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AFTERWARD.

Oh, soon the flowers will fall asleep,
And chilling winds begin to blow;
And brown and still and buried deep
The earth will lie beneath the snow.
But in her breast the seeds will dream
Of April skies and summer rain;
They'll fancy they can see the gleam
Of sunbeams over hill and plain.

They'll hear the happy song of birds
And music of the dancing rill,
And through the snow, too sweet for words,
The voice of Spring their hearts will thrill;
They'll ope their eyes, and lo! the earth
Will spread around them, bathed in light,
And fair as at creation's birth.—
A triumph over death and blight.

So sorrow comes, but passes on
And leaves fair Hope to sing her song;
And e'er we know, the night is gone
Which we had thought would last so long;
And Faith looks up with smiling eyes,
Her forehead bright with fadeless youth,
And sees beyond the shining skies
The Source of endless joy and truth.

—Christian Weekly

For the INSTRUCTOR.

THE SMOKING MOUNTAIN.

IN the heart of southern Mexico rises a wonderful mountain,—wonderful not so much because it is the second highest peak in North America, but because, though nearly 2000 feet higher than the famous Mont Blanc, it can be ascended to the top, and the journey, so far as high mountains go, is a comparatively easy one. Popocatepetl, or as the name signifies, the "mountain that smokes," is called an active volcano, yet the lazy old giant seems at present to be enjoying a prolonged rest; for it has not had an eruption within the memory of man.

A fine view of this mountain and its companion Ixtaccihuatl, is obtained from Ameca-ameca, a town some forty miles from the city of Mexico, and the point whence the ascent of the volcano is begun. "East of the town," says Mr. Frederick Ober, in a description of his ascent of the mountain, "and, in fact, all around, stretch immense fields of corn and barley, parted by hedges of manguey; and beyond them the foot hills commence, with many a fertile tongue of land running up among them, green and golden with grain. Then they rise higher and higher, covered with black forests of pine, until the grand old mountains are fairly reached, which shake off their garments of trees, and tower above them all, brown and barren; next comes the border of the snow-line, its white robe ragged and patched with brown on its skirts; but, finally, triumphing over all below, it drapes the peaked summit in a glistening garment of spotless white. Facing the east, Ixtaccihuatl—La Mujer Blanca ('the white woman')—lies above, and apparently nearer the town than Popocatepetl. She covers a long portion of the ridge with her white shroud, and is really suggestive, by her shape, of a dead giantess robed in white for her burial. Far and near this volcano is known as the 'White Woman,' and from the plains of Ameca-ameca and from the city of Mexico the resemblance to a dead woman lying on her bier, and covered with a white sheet, is most perfect. The neck

is a trifle too long, but the dead face is perfect, and the hair streams in silvery locks from the snowy forehead back over the head and down the sides of the bier. Her feet are turned towards her companion giant, grim old Popocatepetl, and between the two lies a long uneven ridge, mainly below the snow-line, brown, and for the most part treeless. Popocatepetl is a solid cone of glittering snow, which appears

ing at noon, is as slippery as glass, were it not that where the guide takes you it is thickly covered over with upright blocks or small columns of snow-ice. When you slip, you only slide a foot or two till you are brought to a stand by one or more of these pillars of ice. The edges of these pillars, large and small, are sharp as razors. I luckily had on a thick pair of woolen gloves, and escaped scathless, but the gloveless hands of my companions were so badly cut that our ascent might have been traced by their blood on the snow."

But at length the crater is reached. This is said to be about three times the size of Vesuvius, and of similar shape. "The lip of the crater," says Mr. Ober, "is a narrow rim of sand, lying above the black abyss, and at the edge of the sea of snow, like the coral ledge composing an atoll of the southern sea. . . . The snow stopped abruptly at this wreath of sand, rising to a height of from six to eight feet, and curling over it, but prevented from advancing further by the heat from the crater."

Out of the vents in the dark depths below ascends a sulphurous cloud, suggestive of the infernal regions. Here, the volcaneros work in gangs alternate weeks, and live in the crater, beneath rough sheds. For twenty years this dangerous sulphur mine has been worked. At first, there was the accumulation of centuries to be removed, but now the principal supply is obtained from the rents and fissures in this yawning abyss.

However long a traveler may be in making the ascent, it is but short work to come down. "Down the ice cone," says our traveler, "the laborers of last month had dug a long straight trench, leading from crater to volcanic sand, down which they used to slide sulphur. Had they been working now, I should have borrowed a kind of straw mat, and slid down on that, as they were wont to do; but as they were not, I stood up on my broad-soled shoes, and, guiding my course with the alpenstock, sped downward with the swiftness of the wind, . . . over the snow, and out upon the sand, and finally reached La Cruz.

"At sunset, old Popocatepetl seemed on fire, his peak took on a rosy glow that soon suffused the whole cone; and later, as the sun sank down and spread its warm coloring over the

eastern sky, he seemed encased in burnished gold; but, as old Sol disappeared entirely, he relapsed into cold, dead white, standing out like a mountain of marble against the steel-blue sky. "The White Woman" did not share this afterglow of the sun, but remained resting on her bier, a slight mist draping her, and giving her the livid hue of a corpse, as she is. But when daylight had just faded, and the stars began to twinkle one by one, both the dead giant and the dead giantess were wrapped in the serene white calm of this upper atmosphere."

W. E. L.

MEMORY is a net. One finds it full of fish when he takes it from the brook, but a dozen miles of water have run through without sticking.



DORA'S LESSON.

"Now, Dora, be careful, or you will upset the ink on your new dress. I never like to have you put your ink on a book. I am afraid, Dora, you will have to pay a very dear price some day for your careless habit."

"Oh, no, mamma. I will be careful," and Dora went on with her writing.

Everything went very well for about half an hour, and Dora had forgotten her mother's warning about the ink.

"Dora! Dora!" came a loud and exacting call. "Come, hurry; we are waiting; the pony is saddled all ready for you to ride."

Dora gave a quick jump, when, lo! a crash, and she looked in dismay, to see one breadth of the fine linen lawn all covered with black ink-stains.

Poor Dora! She first looked and looked, and then she said very pitifully, "O mamma! what shall I do?"

"You know, Dora, what you will have to do. Before any enjoyment or pleasure, that breadth must be ripped out and another put in."

"Can't Ann do that?"

"Was not Ann going on a picnic to-day, Dora?"

"Yes, mamma; but so was I, and if I have to do this, I will have to stay at home."

"Dora," said mamma, "I am ashamed of you! You have, by your carelessness, caused this mishap to your dress. Who should suffer for it—you or Ann?"

"Mamma, will you make me miss all of that beautiful picnic for this old ink?"

"Dora, I will leave you to decide the matter," said Mrs. Gilbert, as she turned away.

Poor Dora had been well trained, and Mrs. Gilbert knew what she would do. For a few minutes Dora stood looking after her mother; then she went upstairs very slowly and sadly, and changed her dress. All the rest of that day was spent in putting in a new breadth in the place of the ink-stained material. As she sewed and sewed, and thought of the good times the young people were having at the picnic, she also thought what a good time she would have had if it had not been for that one act of carelessness.

It is needless to say that Dora grew up to be a careful woman, and the lesson of that day's sewing taught her that one sin will bring suffering, and that he whose sins must reap the consequences of sin. The one little act was never forgotten, and Dora centered her whole future life on endeavoring to do right in the little things. When we knew her, she was doing as much work as three ordinary women; and when we questioned her about her wonderful power, she told us the story of the inky breadth, and how her mother's wisdom taught her that she must endeavor to be careful in the smallest matters if she would be fitted for greater ones.

You remember how Cain allowed sin to grow and grow until he became a murderer, and had to suffer all the remainder of his life. Try at once to put out all the little ugly traits of character, whether they be sins of carelessness or little jealousies, etc.; and if you start in life trying to overcome evil, you will soon be called to fill wider spheres of action; for He who rules over all, watches very carefully the growing character, and he takes for his great works those who can do all the every-day things carefully.—*S. S. Herald.*

WHAT STANLEY THINKS OF THE USE OF LIQUOR.

HENRY M. STANLEY is a hero after the boys' own hearts. He has traveled over the greater part of the earth's surface; he has fought with elephants, tigers, boa-constrictors, and the wild tribes of Africa. He has opened up a country to civilization, and done many things that will leave his name a shining one in history. No fairy brought this about. Stanley was a poor boy, and by sheer perseverance and a willingness to work, he made a place for himself. He kept his eyes and ears open, and used his brains. He has done one thing more that has enabled him to accomplish his work. He said, in an interview with a reporter of *The Herald of Health*:—

"At Zanzibar I formed an expedition for the finding and relief of Dr. Livingstone. I employed two white men and two hundred natives. One of the white men, Shaw, had been mate of an American ship, and the other, Farquaher, mate of an English ship. Both had been accustomed to hardship, but were fond of liquor. It was the awful consequences attending their indulgence in it that first aroused my attention to the effect of alcoholic stimulants in Africa. I sent Farquaher forward a few miles to form camp, and when paying up the hotel and other bills, found that he had drunk eighteen bottles of brandy before starting. The effect upon him was still visible after we had journeyed one hundred and fifty miles. He then became dropsical and died.

