded in the bosom of the earth. Akin to this mysterious influence is that of the effect of associations upon the human mind and heart. These associations prompt the emotions of the heart, and give impulse and direction to thought, and these emotions and thoughts are imperceptibly, but none the less certainly, hardening into character. A beautiful illustration is given by H. Clay Trumbull, in his work on "Teaching and Teachers":—

"The waters of the mineral springs at Vichy, in France, are widely known for their tonic and invigorating qualities. Thousands of health-seekers visit these springs annually; while the Vichy waters and their imitations find a ready market throughout the world. In addition to its health-giving character, the water of some of these springs has the power of petrifying, or coating with stone, whatever is for any considerable time, and steadily, subjected to its action. Although the water itself is colorless and comparatively clear and free from sediment, it slowly precipitates its mineral components, which solidify on the surface where they fall, and form, as it were, a covering of unyielding rock. This peculiarity of the Vichy water is improved for the manufacture of ornamental petrifications in great variety, and the preparation and sale of these trinkets is quite a business in the vicinity of the springs.

"A prepared model, or pattern, is set where the spring water can trickle steadily upon it, and there it is permitted to remain day after day. The water is limpid. Its flow is free. It merely passes over the pattern as if to wash it. It touches it and is gone. But, in passing, the water deposits, atom by atom, from its substance and possessions, that which hardens on the model below until that model is reproduced, or encased, all parts alike, in stone. If the pattern, in wood or metal or glass, is a cross, the deposit on it forms accordingly, and it is taken out as a cross of stone. If a plaster copy of an elaborately wrought piece of carving or sculpture is the pattern, the result is a similar work in stone; each figure and outline of the copy being so covered with the mineral deposit that it becomes a stone reproduction of the original carving or sculpture. So, under the running water at the springs at Vichy grow forms of beauty in enduring rock, just according to the patterns placed there.

The model on which a person's character is formed is his own ideal. Whatever in all the circumstances of life, can be utilized in building up this ideal is retained, while all else is rejected. If one's highest ideal is some great military genius, he will be constantly molding character upon that pattern. If a great statesman claims his highest admiration, every available fact or principle of political economy will be crystallized into character. In some minds a noble philanthropy holds the place of honor; while another covets the fame of a Vanderbilt or a Rothschild, and the influence which money gives.

To a little child the parent is the highest ideal, and as he grows older, his teacher is very apt to become his model of perfection. Upon this model he will form his idea of honor, of rectitude, and of every principle that is to constitute his future manhood. How important, then, that the example of the parent and teacher should be as correct as it can be. But look where we may, we find no human perfection. Christ alone is the only model really worthy of imitation,—the only one on which it is safe to mold character. It is to the pure life and character of Jesus that both parents and teachers should direct the minds of the children. Do not be so anxious, dear teacher, to at-

tract the child to yourself. You have good qualities, but you also have unlovely traits. A child will be fully as likely to copy the latter as the former. True, the more nearly you can follow the perfect pattern, the more you will influence those under your care to do the same; but always point them away from yourself, directing them to the Lamb of God as the ideal which they are to cherish.

The developing of this ideal is the essential feature of Christian education. There can scarcely be a more important question than, "What think ye of Christ?" The entire Bible has a bearing upon this subject. In the Old Testament there are promises of a Saviour to come. From the Old Testament history we learn, as by a series of object lessons, what God approves and what he condemns. In the study of this history the child is unconsciously gathering and perfecting an ideal of a pure Christian character, and we have sometimes thought that the less the child's attention is called to the process, the clearer and stronger this image of character will be made. In tracing God's dealings with mankind we best learn the character of the Creator himself. Now when we come to the New Testament, we are told that Christ is the express image of his Father. The character of the Father and the Son is one. But besides this we have an extended account of the Saviour's life here upon earth, his humility, his love, his patient forbearance, his boldness in reproving error, his willingness to sacrifice himself for the good of others,—all these are exemplified over and over again. The reading and studying of this Bible record needs but to be humbly enjoyed in order to have its effect upon the heart and life. The sunshine of God's word is as quiet as our terrestrial sunlight, and far more powerful. Let these narratives and precepts constantly flow through the mind, and they will not only impart useful knowledge, but they will be constantly solidifying a character upon the model furnished by the Son of God, the Saviour of mankind.