"Shaw had been helping him to consume the brandy at Zanzibar. He was morose, and when he could get no more, left me at Unyanyembe, five hundred miles' march. His object was to find an opportunity to drink to his heart's content at the stale beer obtainable there. I heard that he, in delirium, I suppose, put an end to his life. I continued my journey with the natives until I found Livingstone, a few weeks afterward. He was lodged at a place within nine hundred miles of Zanzibar, to reach which it took me eight months."

"Was Dr. Livingstone a teetotaler?"

"In Africa he never touched liquor of any kind."

"What was the nature of the fare you were able to procure on your way through the country?"

"Goat meat, Indian corn cake, bananas, and milk."

It does not take a wise boy long to decide what life pays best—one that is clean and wholesome, devoted to honest work, or one that gives pleasures that end in pain and suffering and disgrace; that takes as its motto: "A short life and a merry one."

No boy ever became a great man except as he kept faith with cleanliness, good morals, and devotion to the work he felt was to be done in the world by him.—*The Christian Union.*

BOOKS OF THE OLD TESTAMENT.

THE great Jehovah speaks to us

In Genesis and Exodus.

Leviticus and Numbers see

Followed by Deuteronomy.

Joshua and Judges sway the land;

Ruth gleams a sheaf with trembling hand.

Samuel and numerous Kings appear.

Whose Chronicles we wonder here?

Ezra and Nehemiah now,

Ester theauteous mourner show.

Job speaks in sighs, David in Psalms.

The Proverbs teach to scatter alms.

Ecclesiastes then comes on

And the sweet Songs of Solomon.

Isaiah, Jeremiah then

With Lamentations, takes his pen.

Ezekiel, Daniel, Hosea's lyre,

Swell Joel, Amos, Obadiah.

Next Jonah, Micah, Nahum come;

And lofty Habakkuk finds room.

While Zephaniah, Haggai calls,

Rapt Zechariah builds his walls;

And Malachi, with garments rent,

Concludes the ancient Testament.

—Anon.

ROYAL VISITORS.

THE visit to this country of Queen Kapiolani, of the Hawaiian Islands, the past summer, recalls the fact that on many previous occasions have members of royal families set foot on our shores. More than once the free soil of our republic has been sought by princes as a refuge in exile. Louis Philippe, afterward King of the French, fled from France when his father, Philippe Egalite, was guillotined, and for some time wandered from place to place in this country, at one time teaching for a living. After the failure of Louis Napoleon's attempt on Strasburg, he was released on condition that he would come to the United States. He landed in New York, and lived for some time, almost in poverty, in that city and Brooklyn, meanwhile making a visit to Washington Irving, at Sunnyside on the Hudson. Those who saw him at that time little imagined that he would one day be Emperor of the French. No European sovereign, however, has visited the United States while wearing the crown; but Joseph Bonaparte found a home and refuge in New Jersey, after he had worn successively the crowns of Naples and Spain. It is probable, indeed, that the great Napoleon himself would have come to this country had he been able to escape from the hands of his enemies after the crushing defeat of Waterloo.

But though no European reigning sovereigns have paid the United States a visit, the heir apparent to the English crown, and the present head of the royal family of France—if France should ever again become a monarchy—have done so. The Prince of Wales made a tour of this country in 1860, when he was eighteen years of age; and the Count of Paris, the grandson and heir of Louis Philippe, with his brother, the Count of Chartres, came here and served for awhile in the Union army, in the early part of our civil war. We are indebted to the Count of Paris, indeed, for one of the best narratives of the war which has been written. The younger sons and daughters of several European potentates have been in the United States. The Grand Duke Alexis, brother of the present Czar of Russia, visited us with a Russian fleet many years ago, and two of the three brothers of the Prince of Wales, Prince Arthur, Duke of Connaught, and the late Prince Leopold, Duke of Albany, as well as the

Princess Louise, have made a tour through the United States. Two crowned heads, moreover, not European, have been guests of the republic. The most important of these was the enlightened Don Pedro, Emperor of Brazil, who took a deep interest in the evidences of our national progress and power. The other was King Kalakaua of the Hawaiian Islands, the husband of the queen who has just visited us, who came to the country some twelve years ago.

Queen Kapiolani has been welcomed as the royal representative of the group of islands which, situated in the midst of the Pacific, has long had close relations with the United States in many ways. There is a large number of Americans resident on the Islands of Hawaii, for the most part engaged in trade. Many natives of the islands, of the higher class, come to the United States to receive their education. Americans have often occupied high posts of honor and responsibility in Kalakaua's councils. The commerce of Hawaii with the United States, moreover, has been more profitable than with any other nation; it amounts to 90 per cent, of its whole trade. The present population of the islands is about 80,000, only about one-half of whom are pure-blooded Hawaiians, and the native race has long been decreasing in number; but Hawaii is said to be the only tropical soil on which white men can work without injury. The intelligence and good character of the Hawaiians are undoubtedly due to the work of the American missionaries, who have long made the islands a special field of labor.—*Youth's Companion.*

THE FAR-OFF LEAVES.

WHEN the spring comes, the oak tree, with its thousands upon thousands of leaves, blossoms all over. The great heart of the oak tree remembers every remotest tip of every farthest branch, and sends to each the message and the power of new life. And yet we do not think of the heart of the oak-tree as if it were burdened with such multitudinous remembrance, or as if it were any harder work for it to make a million leaves than it would be to make one. It is simply the thrill of the common life translated into these million forms. The great heart beats, and wherever the channels of a common life are standing open, the rich blood flows, and out on every tip the green leaf springs. Somewhat in that way it seems to me that we may think of God's remembrance of his million children. In some hut to-day, some poor, sick sufferer is wearing the hours out in agony, longing for the evening, as last night he longed for the morning, which seemed as if it would never come. Or, in some obscure shop to-day, some insignificant workman is doing some bit of faithful and useful, but unnoticed, work. They are the far-off leaves on the great tree of His life; far off, and yet as near to the beating of His heart as any leaf on all the tree. He remembers them.—*Phillips Brooks.*

NECESSARY GIRLISH QUALITIES.

PATIENCE and gentleness are necessary qualities in every girl's life. Patience aids in extinguishing envy, overcoming anger, and crushing pride. How much good may be done and joy brought by a gentle word or look! Truly "a soft answer turneth away wrath!" Girls are not called upon to do great things, except in rare instances; but the every-day trials of life in the ordinary and appointed exercise of the Christian graces afford ample scope for practicing that virtue of mankind which has become proverbial. The best exercises of patience and self-denial—and the better because not chosen by ourselves—are those in which we have to bear with the failings of those about us, to endure neglect when we deserved attention, and ingratitude when we expected thanks—to bear with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, or disturbance—in short, with whatever opposes our will or contradicts our humor.—*Ex.*

SOWING A NAME.

WE have seen a young child express the greatest surprise and delight on discovering in a flower-bed its name written in the green of young plants, the seed of which had been sown in that form by a fond father or mother. But by-and-by, dear children, you will see your name or character as it has been planted by yourself springing up in the opinion people entertain of you, and it will be exactly as you have sown it. Be careful, then, how you sow. Do not spoil your own name by sowing foolishly or wrongly. Remember, every word and action is a seed put in, which will surely spring up and constitute your name in the world.

WHEN you think, you really write your thought on your heart, and God reads it there.

THE SABBATH-SCHOOL WORKER.

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

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

DON'T BE AFRAID OF HARD WORK.

MANY people have a dread of mental effort. Anything that comes hard they never want to touch. Their first question concerning any subject seems to be, "Is it easy to understand?" and no lesson is a good one unless it is easy to learn. Such people forget that the mind as well as the body is made strong by vigorous action, and can become strong in no other way. True, there can be excess in either bodily or mental exertion; but where one mind is injured by over-exertion, thousands are ruined for want of proper exercise. A subject that does not require hard thinking is scarcely worthy of an examination, and time is wasted on a lesson that requires but a passing notice, or that can be learned without serious thought and careful reflection.

Easy lessons make but a slight impression, and one that soon wears away. Many lessons leave a mark scarcely more permanent than footprints on the wave-washed sand of the sea-beach.

Again: there is a law of compensation running through all things,—a law that is as inexorable as the fiat of the great Creator. Whatever costs little is worth little. That which can be obtained without effort is not worth acquiring. It may be said that salvation, the most precious of all things, is free; but it has cost the life of the Son of God, and the watch-care and attendance of myriads of angels from the fall of Adam until now; and we shall all find, too, that if we ever secure the priceless boon, it will cost us the anguish of dying unto self and sin, as well as a vast amount of self-denial and persevering effort in the path of duty.

Instead of being a curse, hard work is a blessing. It strengthens not only mind but character. It gives a healthy tone to the whole being. Before the fall, God gave man work to do. Adam was to dress the garden and to keep it; and almost at the very outset he was called upon to name all the creatures which God had made,—a mental task which some of us would scarcely wish to undertake.

But there is one feature of the subject which is seldom thought of. An observing clergyman once said, "People are endeared to us more by what we do for them than by what they do for us. Thus, parents have greater affection for their children than their children have for them. Maternal love is apt to be deeper than paternal. Even the nurse comes to have the same love for the child she cares for that she would have for her own offspring. An invalid or crippled child has double affection placed upon him mainly because he has required more loving attention." On the same principle, we usually think most of what costs us most. Hard-earned money is carefully economized. The home that has cost half a lifetime of toil is dear to its owner. How one rejoices over an invention that has cost him long years of thought and experiment! On the same principle, the value we set upon a truth depends largely upon the effort we have to put forth in discovering it. Thus it is, that one who is rejoicing over some hard-found truth is astonished that others cannot share his enthusiasm.

Now we do not believe in hedging up the way of truth in order to make it difficult of access, but it is well to give every learner some vigorous work to do, either in discovering truth, or in tracing the relation of truths to one another. The learner will not prize what he does not have to work for, neither will he retain it long enough to have it affect his heart and life.

Now if you have a hard lesson to learn, do not find fault with it on that account, but think whether or not the study required to learn it is not just what you need. Would the lesson be worth so much to you if it were made as easy as you would like to have it? Would it strengthen your mind as much? Would it make as deep an impression? and would it give you as much heart culture? What if you have to study it many times over? How precious passages of Scripture become that have been conned again and again with prayerful attention!

If you are a teacher, and have an inattentive or wayward pupil, do not grudge time and effort in reforming him. The more loving work you do for him, the dearer he will become to you, and the more likely you will be to win him. Do not be afraid of giving time and thought enough to a

lesson to become thoroughly imbued with it. It is not enough to know a lesson and be able to recite it; you must catch the spirit of it. It must actually do upon your own heart the work that it ought to do, and the work that you would like to have it do upon the hearts of your pupils. This is the very best of preparation for teaching. Nothing else can equal it or compare with it.

Do not undertake any work that is not worthy of you; and when you have undertaken the work, do not be afraid of giving time and thought to it, of putting hard work into it. The more you do so, the more you will love your work, and the less burdensome it will seem. An intelligent man once said to a teacher, "It has been a mystery to me how you could endure so much hard work in your teaching. But I have thought it out. You love your work, and so it does not tire you."

We put plenty of hard work into other things. Why not into the work of God? You spend years of time and pay out much money in studying what men have written. Why not take the same pains in studying the Bible? Is not the study of God's word as important as other studies? Are not the truths it reveals as important as those revealed by science? Is it not worth as much in practical life? and will it not bring as profitable results in the end? Is the wisdom of men greater than the wisdom of God? or does it require more time and thought because it is so much more profound? We sacrifice to pride, to fashion, to self-gratification, and to the whims and caprices of others. Shall we not sacrifice something to so noble an end as learning the way of life eternal, and the mysteries of the world to come? But it is no sacrifice; it is a delight, or may be; and it surely will be if we study with a prayerful mind and a loving heart.

G. H. B.

THE TEACHER'S DUTY TO THE SUPERINTENDENT.

THE following article is taken from the manuscript of the "S. S. Manual," now in course of preparation. We hope to be able before long to announce this much-needed volume as ready for sale.]

A great deal is said about the duty of the superintendent to the teachers and the school, and perhaps still more about the duties of the teacher to his class. But the duties of the teacher to the superintendent are sometimes overlooked, though they are none the less important. Prominent among these are punctuality, respect, attention, and obedience. In the matter of punctuality we are apt to think of the scholars who will miss their teacher; we do not think of the superintendent, who notes the empty place, and knows how hard it is to fill it. If each teacher would notify the superintendent of an expected absence in time for him to obtain a substitute, it would greatly lighten his burdens. Indeed, the teacher should consider this one of his duties.

Teachers often fail to show proper respect for the superintendent of the school. They do not hesitate to criticize his ways and methods of doing, and that in the presence of other teachers, and often even before their scholars. If the superintendent chances to make some remark or suggestion to the school that does not exactly please them, the scornful curl of the lip or glance of the eye to some fellow-teacher show all too plainly what they think, though no word is uttered. The scholars are not slow to notice these manifestations, nor to act upon the suggestions of their teachers. Cases are by no means unheard of where such a spirit, started by some one or two teachers, has spread through the school to such an extent as to organize a down-right persecution against a superintendent who is really conscientious, and trying to do his duty. Let us guard against the first uprisings in our hearts of any such spirit. Our superintendent may not be a perfect man—such are rather scarce—and he may make some mistakes in his work; but he will not be helped to do better by having his teachers continually criticising him. In most cases, if a teacher will go to a superintendent with any grievance he may have against his management, and speak of it in the right spirit, he will be received kindly. While the superintendent cannot change his course to suit the whim of every fault-finding teacher, he will often receive valuable suggestions from those whose interest in the school is as real as his own.

Of course it will sometimes happen that a man entirely unsuited for the work is put into the office of superintendent. It is not always possible to judge how well a man can fill a place till he has been tried. He may be a good man, but incapable of filling his present office. Now the best way for the teachers is not to sneer at and make the

most of his failures, but by their own faithfulness and interest try to make up for the lack in him. It is one of the things in favor of our present system of elections that the time for a new election will soon roll around; when it will be entirely proper for all who feel dissatisfied with any of the officers who have been serving to lay the case frankly before some member of the nominating committee. This is the true way to adjust any such difficulty; but while any man holds the office, it is the place of the teacher to show him the respect due to the superintendent of the school.

It is the duty of every teacher to co-operate with the superintendent in carrying out his plans for the good of the school. He should not feel that he as teacher has the sole control of the class which has been given him, but should rather consult with the superintendent in regard to the best interests of the class, and be willing to act upon the advice and suggestions which he may offer. Many a school has been almost ruined by dissension arising from this feeling of class superiority and class independence. The teacher wishes to govern his class to suit his own ideas, makes his own plans for class work, arranges for entertainments, meetings, schemes of benevolence, and the like, without any regard to what the superintendent or the other teachers may have in mind. Indeed, he makes of his own class a sort of "absolute monarchy," on a small scale; and woe to that superintendent who undertakes to add to that class, take therefrom, or in any way interfere with its management! The teacher who will persist in this course, after having been shown the folly of it, would better be asked to resign, even though he takes his whole class with him. The school is better off without him, notwithstanding the fact that he be a person of some talent; for the contagion will spread from one class to another till the superintendent has virtually no voice in the school.

We, as teachers, should sympathize with our superintendent,—not only in our hearts, but by outward expression in word and in act. He has many burdens to bear, and has much fault found with him, even though he tries to do his best. Do we utter words of encouragement when he seems depressed, or the outlook is gloomy? or are we so wrapped up in ourselves and in our own classes that we have no care about the rest of the school or our perhaps overworked officers? Some one has said, "Kind looks, kind words, kind acts, and warm hand-shakes—these are the secondary means of grace when men are in trouble and are fighting their unseen battles." Let us not forget to show our superintendent in these little ways, which cost us nothing, that we appreciate his difficulties, and his efforts for the school.

THE DUTY OF REFUSING TO DO.

No man can do all the good there is to be done in this world. No warm-hearted, earnest lover of God and of his fellows can do all the good he would like to do in this world. No well-known, active, and efficient worker for God and for his fellows can do all the good he is asked to do in this world. Hence it is obvious that the most active and efficient and warm-hearted and earnest worker for God and for his fellows in this world, must choose among the good things which need doing, and which he is asked to do, and which he would like to do, deciding for himself what to do and what to leave undone; and it is equally clear that in deciding what good it is his duty to do, a man practically decides what good it is his duty to refuse to do, even though he be urgently pressed to do it. Thus it is that the duty of refusing to do comes into prominence as one of the positive duties in the life of every man who is doing his best in this world, and who would be glad to do more—if he had any right to do it.

It shows no lack of warmth of heart, or of tender and generous sympathies, for a man to refuse to do the good which he could do, but which he ought not to do. It simply exhibits that trustful fidelity to duty which prompts a true soldier to obey the commands of his commander, regardless of any personal impulses or promptings of his own; moving forward steadily under fire in the face of every obstacle, when ordered to advance; and remaining inactive while the battle rages before and on either hand, when ordered to wait in reserve. There was never a human heart so warm, so tender, so loving, so generous, as the heart of Jesus Christ; yet Jesus Christ waited here on earth for thirty long years without lifting a hand in the line of the work which was waiting for him on every side, and which, to all appearance, he could have

entered on. Even when he had begun that work, and all men sought for his healing power, Jesus could turn aside into a desert place to rest awhile, or he could go by himself into a mountain to pray, or he could lie down to sleep while there was suffering unrelieved within the possibility of his reach. He knew just what good he ought to do, and he did it all. He knew just what good he ought to leave unattempted, and he refused to attempt any portion of that. When, again, he sent out his disciples on a special mission, Jesus enjoined them to refuse to do any good outside of that mission, even to the extent of stopping for a personal salutation—which means so much in the Oriental world. Similarly, in the present day, the disciple of Jesus ought not to be weary in the well-doing that he ought to attempt, nor make haste to the attempting of good which it is not for him to be doing.

If, indeed, it were not for the privilege of resting on the conviction that God is over all, and that every child of God has his own good work to do in this world, and all other good work to refuse to do, life would be a hopeless struggle, and death would be despair. But as it is, every child of God can be sure that he has the time and the strength and the ability to do all the good that it is for him to do, in the plan of God; and that he is called to have the courage and the firmness and the faith to refuse to do any good that, in the plan of God, it is not for him to undertake. Nor will God's cause suffer, nor will men's truest welfare lack, through any failure or refusal of a child of God to do the good which he could do, but which he ought not to do.