G. H. B.

TO THE SABBATH-SCHOOLS IN THE PENN. ASSOCIATION.

THERE is reason to believe that several Sabbath-schools within the limits of our State Association have not been in the habit of reporting regularly each quarter to the State Secretary. Look on page 105 of the INSTRUCTOR dated June 1st, 1887, and see if your school is given in the report from Pennsylvania. If it is not, let the secretary or superintendent of your school write at once to Mrs. F. C. Oviatt, Wellsville, N. Y., giving her the name of your school and the name and address of each of its officers for this quarter; and she will see that your secretary is supplied with a blank report. We ask all ministers and others who may organize new schools in this Association to report them, giving the names of the officers, so that these schools may be supplied with reports, and be aided by correspondence from the State secretary. We believe that all families so situated that they cannot meet with others on the Sabbath, should hold family Sabbath-schools; and it is to be hoped that those who are not now doing so, will write to us at once, and we will aid you in starting a school.

Please read carefully the proceedings of the recent session of the State Association, and then let all try to carry out the resolution to practice greater liberality in our contributions. Our Association is growing, our work is extending, and we need to have the same unity of action that exists in other branches of the cause. Let us work together, and seek the Lord for his blessing to be continued with our Sabbath-schools during this year, even in larger measures than in the past.

L. C. CHADWICK, Pres.

REPORT OF THE IOWA S. S. ASSOCIATION.

THE tenth annual session of the State S. S. Association was held at Des Moines.

FIRST MEETING AT 9 A. M., JUNE 9.—President L. T. Nicola in the chair. Minutes of the last session were read and accepted. Remarks were made by the President relative to the growth of the work in the State, eight new schools having been added to the Association. There has been an increase of two hundred in the reported membership.

Elds. Farnsworth, Olsen, and others offered words of encouragement.

On motion, the President appointed the usual committees, which were as follows: On nominations, Elds. J. H. Morrison, J. F. Mitchell, and C. A. Washburn; on resolutions, Judson Washburn, W. A. Colcord, and Eld. R. A. Underwood.

Meeting adjourned to call of Chair.

SECOND MEETING, JUNE 10.—The committee on resolutions made the following report:—

Resolved, That we recommend the holding of teachers' meetings in all our schools.

Whereas, We consider the Sabbath-school lessons of

great value as a means of obtaining a knowledge of the Bible, and also of developing and increasing spirituality, therefore,—

Resolved, That we recommend a more thorough study of the Sabbath-school lessons, and that our teachers and superintendents should make a thorough application of the lesson to each scholar.

Resolved, That we urge all our schools to increase largely their class donations, and that we recommend that during the coming year they contribute three-fourths of the same to the African Mission, and send a tithe of the remaining one-fourth to the State Association; the remainder of the one-fourth to be retained for school expenses.

After some discussion, the resolutions were adopted.

The committee on nominations reported as follows: For President, Mrs. P. A. Holly, State Center; Secretary, Mrs. L. T. Nicola, Des Moines; Executive Committee, Mrs. P. A. Holly, R. C. Porter, and W. H. Wakeham.

Meeting adjourned to call of Chair.

At the two Sabbath-schools held on the campground, the donations for the African Mission amounted to \$83.40.

L. T. NICOLA, Pres.

Mrs. J. S. HART, Sec.

PROCEEDINGS OF THE THE PENN. S. S. ASSOCIATION.

THE first meeting of this session was held on the camp-ground at Salamanca, N. Y., Wednesday at 9:30 A. M., June 1st, 1887. After the report of the last yearly session, the President made brief remarks, first calling our attention to the resolutions adopted last year, especially the one recommending the organization of Sunday-schools. So far as this plan has been tried, it has proved a success. The Sunday-school at Jamestown has been prosperous indeed. The Wellsville Sunday-school was discontinued on account of the workers leaving the place, but met with good success during the time it was continued.

On motion, the Chair appointed the usual committees, which were as follows: On nominations, G. W. Knapp, G. W. Peabody, and Wm. Jones; on resolutions, Eld. J. S. Shrook, O. F. Bowen, and Mrs. F. C. Oviatt.