God's plans never pivot on any man's work outside of that man's sphere of positive personal duty. Nor are any of God's plans limited for their finishing to any one man's fullest activities. Even when a true man's part in the world's work is finished, the work at which that man toiled is not finished. It is given to no man to do all that he would like to do, nor to finish all that he attempts to do. Yet no work of God shall fail, nor be ultimately incomplete. The good which one man ought to refuse to do, another man ought to undertake; and the good which one man has rightly begun, another man shall rightly carry forward. "Herein is the saying true, One soweth and another reapeth;" and so God's work goes on. This is the thought which comforted a poet who has recently finished his part in life's unfinished work, when he wrote for us all:—

"Fret not that thy day is gone,
And the task is still undone.
'Twas not thine, it seems, at all;
Near to thee it chanced to fall,
Close enough to stir thy brain,
And to vex thy heart in vain.

"Somewhere in a nook forlorn,
Yesterday a babe was born:
He shall do thy waiting task;
All thy questions he shall ask,
And the answers will be given,
Whispered lightly out of heaven.

"His shall be no stumbling feet,
Falling when they should be fleet;
He shall hold no broken clue;
Friends shall unto him be true;
Men shall love him; falsehood's aim
Shall not shatter his good name.

"Day shall nerve his arm with light,
Slumber soothe him all the night;
Summer's peace and winter's storm
Help him all his will perform.
'Tis enough of joy for thee
His high service to foresee."

And "here is the patience and the faith of the saints." In doing all the good that one has a right to do, one must trustfully refuse to do the good which it belongs to some one else to do.—S. S. Times.

THE BLACKBOARD IN PRIMARY WORK.

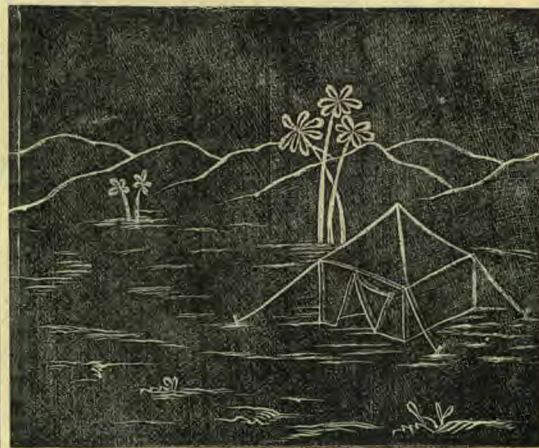
As a means of gaining the attention and promoting a lively interest in the lesson, we fear the blackboard has been greatly undervalued. No other Sabbath-school help has been so little appreciated as this one. This no doubt arises from a misconception of the true use of the blackboard. It is a mistaken notion that elaborate or highly artistic pictures are necessary. The immediate object of the Sabbath-school is to teach the lesson; when, therefore, the drawing or the lesson help becomes so elaborate or so complicated as to divert the mind of the pupil from the thought of the lesson to the skill or ingenuity of the artist, the lesson help may be counted a lesson hindrance. Whenever your scholars exclaim, "Oh, what a beautiful picture!" you may know that your effort is a lamentable failure. Elaborate pictures may do some good; but we believe there is a more excellent way, whereby a teacher of little skill in artistic work can attain results that would at first seem improbable.

"Curiosity and imagination," remarks one who has had

long experience in training the minds of children, "are especially active in childhood; and whoever would hold the attention of a child, must give room for the exercise of those faculties on the subject he is presenting, or they will immediately fall into employment on some other subject." It is, therefore, by exciting the curiosity and thus gaining the attention of the child, that the blackboard is mainly useful.

Since first impressions are lasting, and with most children difficult to efface, it would seem best for the teacher to spend a portion of the time each Sabbath in going over the next week's lesson with the class. "Teaching a lesson," says one, "is very different from hearing a lesson. In teaching a lesson, the first thing is to get the lead of the minds in your class, to get them all to think and talk about some one thing." In this work of concentrating thought, the blackboard is mainly useful. As an illustration of how this may be done, let us take the lesson on Jacob's departure from home.

We will suppose that you have illustrated the preceding lesson while teaching it the Sabbath before, and have made Isaac's tent, and Jacob's home, in Beersheba. You will now, while asking a few general questions, that all can answer together, rapidly sketch the tent, with the palm trees and the low-lying hills of Judea in the distance, something like the following:—



In questioning, you might say: "What did Isaac live in, —a house or a tent? What was the name of the place where he lived? How many sons had Isaac? What was their mother's name? Which of the sons did she like best? What did Isaac ask Esau to do for him? Why did Jacob deceive his father? Who put him up to do this? Was it right? What did Esau threaten to do?" (And having thus connected the last lessons with what you wish to teach to-day, begin to take advance steps into the lesson of the next Sabbath, having a care to go no faster in your drawing than you do with your word picture.) "Rebecca was very much afraid Esau would really kill Jacob, just as he said he would do. She felt so worried about their quarrel that she hurried him off to his Uncle Laban's; for Isaac was so old and feeble that he might die any day, and she did not dare to wait. She must have felt sad at this parting from her best-loved son; for she was old herself, and might not live to see him again." (While talking, you may add, to the picture you have already made, Jacob and his mother at the door of the tent.)



Laban's home was away to the northwest of where Jacob lived, in Haran. Do you remember the name of a good man we once learned about, who lived for awhile in this town? Yes; Abraham stopped here while on his way to Canaan. (Here erase your first picture, and while talking about the road, make a mountain pass, with a man hurrying swiftly along, as seen in the next picture.)

"The road from Beersheba to Haran was rough and crooked, as it is now, and it passed through many wild places in the mountains. Do you not think Jacob had a lonesome journey? I suppose he thought about his quarrel with Esau, and may be he wondered whether his Uncle



Laban would be glad to have him come and live with him or not."

"Jacob must have traveled very fast; for when night came he was as much as sixty miles from home, near a little city called Luz. He did not know anybody near here, and so he lay down in a lonely place, and took a stone for his pillow." (By this time you should have nearly completed a drawing like the following:—) "How do you



suppose he felt when he thought of his father's comfortable home in Beersheba, and how he himself now had no place he could call home?

"But Jacob was not alone. God was watching him all the time, though he did not seem to remember it. When Jacob had fallen asleep, the Lord sent him a wonderful dream. (Here begin to make your ladder and the angels as in the following:—) He thought he saw a ladder reach-



ing from earth to heaven, and that angels were going up and down on it. At the top was the Lord of glory (add to the picture the clouds with the light shining out), and he talked with Jacob. He made him the same promises that had been made to Abraham and to Isaac. God told Jacob not to be afraid; for he would give him all the land whereon he was now lying, and promised to be with him in all places, and bring him back to that spot again.

"Do you think Jacob felt lonesome after that? or that he dreaded so much to go to live with strangers? When Jacob woke up, he said, 'Surely the Lord is in this place, and I knew it not.' And he set up the stone he had used for a pillow as a pillar to mark the place where he had had this wonderful dream. (While you have told this, you will have made changes in your picture, like those in the one on the next page.) Jacob named this place Bethel, which means 'the house of God.'"

It would be a good plan if, after teaching the lesson in this manner, you should ask a few questions on what you have just been talking about, so that the story may become more firmly fastened in the children's minds.

In the few minutes usually allotted to teaching the les-

son, nothing elaborate in the line of illustrations can be attempted; the drawings will of necessity be rude, but a child's quick imagination will fill up all deficiencies. A teacher who was illustrating this lesson to a class of children was perplexed when she came to that part of the story about the angels. Not having any natural skill in



drawing, it seemed beyond her power to picture an angel; so she said, "I do n't know how we shall put all the angels on this ladder." "Oh," replied an interesting listener, "you could n't make them go up and down anyhow." So the angels were omitted, to the great relief of the teacher.

A clear distinction should exist in the teacher's mind between *hearing* the recitation and *teaching* the lesson. In hearing the recitation, you are to test your pupil's knowledge of the things he has been taught. He is to tell you what he remembers, and you are to supply merely what you cannot bring out of the class. It will therefore be readily seen that the blackboard work described above has no place in the recitation.

But when you *teach* the lesson, you should make the narrative so vivid that the whole story will be given a life-like reality; you should make the Bible characters live men and women, and their actions should be pictured as things that really occurred; and as you proceed Sabbath after Sabbath, and lesson after lesson, in this manner, the Bible will open up to your pupils as one vast panorama; its characters will come to seem like people we have personally known in by-gone days; and the solemn warnings and injunctions, and the bitter lessons, and the tender entreaties, which were sent to them, will come with tenfold weight to a mind thus prepared to receive them as the lively oracles of God.

But *do not* make the grievous mistake of drawing your pictures beforehand. No picture, however elaborately drawn, can take the place of this off-hand work. Should you do so, you will lose that co-operation on the part of the child that is so essential to any success in teaching. Capture his curiosity by legitimate means, and fasten it on the lesson. It is a temptation, to be sure, to leave your picture on the board when you have succeeded in making one with which you are comparatively suited. But put this temptation behind your back. Rub your pictures out. Remember you are not working to secure a reputation as an artist.

But you say you could never learn to draw. Perhaps you could not be even a tolerably good artist; but I am satisfied that the majority of our teachers could do efficient work in off hand drawing if they would put pride and ambition aside, and resolutely set themselves to the task.

You will see by examining the pictures on this page, that it is not necessary to make many lines to tell your story. If you are troubled to give natural positions to your figures, select from some picture book a figure that suits your purpose, and placing it against the window pane, put over it a thin piece of paper, and carefully trace the outline. Study this outline, and draw it on paper without holding it to the light. Use your eyes when you look at a picture. Notice where the light and shade fall, and make yours in the same place. Watch objects in nature closely, and learn from them. When you have trained your eyes to see things as they are,—and this no one can do for you,—you have gained half the victory.

But among other things do not neglect to study diligently Bible manners and customs, and conform your pictures to them. Do not make the mistake that one young teacher of my acquaintance made, and deck your Rebecas and Rachels out in a hat with feathers, and in a dress with an overskirt, ruffles, and other feminine furbelows; and your gentlemen in dress-coats, rattan canes, and plug hats. But make it as much a reality of the Bible times as you can. This teacher knew better; but instead of leading the children, she allowed them to lead her, and yielded to their importunities to "fix Rebecca up." It may be well to let them occasionally suggest in regard to the pic-

tures, but while seeming to let them tell you, hold the reins firmly in your own hands and guide them instead of being guided by them.

Do not give up if you fail once or twice, seven times, or seventy times seven. The race is not to the swift, nor the battle to the strong, but to those who are willing to work. May you succeed, dear teachers, in making the Bible a living reality to your pupils, so that they will love to study it because it is a delight to them.

W. E. L.

HOW TO STUDY.

We should study deliberately, prayerfully, happily, and hopefully.

Many earnest students make a comparative failure because they always study in a hurry. They are so afraid they will not be able to master the lesson in time, that their very anxiety unbalances the mind and unfits it for doing its best work. But would you not have us anxious about the result of our study? Not by any means. Be earnest and thoughtful, but do not worry.

Be calm. Ask God to help you in quieting your mind, in shutting out thoughts of other things, in perceiving the scope and bearing of what you are to learn, and especially in helping you to so appreciate and receive it as to have it do you all the good it is designed to do; but do not hurry; in nothing else is it so true that haste makes waste. We do not ask any one to learn a whole lesson "by heart," in the common acceptance of the phrase; but it would be well for many if the heart were more deeply enlisted in their study.

But there is scarcely anything more important than to study happily. By this we mean that every one should so appreciate the truth he is learning as to feel a delight in the very study of it. This frame of mind is the most favorable for understanding and retaining what we study. A happy heart, like the sunlight, photographs upon the mind whatever image is placed there. Look back over your past life, and see what things are most distinctly remembered. Whatever gave you joy and filled your heart with happiness, is as clear and fresh in memory now as when it happened, while thousands of other circumstances and incidents have long since grown dim, or faded out entirely. A happy, thankful state of mind, accompanied by proper humility, is also the most favorable condition for understanding the character of God, the beauty of holiness, and the precious nature of the Sacred Word.

We should study hopefully. The mind should not be disturbed by any fear of not being able to master the lesson. There should be no dread of the recitation. As far as possible, there should be no thought of the recitation whatever. Every moment of worrying cuts off the mind from the subject it ought to pursue, and perplexes it in its legitimate work. Be hopeful. Trust in God to help you. Remember that the recitation is not the chief thing for which you study. You have a nobler end in view,—one that you are sure of accomplishing if you pursue it for its own sake.

When the course herein recommended is carefully followed, it may seem, even after going through the lesson several times, and conning the scriptures lovingly over and over again, that, much as you enjoy it, no progress has been made in really learning the lesson; but keep right on in the same way, and by and by you will find to your surprise and joy that the lesson is yours,—that you can repeat the scriptures as though you had always known them, and answer the questions with the greatest ease.

With many, the worst difficulty is, that they are not willing to give a lesson the time it deserves. They will not pay the price of a good lesson, and are vexed because the market does not afford a cheaper one. Again, it is scarcely possible to learn a lesson at one sitting, and learn it as it ought to be learned. The mind needs time for reflection. Like the making of good bread, the most excellent way of learning a lesson requires several processes, with some time intervening between them. To this end, if for no other reason, the study of the lesson should begin very early in the week. Every day should afford some time for the direct study of the lesson, if not more than enough to read it over once, or to look out a few passages of Scripture; and between times the meditation on those scriptures may be both sweet and profitable.

In preparing a lesson, do not go outside of it, unless there is something in it that really needs explanation. A point that is already plain is not made stronger, but rather weakened, by illustration. Master the lesson completely before trying to see how far you can possibly make it reach in every conceivable direction. The way some people handle a lesson is like the telling of a story by some aged grandmother who wanders off upon one connected incident after another, till the original subject is entirely forgotten, and the story itself is never told. The process of diluting is often carried on to such an extent that the whole subject becomes insipid.

Do not belabor the mind in study by continually saying to it, "Be sure to remember this, now." Let all the effort be to understand, to appreciate, to enjoy, to drink in of the true spirit of the lesson, and be benefited by it. In no other way can a lesson be truly learned.

G. H. B.

NEW ENGLAND SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE ninth annual session of the New England Sabbath-school Association was held at New Bedford, Mass., in connection with the camp-meeting, Aug. 12-25, 1887.

FIRST MEETING, AUG. 17, AT 9 A. M.—President in the chair. The report of the last annual session was read and approved, also a financial report, showing a balance of \$118.45 in favor of the Association.

Interesting remarks were made by the chairman; and Eld. Olsen gave an account of Sabbath-school work in Scandinavia. The Chair, having been authorized to appoint the usual committees, named the following: On Nominations, J. B. Goodrich, E. P. Farnsworth, W. J. Boynton; on Resolutions, E. E. Miles, A. T. Robinson, W. E. Stillman.

Adjourned to call of Chair.

SECOND MEETING, AUG. 18, AT 9 A. M.—After the report had been read, the President spoke for a short time upon the subject of "Our Material." He introduced his remarks by comparing the development of the child's mind to the formation of a potter's vessel, constant care being necessary in each case, only no figure can fully illustrate the value of a human mind. The speaker then discussed the four things essential to success in teaching; viz., a knowledge of material; a clear view of the result to be attained; a thorough acquaintance with the instruments to be used; and a clearly defined knowledge of the best way to use these instruments.

Adjourned to call of Chair.

THIRD MEETING, AUG. 21, AT 9 A. M.—The Committee on Nominations presented the following names for officers for the coming year: For President, Prof. C. C. Ramsey; Secretary and Treasurer, Ella M. Graham; Executive Committee, C. C. Ramsey, O. O. Farnsworth, A. L. Wright. The report was accepted, and the nominees duly elected.

The Committee on Resolutions then submitted the following:—

Resolved, That more interest should be taken in the truth contained in the Sabbath-school lessons for its own sake, and that a fervent love for souls should give character to all our efforts.

Resolved, That all of our Sabbath-schools, however small, should keep up the interest in their work by having exercises every Sabbath.

Resolved, That these exercises be conducted according to a regular program.

Resolved, That officers and teachers should constantly put forth efforts better to qualify themselves for efficient work.

Resolved, That the place where the school is held, should be made as pleasant and attractive as possible, especially the room devoted to the children.

Resolved, That no pains should be spared to make all the exercises of the school interesting and attractive, so that the Sabbath may be, indeed, a delight to all who attend.

Resolved, That teachers' meetings are indispensable to the highest interests of the school, and that we will endeavor to establish and maintain them wherever possible.

Whereas, A true spirit of reverence for God and his inspired word lies at the foundation of all true education in the Scriptures; therefore—

Resolved, That we will as parents and teachers endeavor, both by precept and example, to develop this spirit in the hearts and minds of the young whom God has committed to our care.

Whereas, The Sabbath-school work is an important branch of the work of God, and—

Whereas, This part of the message is crippled and hindered for want of men of talent who will give themselves to this work; therefore—

Resolved, That we will as members of the N. E. Conference of Seventh-day Adventists, seek out among us men of ability who will give their best efforts to this work; and further—

Resolved, That we recommend such persons to attend if possible, the So. Lancaster Academy, in order that they may there become acquainted with the underlying principles of the Sabbath-school work, and receive training in the best methods of applying them.

Resolved, That we show a still greater interest in the South African Mission, by increasing our Sabbath-school offerings.

Many excellent thoughts were advanced in the discussion of the resolutions. All were adopted unanimously.

Meeting adjourned *sine die*.

CHAS. C. RAMSEY, Pres.

ELLA M. GRAHAM, Sec.

VERMONT S. S. ASSOCIATION.

THE ninth annual session of the Vermont Sabbath-school Association was held in connection with the camp-meeting at Vergennes, Aug. 23-31, 1887.

FIRST MEETING, AUG. 24, AT 6 P. M.—President in the chair. The minutes of the last yearly session were read. The Chair being empowered to appoint the usual committees, announced the following: On nominations, C. M. Nichols, A. A. Cross, F. P. Munn; on resolutions, H. J. Farman, Edwin R. Palmer, and S. Edith Pierce.

The State Constitution, as recommended by the General S. S. Association at its last annual session, was then read and adopted as the Constitution of the Vermont Association.

SECOND MEETING, AUG. 29, AT 9:30 A. M.—The committee on nominations presented the following report: *Executive Committee*, F. S. Porter, *President*, 409 South Union Street, Burlington; W. C. Walston, *Vice-President*, Vergennes; Mrs. F. S. Porter, *Secretary and Treasurer*, N. Fayston; C. L. Kellogg, and S. Edith Pierce.

These names were acted upon separately and duly elected.

The committee on resolutions next presented their report, which drew forth a spirited discussion on several points, and after some amendments, and the total loss of two resolutions (one concerning the non-use of the lesson paper by the teacher during the class recitation, and the other concerning the contributions in the schools), were adopted as follows:—

1. *Resolved*, That throughout our Association, the officers and teachers of each Sabbath-school meet once a month to consider its wants, to look after the spiritual welfare of each member, and to visit those who would be benefited by so doing.