Eld. Oviatt spoke of the good effect a live, well-conducted Sabbath-school will have upon a church. We should consider this work of importance, and manifest interest and enthusiasm in regard to it. He spoke of the *Worker* as it now appears in the INSTRUCTOR, and urged all to carefully study its contents.

Meeting adjourned to call of Chair.

SECOND MEETING, June 3, at 5 P. M.—The committee on resolutions recommended that articles, 2, 4, 5, and 9, of the Constitution be amended so as to read in harmony with corresponding articles in the "Constitution for State Associations," drafted and recommended by the International S. S. Association. Each amendment was considered separately and approved.

The Committee also presented the following:—

Whereas, The International Association has pledged itself to support the South African Mission, and—

Whereas, We consider this a most worthy enterprise, therefore—

1. *Resolved*, That we urge and practice great liberality in this direction.

2. *Resolved*, That we advise the Executive Board to donate to this fund all moneys now on hand, and such means as may be received in excess of expenses.

Whereas, The tithe is holy unto the Lord, therefore—

3. *Resolved*, That we reassert our appreciation of the following resolution passed in 1879, namely, That it is the duty of each school to pay a tithe of its receipts to the State Association, and—

4. *Resolved*, That after the tithe is paid, the schools defray running expenses, and the surplus be faithfully donated to the South African Mission.

During the discussion of these recommendations, the meeting adjourned to call of Chair.

THIRD MEETING, June 6, at 5 P. M.—Meeting opened with a further consideration of resolutions presented by the committee at the previous meeting. The discussion embraced several points of importance. Expenses should not be curtailed so as to deprive schools of necessary helps. The same principle will apply to the State Association. We should not think that donating a penny a week is encouraging or practicing "great liberality." The principle of tithing should be well considered, and all should act according to an enlightened conscience.

The resolutions were re-read and adopted.

The question box was opened, and the consideration of practical inquiries added to the interest of the meeting.

The Committee on nominations presented the following recommendations: For President, L. C. Chadwick; Vice-President, Eld. F. Peabody; Sec. and Treas., Mrs. F. C. Oviatt; Executive Committee, L. C. Chadwick, Eld. F. Peabody, Mrs. F. C. Oviatt, Eld. J. G. Saunders, and Eld. J. S. Shrook.

Each name was considered separately, and the nominees duly elected.

Meeting adjourned *sine die*.

L. C. CHADWICK, Pres.

Mrs. F. C. OVIATT, Sec.

The Sabbath - School.

FOURTH SABBATH IN JULY.

JULY 23.

SANCTIFICATION.

LESSON 1.—THE IMPORTANCE OF SANCTIFICATION.

1. What is sanctification?—*It is a work of the grace of God upon the believing heart.* 1. Cor. 6:11.
2. How does Webster define the term?—*Sanctification, as applied to a moral agent, signifies "to cleanse from corruption; to purify from sin; to make holy by detaching the affections from the world and its defilements, and exalting them to a supreme love of God."*—Webster.
3. Is this work of grace necessary to salvation? 1 Cor. 6:9, 10.
4. Is sanctification enjoined in the Old-Testament scriptures? Lev. 20:7.
5. What is said on this subject in the next verse?
6. How do you reconcile the injunction, "Sanctify yourselves," with the declaration, "I am the Lord which sanctify you"?—*God has provided the means whereby we may be sanctified, and he requires us to make use of the same.*
7. What is the will of God with reference to this important change? Isa. 1:16-18.
8. How did the Saviour show especial interest for this work of grace upon the hearts of his disciples? John 17:17.
9. What did he do in order that his disciples might be sanctified? John 17:19.
10. What does the term "sanctify" here mean as applied to Jesus?—*"I consecrate and devote myself to death."*—Adam Clarke.
11. Did this prayer embrace any besides those who were his disciples at that time? John 17:20.
12. Then if we are true believers, did he not pray for our sanctification?
13. Should any Christian be satisfied without growth in grace and knowledge in the Saviour? 2 Pet. 3:17, 18.
14. How may our peace and happiness be greatly increased? 2 Pet. 1:2.
15. What does Peter say about adding to our faith? 2 Pet. 1:5-8.
16. Into what state will we drift if we neglect a growth in grace?—*The preciousness of the joy of pardoned sins will fade from the mind.* Verse 9.
17. What unspeakable blessings are promised to those who ascend the ladder of sanctification as here set forth, till the last round shall have been reached? 2 Pet. 1:10, 11.
18. How did he speak of his duty to them and of their knowledge and decision? Verse 12.
19. What caution is afterward given? 2 Pet. 3:17.