2. *Whereas*, It is evident that our officers and teachers have not enlightened themselves sufficiently upon the best methods of doing Sabbath-school work, therefore,—

Resolved, That each officer and teacher study the *SABATH-SCHOOL WORKER* more, so as to know better how to perform his work.

3. *Resolved*, That in our Sabbath-schools more attention be given to the interests of the primary division, by making their place of recitation pleasant and attractive, and by the teachers simplifying the lesson of that division in such a manner that the children can comprehend and apply to themselves the practical lessons therein taught.

4. *Resolved*, That we recommend every family of our people in the State to be provided with the *Youth's Instructor*.

5. *Resolved*, That the former resolutions, recommending the use of the necessary lesson helps, such as the Bible Dictionary, Bible Geography, Bible Manners and Customs, blackboards, and maps, be more fully carried out in all our schools.

6. *Resolved*, That the foregoing resolutions be read in all our schools the first Sabbath of each month during the ensuing year.

The President urged all secretaries to be prompt in filling out and sending in their reports to the State secretary, to insure their publication in the *WORKER*. Eld. Hutchins and others made a few brief remarks on the importance of S. S. work, donations, etc.

Meeting adjourned *sine die*.

Besides the regular meetings of the Association, as reported above, there was also held Friday Morning, Aug. 26, at 9 A. M., an *extra* meeting, consisting of the reading of several essays, written by some of the younger members of our Conference. Among the subjects written upon was The Importance of the S. S. Lesson and How to Study It, the Sabbath-school the Church Nursery, Primary Teaching, Donations, Importance of Reviews, etc. We hope that some permanent good may be seen as a result of this exercise.—Two hundred and twenty-five pupils entered the Sabbath-school on Sabbath morning. The thirty-one class envelopes yielded \$13.50. The president of the New England Association was present, and made a few remarks on the preparation of the lesson, the power of example, and kindred topics, urging the necessity of *doing* as well as *being*.

F. S. PORTER, *Pres.*

MRS. F. S. PORTER, *Sec.*

REPORT OF ILLINOIS SABBATH-SCHOOL ASSOCIATION.

THE ninth annual session of the Illinois Association was held in connection with the camp-meeting at Spring field, August 23-30.

FIRST MEETING, AUG. 24, AT 10:30 A. M. After the usual opening exercises a motion was made that the Chair appoint the usual committees, whereupon the following were named: On nominations, John M. Green, R. M. Huffington, and O. W. Pearson; On resolutions, G. H. Rogers, F. E. Belden, and Geo. B. Starr. Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 29.—The committee on nominations reported as follows: For *Pres.*, Eld. A. O. Tait; *Vice-Pres.*, A. F. Ballenger; *Sec. and Treas.*, Mrs. Agnes B. Tait; *Executive Com.*, A. O. Tait, G. A. Droll, and J. M. Green. The Constitution recommended by the General Association at its last session was considered and adopted as the Constitution of this Association.

The committee on resolutions presented the following report, which was duly considered and adopted:—

1. *Resolved*, That we urge all Sabbath-school secretaries to send their reports to the State secretary promptly on the first Monday after the quarterly elections.

2. *Whereas*, The present plan of S. S. contributions, not only provides means for the support of an important mission, but also tends to cultivate the missionary spirit; therefore—

Resolved, That the members of our Sabbath-schools be invited to contribute still more liberally to this worthy enterprise.

3. *Whereas*, We regard the Sabbath-school as a prominent factor in the Christian education of our children; and—

Whereas, They are influenced largely by the example of those who are older; therefore—

Resolved, That it is the sense of this Association that all Seventh-day Adventist church members ought to become members of the Sabbath-school.

4. *Resolved*, That all the papers used in our schools be carefully preserved, and placed in the hands of the secretary after the date of lesson, and that the officers of the school select the proper person or persons, who shall distribute the same in Sabbath-school missionary work in the neighborhood or elsewhere.

5. *Resolved*, That we urge officers and teachers to labor, not only for good recitations, but the conversion of all their pupils.

Meeting adjourned *sine die*.

A. O. TAIT, *Pres.*

AGNES B. TAIT, *Sec.*

VIRGINIA SABBATH-SCHOOL ASSOCIATION.

THE fourth annual session of this Association was held near Harrisonburg, in connection with the recent camp-meeting.

FIRST MEETING, AUG. 4, AT 5:00 P. M.—After the usual opening exercises, the Chair was empowered to appoint the usual committees, which were as follows: On resolutions, R. D. Hottel, Wm. Covert, G. A. Stillwell; on nominations, A. C. Neff, T. H. Painter, E. H. Gates. Remarks were made by the members of different schools upon the interest of their Sabbath-school, also remarks by Brn. E. H. Gates and T. H. Painter in regard to conducting a Sabbath-school.

SECOND MEETING, AUG. 8, AT 9:00 A. M.—The committee on nominations presented the following report: For *President*, R. D. Hottel; *Vice President*, M. G. Huffman; *Secretary and Treasurer*, Amy A. Neff; *Executive Committee*, R. D. Hottel, M. G. Huffman, R. T. Fultz. R. D. Hottel offered as amendment that T. H. Painter be *President* in place of R. D. Hottel. Carried.

The nominees were elected to their respective offices.

Meeting adjourned *sine die*.

AMY A. NEFF, *Sec.*

MAINE S. S. ASSOCIATION.

THE Maine Sabbath-school Association convened on the camp-ground at Bangor, August 23-30, 1887.

FIRST MEETING, AUG. 23, AT 5:15 P. M.—President in the chair. On motion, the Chair appointed the usual committees, which were as follows: On nominations, Timothy Bryant, S. H. Linscott, and Samuel Leighton; on resolutions, Eld. P. B. Osborn, Henry C. Giles, and Wm. Dunscomb.

SECOND MEETING, AUG. 25, AT 9:30 A. M.—The report of the previous meeting was read, and also that of last year's session. The nominating committee then presented the following report: For *Pres.*, Eld. S. J. Hersum, Richmond; *Sec.*, Carrie R. Linscott, Bangor; *Executive Committee*, Elds. R. S. Webber and S. H. Linscott.

The report was adopted.

The attention of the Association was then called to the fact that there was money in the treasury not needed by the Association, and a motion was made that \$44.00 of the same be donated to the Maine State Conference. After brief remarks by Eld. J. B. Goodrich and others, the motion was carried.

THIRD MEETING, AUG. 25, AT 5 P. M.—The committee on resolutions presented the following:—

Whereas, We believe the time has fully come when we should have our faith firmly grounded on the word of God; and—

Whereas, We believe that constant study of the Scriptures, with earnest prayer, is essential to a growth in grace; and—

Whereas, We believe the time is near when we shall be deprived of the free access of the Bible, which we now enjoy; therefore—

Resolved, That we solemnly believe it to be not only the duty but also the privilege, of every lover of present truth to study the word of God constantly and prayerfully, and treasure up its truths for the trials of the last days.

Whereas, We believe the Sabbath-school to be an important auxiliary in connection with the work of the Third Angel's Message, and an efficient means of adding to the church; therefore—

Resolved, That we make every possible effort for the establishment of new schools among our people, and to insure the interest and usefulness of those already established.

These resolutions were considered separately, and adopted.

Meeting adjourned *sine die*.

S. J. HERSUM, *Pres.*

MRS. A. K. HERSUM, *Sec.*

NOTICE TO PENNSYLVANIA SABBATH-SCHOOLS.

As Sister F. C. Oviatt, who has faithfully served as secretary of the Pennsylvania Sabbath-school Association for several years, is soon to move from the limits of our Association, it has become necessary to appoint a secretary for the balance of this Conference year. After consultation with all the members of the executive committee, we have unanimously decided to appoint Miss Mary E. Simkin, of Wellsville, N. Y., to act in this capacity until our next camp-meeting. Sister Simkin will send the reports for this quarter promptly to the secretaries of the different schools, and if any school fails to receive a blank report by the first Monday in October, let the secretary write to her at once, and she will supply her. A short secular letter will be sent to each secretary with the report blank this quarter, which we ask you to consider carefully. We shall all regret to have Sister Oviatt leave the Sabbath-school work in our Association, but trust that our schools will unite in giving their support to the new secretary in her work, and try to be prompt in reporting and free to consult with her in reference to Sabbath-school matters.

L. C. CHADWICK, *Pres.*

CARELESS INTERPRETATIONS.

How many traditional renderings, or understandings, of a Bible statement, are accepted without questioning or examining from generation to generation, even among intelligent Bible students! A marked illustration of this has been given in connection with a recent lesson on the Israelites in Egypt, under the taskmasters of Pharaoh. On every side the statement was repeated, in the pulpit, in the teachers'-meeting, in the superintendent's desk, in the class, and in the home, that the Israelites were "compelled to make bricks without straw." Yet there is no justification of that traditional statement in the Bible narrative. On the contrary, it is there declared, that while the Israelites were refused their needful supply of straw for their brickmaking, they were commanded to "go and gather straw for themselves;" and that no bricks were to be accepted from them without the straw. "So the people," it is said, "were scattered abroad throughout all the land of Egypt to gather stubble instead of straw." And this is only another way of saying that the people had to cut the refuse straw from the grain-fields, instead of having the straw furnished to them already cut. Somehow the idea was long ago started, that the Israelites were compelled to make their bricks without straw, and that idea seems to cling to the average brain with a tenacity which was unknown even to the Egyptian mud. It is, indeed, now gravely announced by many a teacher or preacher, that some of these bricks "without straw" have been found in the valley of the Nile as proofs of the Bible narrative—thus misread. It is true that many bricks were made without straw; but the Bible does not say that any bricks of that sort were ever made by the Israelites under Pharaoh's taskmasters. How true it is that a great many religionists since the days of Pharisees have made the word of God of none effect through their traditions!—*Ex.*

It is only through our personal experiences that we gain the power of sympathizing with others. We should never be able to feel another's pain, if we had never felt a pain of our own. So it is in all the trials of our fellows; before we can enter into the feelings of one who is tempted, or who is disappointed, or who is humiliated, or who is bereaved, we must ourselves suffer—being tempted, or being disappointed, or being humiliated, or being bereaved. It is hard to have these trials for ourselves; but it is good for others that we have and exercise sympathy for them. And as we can never gain this power except through trials, let us find a comfort in the thought that every trial sent to us is a call to added fitness in the all-important ministry of loving sympathy. When God afflicts us, he honors us, in order that we may honor him by helping others who are afflicted.—*Sel.*

The Sabbath-School.

FOURTH SABBATH IN OCTOBER.

OCTOBER 22.

PRAYER.

LESSON 9.—PRAYER FOR PROSPERITY AND FOR THE SAINTS.

1. What example seems to warrant our praying for favor in the sight of men? Gen 24:12.
2. In what other instance did God approve the same kind of prayer? Neh. 1:11.
3. Give an example in which God approved prayer for personal prosperity? 1 Chron. 4:10.
4. What other passages may have some bearing on the same point? Ps. 118:25; 90:17.
5. What prayer does David make for all that seek the Lord? Ps. 40:16.
6. What blessing does he invoke upon the upright in heart? Ps. 36:10.
7. What petition does he make for the humble? Ps. 10:12.
8. How often did Paul remember the Phillipians in thanksgiving and prayer? Phil. 1:3-5.
9. How often did Paul and his associates pray for the Colossians? Col. 1:9.
10. What was the chief burden of their prayer? Last part of the verse.
11. How earnest were they in their prayers for the Thessalonians? 1 Thess. 3:10.
12. What blessing did they invoke upon the Thessalonian brethren? Verses 11, 12.
13. What prayer might well be made by all ministers for the churches, and by all Christians for one another? 2 Thess. 1:11, 12.
14. How persistent should Christians be in praying for one another? Eph. 6:18.

SUPPLEMENTARY QUESTIONS.

(1) How may it be shown that it is useless to pray for the forgiveness of our sins, unless we are willing to confess them? Prov. 28:13; Ps. 32:5. (2) To whom should prayer be addressed, and in whose name? Ps. 5:1, 2; John 14:6; 16:23. (3) Show that faith is indispensable to effectual prayer. Heb. 11:6; Mark 11:24. (4) What other conditions are necessary? John 15:7; 2 Chron 7:14. (5) Show that we must seek God with the whole heart if we would secure a complete blessing. Deut. 4:29; Jer. 29:12, 13; Ps. 119:145. (6) Show that an unforgiving spirit will shut out our prayers from the throne of grace. Mark 11:25, 26. (7) What lesson concerning prayer are we taught in Luke 18:1-7? (8) Give some examples of remarkable perseverance in prayer.

COMPENDIUM.

From Genesis 24:12 and Neh. 1:11 we learn that it is right to pray for the favor of men in a good cause; and from 1 Chron. 4:10 that a prayer for temporal prosperity may be acceptable to God. Ps. 90:17 and 118:25 appear to have some bearing on the same point. In Ps. 40:16 David prays that all who seek the Lord may rejoice and be glad in him. In Ps. 36:10 he prays God to continue his loving kindness and righteousness to the upright in heart, and in Ps. 10:12, that the Lord will not forget the humble.

In Col. 1:9 Paul tells his converts that he has not ceased from the first to pray that they might be filled with the knowledge of God's will in all wisdom and spiritual understanding; and he tells the Thessalonians that night and day he prays exceedingly to see their face, and to have an opportunity to perfect what was lacking in their faith. He prays also that the Lord will make them to increase and abound in love one toward another and toward all men; to the end that their hearts may be established unblamable in holiness before God, at the coming of the Lord Jesus Christ with all his saints. 1 Thess. 3:10-12. To the Phillipians he says, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now." Phil. 1:3-5. All ministers in praying for the churches, and all Christians in praying for one another, might well follow the example of Paul as recorded in 2 Thess. 1:11, 12; and from Eph. 6:18 we learn how earnest and persistent those prayers should be.

CONDENSED ANALYSIS.

1. Prayers for the favor of men, and for temporal prosperity. 2. David prays for all who seek the Lord, for the upright, and for the humble. 3. Paul's prayers for the churches he had raised up. 4. Christians should earnestly pray for one another.

RECAPITULATION.

In studying the subject of prayer, we have noticed invitations and admonitions to prayer; encouraging promises and examples; whose prayers will be heard; the necessary conditions of prevailing prayer; what favors it is our privilege to ask for ourselves, and various proper objects of prayer; prayer for the recovery of the sick; prayer for deliverance from sin, from affliction, and from the persecution of enemies; prayers of ministers for the churches, and of Christians for one another.

We have yet to notice the prayers of Christians for their ministers; secret prayer; public prayer; position in prayer; what should accompany prayer; and the prayers of our Saviour.

LET every scholar read the article, "How to Study," found in the *Worker* department of this number.

Our Scrap-Book.

TOO SHORT.

LIFE is too short for any bitter feeling;
Time is the best avenger, if we wait;
The years speed by, and on their wings bear healing;
We have no room for anything like hate.
The solemn truth the slow mounds seem revealing
That thick and fast about our feet are stealing—
Life is too short.

—Ella Wheeler Wilcox.

THE BOWDER STONE.

THERE appeared in the *INSTRUCTOR* for April 20, a description of some ancient Druidic temples located in Great Britain, particularly one called Stonehenge. These, as you remember, consisted of monstrous stones, too great to have been put in place except by the aid of powerful machinery. Not many miles from these remarkable rocks is another one very unlike the former, and probably transferred by Nature to its present peculiar position. An illustrated description of this was given in a recent copy of the *Christian Weekly*. The writer says of it:—

"About five miles south of Keswick—the central point in the Cumberland portion of the English lake district—is the celebrated Bowder Stone. This immense block, 30 feet high and 60 broad, is computed to weigh upwards of 1,900 tons. Evidently it rolled from the high cliffs above, centuries ago perhaps, and perched itself on the ground in such an odd way that it is regarded as one of the most marvelously poised rocks in the world. So sharp is the point upon which it rests that two persons lying down on opposite sides of it may shake hands beneath—a somewhat grotesque performance which many visitors are eager to attempt. Nor is any visit complete without gaining the summit by means of the long ladder which invites ascent.

"The Bowder Stone stands on a picturesque, level-topped eminence, a little one side of the traveled roadway. One instinctively lingers on the velvety knoll which forms its resting-place, the wild blending of mountain, glen, lake, and forest, with this monument of nature's freaks in the foreground, making a striking scene. The bold peaks in the distance are imposing, yet perhaps they give no more vivid idea of the power of God in nature than this one huge boulder remaining year after year poised on its slender point."

HOW GLOVES ARE MADE.

A WRITER in *Harper's Bazaar* thinks it probable that one-half the people in the United States do not know where their gloves come from. He admits it is generally known that the fine kid gloves ladies wear and gloves of a certain form for gentlemen come from abroad, yet he claims that but few know where the great supply of all the other kinds are made. The following paragraphs contain some interesting particulars of their manufacture as he furnished them to the *Bazaar*. The writer says:—

"Four-fifths of the gloves made in America, it is estimated, are manufactured in Fulton County, New York, and the manufactories which make gloves elsewhere are in great part the children of Fulton County, indebted to her for their nurture and their establishment in life. The headquarters of the glove-making industry in Fulton County are forty-five miles northwest of Albany, in Johnstown Township. The villages of Gloversville and Johnstown in that township contain a population of about 20,000, seven-eighths of whom are glove-makers. There are upward of 150 glove manufactories in the section. Glove-making in what is now Fulton County was begun early in the present century. Upon the passing away of Sir William Johnson, the famous Indian agent of colonial times, and of his son Sir John, a zealous Tory who fought fiercely for King George, the Dutch farmers of the neighborhood looked about for some better means of support than were offered to them by the soil, which was not fitted for husbandry, although there was good grazing land upon the stony hillsides.

"A shrewd family from Connecticut are popularly credited with introducing into the neighborhood the manufacture of buckskin gloves. There was in the convenient North Woods in those days a supply of material for this manufacture so great that nobody would have thought it could ever be exhausted; but the demand of the American people for gloves proved to be still greater, and the North Woods deer ceased to be depended upon by the Fulton County glove-makers years ago.

"To-day the gloves manufactured in Gloversville and Johnstown are made of skins brought from the most distant parts of the globe. The great bulk are buckskins and sheepskins, but there are many others which the glove makers use—among them seal-skin, dogskin, East India cowhide, and the skin of the South American water-hog. The bulk of the buckskin comes from Mexico and Central and South America. The deer of the tropics is covered with a heavier skin than covers the deer of these latitudes, and the finest sheep-skin comes from South Africa, and is that of the Cape hair-sheep. 'The coarser the wool, the finer the skin,' is a glove-maker's saying. All manner of furs, too, go to Fulton County, to be used in finishing the gloves.