Our Scrap-Book.

BEYOND PRICE.

WHAT is the greatest, worthiest thing on earth?
Fame? Power? Glory? Riches? Noble birth?
Time answers, as the ages onward roll,
"Nothing can equal the tremendous worth
Of that beyond all price—a human soul!"

—Sel.

CURIOSITIES OF SOUND AND VIBRATION.

SOME knowledge of the laws which regulate matter often helps to account for contingencies which to superstitious minds are deemed supernatural; and nowhere is this more obvious than in the laws which govern sound and vibration, as may be seen in the following quotation from *Harper's Young People*:—

"Not many evenings ago, while a young lady was singing, the glass shade on a gas-burner broke, frightening the singer nearly out of her wits; and though the chandelier contained nine glass shades, the one immediately in front of where the lady stood was the only one broken. Her voice, which was loud and strong, had shattered the glass. This seems strange, but it is not less strange than true. I know a person who can break a small tumbler of thin glass by holding it before his mouth and making a peculiar trilling noise. While away up amid the Alpine solitudes of Switzerland a few years ago, I noticed the muleteers tied up the bells on their mules, and was told that the protracted combined tinkling would start an avalanche. A dog barking will make the strings of a piano-forte sound, and, after all, vibration of the strings is what makes all the music.

"Vibration is simply a moving to and fro, as we see the pendulum of the clock do. All things have a certain vibration, though we cannot always see it. Some

things have a number of vibrations in their different parts, and when two things vibrate in time with each other, and are near each other, though it is only air that connects them, the movement of one is affected by the other. The lady's voice broke the shade in the chandelier because the two vibrated in time with each other, and the motion of the voice so increased the motion of the glass as to loosen its particles and allow them to fall apart. When two clocks whose pendulums have the same range of vibration are in the same room, and the clock doors are open, if the pendulum of one is set in motion, the pendulum of the other will also move. This is the reason: every time the pendulum of the first clock vibrates, it sends a puff of air in the direction of the pendulum of the second clock, and these puffs, continued regularly, set the pendulum of the second clock going. When two pianos are in the same room, if the strings of one are struck, not only will they vibrate, but also the corresponding strings of the other piano, providing that the forte pedal of the second piano has been depressed. If you whistle a note into a piano or violin, the strings of the instrument in unison with that note will audibly take it up.

"I noticed the boys carrying milk about the streets of London in pails which hang from a yoke on their shoulders, and are held off from their bodies by hoops just below their waists. If these boys kept up a regular step, the vibration of their bodies would increase the vibration of the milk until that was spilled. The little fellows may not quite understand the philosophy of the matter, but they know they must change their step from time to time to keep the milk in their pails.

"A strong gust of wind will uproot a majestic tree when it comes just in time with the tree's own swing or vibration. Some years ago there was considerable trouble and annoyance in one of the mills in Massachusetts, because the walls and floors of the building were shaken on certain days by the machinery. At these times nearly all the water in the pails would slop out by the motion of the factory. It was finally discovered that on this particular day the machinery went at a rate in keeping with the vibration of the building, and the trouble was readily overcome by making the machinery work either slower or faster than had been the custom.

"The first iron bridge ever built was that at Colebrook Dale, in England. While it was building, a fiddler came along and said, 'I can fiddle that bridge down.' The workmen, little alarmed, bade him fiddle away to his heart's content. Whereupon the musician tried one note after another upon his instrument, until he hit one in tune with the movement of the bridge, and the structure began to quiver so perceptibly that the laborers begged him to cease and let them alone, which he did; otherwise the structure would surely have fallen."

TEA CARRIERS OF CHINA.

It is an interesting sight in China to watch the tea carriers passing with their burdens. Whole families devote their entire time to this business. At Khoung-Teheou the tea is pressed into solid bricks, and these bricks then packed in bales in coarse matting. These bales are fastened to the backs of the porters, who carry very large loads over the mountains to the great city of Ta-tsiou-lou, the trading center of all the tribes of Thibet. Old men and young, women and children, go climbing up the steep sides of such mountains as Fey-yu-ling, which is covered with snow, and encircled to its very base with clouds, it being situated at a very high elevation, and its sides rising almost perpendicularly. Silently they pick their way, leaning on long-pointed stocks, and with their eyes fixed upon the ground. A false step, even a false motion, is certain death. Occasionally the leader strikes the mountain with the iron point of his stick, when all come to a sudden halt, and rest. Each one imitates the signal and halts at once, places his stick behind him to rest upon, raises his head, and utters a very peculiar whistling sigh, more like a cry of pain. Only a few minutes are allowed to fill the lungs, when the signal is given by the leader, each head droops, the load comes down on the back and head, each body is bent again to the ground, and on they go like beasts of burden.

W. S. C.

CALENDAR ON YOUR FINGERS.

This is the way that an old-timer manages to keep the days of the week that months open with. It will be found correct and interesting to people who have a memory for such things:—

"What day of the week did January come in on?" asked Grandpa Martin. "If you can tell that, I can tell you the day that any month will come in on, by help of a little lingo I learned from my father when I was a boy. Monday, did you say?" and grandpa held up his hands preparatory to counting his fingers. "Now, April is the fourth month; let us see—'At Dover dwelt George Brown, Esq., good Christopher Finch, and David Frier.' We go by the first letters of these words—1, 2, 3, 4: 'At Dover dwelt George'—G is the letter, and it is the seventh in the alphabet. January came in on Monday, you say. Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday—seven; April comes in on Sunday. Take February—second month: 'At Dover.' D is the

letter, and fourth in the alphabet. Monday, one; Tuesday, two; Wednesday, three; Thursday, four; February comes in on Thursday.

"If you make no mistake in using the rule, it will give you the answer every time. Leap year requires the addition of one day for the last ten months, to allow for the 29th of February.

"I never knew anybody outside of my father's family," continued grandpa, "who knew this little lingo and how to use it. He taught it to his children, and I have tried to teach it to mine, but they seem to forget it, and I am afraid it will get lost. When father used to go to Presbytery, fifty years ago, it often happened that a question of dates and their relation to days would come up, and no almanac at hand; in fact, the question might be as to some day of the next year; but almanac or not, my father could always find the fact wanted with just the little key of the first day of the year."—*Christian Observer*.

THE WEATHER.

If you were living on the line of a railroad, and some one should tell you a train had started at six o'clock in the morning from a place a hundred miles away, and was coming at the rate of twenty miles an hour, you would not be a very smart boy if you couldn't tell what time to expect to hear the whistle, and see the train coming into your station.

A few years since, no one would believe that a man, unless he was a prophet, could tell beforehand when it would rain, or snow, or be pleasant. There were a great many people who pretended to be "weather-wise;" but as they missed about as often as they hit, they seldom got much credit. It has been discovered of late years that storms travel over the country, just as a railroad train will travel; and as there are so many telegraphs, it is easy to send a message that will travel a great deal faster than the storm, and will tell the people which way it is going, and how fast, and how soon they may expect it.

In many places, like New York, a "danger signal" is hoisted, to let the people know that a storm is near; and the sailor, if he is wise, will not put to sea until it is over; and the farmer who hears of it, will not be likely to mow his grass just in time to have the hay get wet.

As everybody does not see the *bulletins*, as they are called, a method has been contrived to let all the people in a neighborhood know what kind of weather to expect. If you should happen some day to see a flag flying from the liberty pole in your village, or from the top of the church steeple, I'll warrant every boy would soon be inquiring, "What's that for?" and a good many besides boys would ask the same questions. So here is what it is for:—

A plain white flag means that the weather will be clear and fair. A square blue flag means that it is very likely to rain or snow soon, and you must look out for bad weather. A black flag stands for *temperatures*. It is shaped like a triangle. It means when hoisted *over* either of the other flags, that it will be warmer weather soon; but when it is hoisted *below* either of the others, it means that the weather will be colder. A white flag, with a square black center, is called "the cold-wave flag," and when that is hoisted, it means that there will be a "cold snap" within twenty-four hours, and you would better look out for things which would be injured by freezing. So it would be well for you to study these flags, and learn what they mean.—*Treasure-Trove*.

JAPANESE INNS.

A good Japanese inn, says the Rev. Dwight Learned in the *Christian Union*, is not altogether to be despised, although it does not have all the Western comforts by any means. Meals are served in the traveler's own apartment. The maid brings in, for each guest, a little table about a foot high, with dishes of a corresponding size, and sits near by during the meal, with a bucket of rice ready to replenish any one's bowl. Rice is the great staple article of diet; and besides it, there are fish or eggs, and also various soups and relishes. You can have as much rice and tea as you wish, but if you want more of anything else than is served on your little table, you must pay extra. The room contains no furniture, but the floor is covered with thick matting, on which at night they spread thick comfortables for a bed, with more of the same for a covering. As for a pillow, if you don't bring one of your own, you may repose your head on a wooden block in Japanese style, or you may roll up your overcoat for a pillow. There is no heating arrangement except a brazier with a little charcoal fire, at which you can warm your fingers; but at night, in cold weather, you can have a little charcoal fire at your feet, with an arrangement of comfortables so contrived as to keep in the heat; and here you can sleep warm enough. The usual light is a small rushlight surrounded by a paper screen, which the Japanese like to keep burning all night; but now kerosene lamps can be found at many inns in the larger places and on the main roads. A hot bath is thrown in without extra charge, but as for privacy in it, no one thinks of that. Another inconvenience in the busy season is that the rooms are only separated by paper slides, and that many travelers sit up talking very late at night, and get up to continue their journey very early in the morning. For supper, lodging, and tea, the usual charge is from twenty to thirty-five cents.—*Exchange*.

A BURMAN mile is about equal in length to two English miles. The word for "mile" in Burmese means to sit, and a mile is the distance that a man goes before he considers it necessary to sit down.



For Our Little Ones.

OUR FLOWERS.

Oh, Maggie loves the lily fair!
And Annie loves the rose;
But John and I, and Willie too,
Love every flower that blows.

We love the golden buttercup,
We love the daisy white;
The violet blooming in the shade,
And the roses in the light;

The wall-flower and the marigold,
And the pretty London-pride;
And the blue-bell hanging down its head,
Its laughing eye to hide;

And the hollyhock that turns about
Its head to seek the sun;
Oh, dearly do we love the flowers,
And we love them every one.

Far better than our painted toys,
Though gilded bright and gay,
We love the gentle flowers that bloom
In the sunny summer day.

For it is God who made the flowers,
And careth for them all;
And for our heavenly Father's love
There is not one too small.

He fans them with the gentle wind,
He feeds them with the dew;
And the God who loves the little flowers
Loves little children too.

—Youth's Companion.

WHO SENT BELLE?

WHEN scatter seeds of kindness, then scatter seeds of kindness," sang the children. Lillian and May Kingsley, Florence Hart, and Fanny Wilcox were all singing heartily, but little Belle Clark, who generally led all the rest, did not sing a note, but sat looking far away as if dreaming. Miss Hunt, the children's teacher, noticed Belle's silence; and when

the school was dismissed, she asked the little girl to wait a moment.

"Did that last hymn puzzle you, Belle?" she asked when the others had gone.

"Yes'm, I couldn't sing it. I can't do what it says. I don't mean I can't be kind at home; but then, you know, there's nobody but me and mamma and papa, and every one is so good to me, I—I don't seem to have a chance. And yesterday I thought I would do something, so I asked the cook for some things, and packed them in a basket to take down to Dublin, and mamma would not let me go!"

"I don't wonder she would not," said Miss Hunt, as she thought of the dirt and fevers of Dublin. "But suppose you found some little girl like yourself to visit? I know a little girl who has to lie in bed because she has hurt her back; you might visit her."

Belle was silent. She was a very shy child, and did not like to go to see some strangers.

"Mary Farnham lives in Rose cottage, the first house on Salem street," said Miss Hunt, "and though she is not poor or neglected, you will indeed be scattering seeds of kindness if you will make her a visit. You can say I told you to call, and she will be sure to see you."

Then it was time to go into church, and Belle tried to forget Mary Farnham's direction as she listened to the sermon. But did you ever notice that you always remember what you try to forget? So it was with Belle. She could not get Mary Farnham out of her mind.

"I wouldn't know what to say!" she said to herself.

"Take some of your flowers, and tell her about your garden and the rockery," whispered a voice. "Just do this for Jesus' sake; then you can sing with the rest next Sabbath."

Once or twice through the week Belle picked some flowers, and started for Rose cottage, but she always began to feel shy and afraid, and came back; but one afternoon she tried another plan. She picked her prettiest flowers, tying them up with a bit of ribbon, and then before she put on her hat, she knelt down

and asked God to help her to make this visit for his sake.

If you are not very, very shy, you cannot guess how hard it was for Belle to ring the bell and ask for Mary Farnham. She spoke so low that the servant did not hear her, but she guessed that the pretty flowers were for "poor sick Mary," and knew the sweet little girl would cheer Mary up, so she took Belle right into the sick room.

And after all, as soon as Mary caught sight of the flowers, she smiled so sweetly and was so glad to see Belle that the little girl didn't feel shy at all. They chatted together for quite a long time before Mary asked how it happened that Belle had come. At last, when Belle was going, Mary said: "What made you think of coming?"

"That hymn at Sabbath-school. I wanted to 'scatter seeds of kindness,' and Miss Hunt told me of you."

"You dear little girl! The girls have grown tired of coming to see me, and I'm so lonesome sometimes. Mother had to go out this morning, and I just prayed that somebody might come."

"Then God sent me!" said Belle very thoughtfully. "Just think if I had n't minded!"—*Hope Ledyard.*

Letter Budget.

FROM CEDAR CO., MO., FANNY HAYDEN writes: "There have been some things said in the Budget about missionary gardens and chickens, so I will tell about my hen. She was a pet, and Mrs. Wood gave me the eggs to set her. She hatched thirteen chickens, and mamma sold them for me for one dollar, which I have sent to the State secretary for the African Mission. Besides I have also sent six cents that sister and I had as a keepsake from grandma's pocket-book after she died. Mamma says they will be treasures laid up in heaven. I am eight years old, and want to be a Christian every day."

Where one's treasure is, there his heart will be, the Bible says; so the more treasures we lay up in heaven, the more dear the place will become to us, and the more earnestly shall we try to be ready to live there by and by. Isn't that so, Fanny?

FROM COOPER CO., MO., we have letters from LEONORA and CHARLEY BEADLES. Leonora says: "I am a little girl eleven years old. My ma gave me a garden spot in which I have watermelons and cabbages; and I have an old hen with little chickens, all of which I intend for the African Mission. I keep the Sabbath with my mamma, three sisters, and brother. I go to Sabbath-school, and study in Book No. 2. I am trying to be ready to meet you all in the new earth."

Charley says: "I am eight years old, and am keeping the Sabbath with my mamma and little sisters. Papa does not keep any day, but I hope he will sometime keep the Sabbath. Mamma gave me a garden spot, and I am raising a nice garden for the African Mission. I call it my 'missionary garden.' I study in Book No. 1. Our family and one other are the only Sabbath-keepers in this neighborhood."

Should your gardens fail, dear children, don't let it be through any neglect of yours. Keep in mind that you are working for the Master, and then do work that you will not be ashamed of, and that he will like to bless. A missionary garden ought to have the best of care, you know.

LILLIE A. MANNING wrote a letter the 25th of last January from Skamania Co., W. T. She says: "I am thirteen years old. I have five brothers and one sister. We live on the banks of the Columbia River, and haven't had more than two inches of snow yet. There are flowers in bloom now. We are the only Sabbath-keepers here, and I do not have any Sabbath-school to attend. I want to be a good girl, and meet you all in the new earth."

Can you not have Sabbath-school at home? You have five brothers and one sister. These, with yourself, would make a school of seven. Then papa and mamma would join, and may be some of the neighboring children, and who knows what might grow out of it?

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