"The business of glove-making in Fulton County amounts to about \$8,000,000 yearly. The wages of the most skillful workers—the table cutters, as they are called—run from \$60 to \$80 a month; block cutters get from \$55 to \$65 monthly, and machine girls earn, according to their skill, from \$6 to \$12 and even \$14 a week."

HOW WOOD IS FORMED.

IN many trees the annual layers are so regular, and seem to be placed so nicely, that one not a botanist might be pardoned for believing that the sap was changed to wood matter in the leaves, and the new formed matter sent down, sliding over the old layer like the section of a telescope; but though the food was prepared by the leaves in a great measure, the actual growth was made by the germination of some of the cells along the whole outside wall of last year's wood beneath the inner bark. The germination of the cells takes place about the middle of June. Take a healthy cherry tree, and strip it entirely of its bark to any length desired. At that season a viscid liquid will be found covering the woody surface in abundance. The stripped part is covered with a cloth to prevent evaporation, and in a few days numerous dots, like needle points, will be seen about the sixteenth of an inch apart all over the surface. These are the young cells which have germinated from those of last year. They continue germinating, one from the other, until they meet, when they unite and form a complete surface.

In the autumn a layer of wood will be found just as thick as in the part of the tree not disbarked, and a single layer of liber, with its outer coat of cellular matter—perfect bark—will have been formed over the whole. The entire formation of wood and bark can thus be seen by the ordinary observer without the necessity of any nice microscopical work. Other people have tried the experiment with other trees. We have seen large apple trees that have had their bark peeled wholly off from their trunks, at the season named, make an entire new layer of bark and wood, not only with no injury to the tree, but to its manifest enjoyment; but our own experiments were confined exclusively to the cherry. By this experiment we learn that there is no difference primarily in any part of the annual covering. The same cell may become permanent tissue or generative tissue, and from the generative tissue may come, before the season of growth closes, every form of structure known to anatomists, from pure wood to the outermost cuticle of the bark. How these cells become differentiated may be passed over here. We know that cell growth is not always uniform in its operations. The law that changes the outermost series of newly made cells into liber need not necessarily operate so exactly as to make them perfect to this end—a few may be thrown off into the liber as generative tissue—and, granting this possibility, we see how the woody granules in the apple are formed.—*The Garden*.

AN ABYSSINIAN LIBRARY.

THE Abyssinian alphabet consists of two hundred and eight characters, each of which is written distinctly and separately, like the letters of a European printed book. The labor required to write an Abyssinian book is therefore immense, and sometimes years are consumed in the preparation of a single volume. Mr. Cuzon, an English scholar, visited an Abyssinian monastery a few miles from Cairo, and was surprised to find therein one of the most unique of libraries. In a room twenty-six feet by twenty, a number of long wooden pegs projected from the wall, and on them hung about fifty Abyssinian books in manuscript. As the entire literature of Abyssinia does not include more than one hundred volumes, the monks were proud of their library. Each book was bound in red leather or in boards, and inclosed in a case tied up with leather thongs. To this case was attached a strap for the convenience of carrying the volume over the shoulders, and by these straps the books were hung to the wooden pegs, three or four to a peg. The room thus fitted up also contained a number of long staves, for the monks to lean on at the time of prayer. It had the appearance of a guard-room, where the soldiers had hung their knap-sacks and cartridge boxes against the wall.—*Interior*.

For Our Little Ones.

For the INSTRUCTOR.

THE LITTLE SUNSHINE BEARER.

ONCE there was a dear, sweet girl,
Of meager earthly treasure,
Who seemed to bring, where'er she went,
The blessing of a deep content,—
A wealth beyond all measure.
Unselfish as the sunbeams bright,
Some thought them scarcely fairer;
And as she seemed like them to live,
That she to others light might give,
They called her "Sunshine Bearer."
And little else had she to give
Than love that's most endearing,—
Sometimes a gentle smile, a look,

A helpful word, a shared gift book,
To give some sick child cheering.

To soothe some weary, aching head,
To share another's sorrow,
Some fretting babe to hush to rest,
With trust to fill some care-worn breast,
In hope of bright to-morrow.

This was her mission; well fulfilled,—
Could she have had a fairer?
To clouded hearts day after day,
To bring some bright and cheering ray,
And be a sunshine bearer?

The rich and poor alike have needs
Beyond mere gold's supplying;
The heart craves sunshine, and the gift
Of a kind word may be the rift
In clouds their lives o'erlying.

The world is wide; few bear the nam
But you may be its wearer.
If only you will strive to please
Others than self, nor take your ease,
You'll prove a sunshine bearer.

S. ISADORE MINER.

For the INSTRUCTOR.

A VISIT TO THE KING.

We have just been reading a beautiful story about two German peasant children. Now Germany is a country away across the ocean; can you point it out on the map? The chief ruler in the United States is called a president, but in Germany he is called a kaiser, which means emperor in English. The name of the present German emperor is Wilhelm Friedrich Ludwig. Wilhelm means William, so when you hear any one talking about William I. of Germany, or Kaiser William, or Wilhelm, as he is sometimes called, you may know it is the ruler that this story tells about.

Well, this emperor is a very aged man. He was born in 1797, which makes him about ninety years old. He is very kind, and rules so well that his subjects are exceedingly fond of him, and love to show their gratitude when they have a chance.

Once two little girls wanted to show him favor. They had heard that the king admired a certain kind of flower which grows among the wheat in Germany, known as the corn-flower, or Kaiser Blumen. It is described as a wild flower, with the petals like our dandelion, but of a bright blue color. Kaiser Blumen means in English "emperor's flower," and it is from Kaiser Wilhelm that the name comes. The story is like this:—

"Two little peasant girls, knowing that the emperor loved the corn-flower, gathered a large bouquet of it and went all alone, several miles, into Berlin, intending to present it to him.

"After much trouble they reached the door of the palace, where the guard, dressed in his brilliant uniform, stood. They managed, in great trembling, to tell their story, and thought at first this splendid man was the emperor. He heard them through, and was about sending them home when a plain, kind old man came out and asked them what they wanted.

"The fierce guard stood back at his approach. The girls told their story again, and he, taking their flowers, asked them in, and told them to sit down, and he would present the flowers to the emperor.

"The old gentleman then went away. In a moment a gorgeous guard appeared, and told the children the

king wanted to see them. He led them into another room, royally furnished, and there they saw the same kind old man, holding their flowers in his hand. It was the emperor. He gave each of them a present, talked kindly to them, had his servants show them the palace, and sent them home the happiest children in Germany."

As we read the story, we could but think of another Ruler who loves children,—a King who is going to rule here by and by. There are kings many, and lords many now upon the earth, but this King will have a title high above every name; for he will be "King of kings, and Lord of lords."

This great earth belongs to him. Do you remember the price he paid for it? And he is coming to set up his kingdom upon it in a little while. He will have a great many people with him when he comes,—do you know who they will be? Shall you be of the number that will live with him upon the new earth? Are

thing depends—upon what?—whether you are faithful now. So keep your loving King in mind all the day, whether at work, or at your play, doing always as he would like to have you, and you will surely have a hearty welcome at the gates of his City.

M. J. C.

Letter Budget.

FROM Fillmore Co., Minn., we have a letter which reads: "We are two little sisters. Our names are MAY and MARY HOPKINS. It is very pleasant to read the letters and nice stories in the INSTRUCTOR. Although we are young, being only five and seven years old, we like to read good papers and books. We do not go to day school, but we learn at home, and read in the third reader. We are glad to see the cold snow melting away. Papa says the meadow larks have come back to Minnesota, and soon the grass and pretty flowers will come again. We love to hear the birds sing in the trees near by, and to gather the sweet, beautiful flowers. Surely the Lord is good for giving us so many nice things to make us happy. Papa writes this letter for us. Good bye."

FROM Idaho Territory, WILLIAM R. SMITH writes: "I am ten years old. I study in Book No. 2. There are eight in my class. We have had a beautiful winter till now, the last of January. There hasn't been over two inches of snow at all, and the grass is green and nice. There is a great deal of sage brush here, and there are many rabbits, which some men kill for their scalps. These bring five cents apiece. I want to meet you all in the earth made new."

EFFIE MAY PAYNE, of Appanoose Co., Iowa, says: "I am a little girl five years old, not old enough to write yet, so I get ma to write for me. We live six miles from Sabbath-school, but I go every time I can, with my ma. My pa does not keep the Sabbath, but we wish he would. I get lessons in Book No. 1. I cannot read, but my ma teaches me the lessons. I can spell a little. I have not been to day school yet. Our preacher is Eld. Larson. I have no one to play with me now my little brother is dead. I want to meet him in heaven."

DUDLEY D. CARRIER, of Osborne Co., Kan., says: "When we first began to keep the Sabbath, about a year ago, we were living in Colorado. We are the only Sabbath-keepers here, and the nearest church is twenty miles away, but we have Sabbath-school at home. Mamma is our teacher. I am learning the ten commandments, and trying to be a good boy. I am eight years old."

GRACIE L. JUDD, of Webster Co., Neb., a little girl twelve years old, writes: "I have never had the privilege of going to Sabbath-school very much until now one has been started two miles from our home. We first heard the

truth in Green Co., Wis., eight years ago. We give all our papers away to any who will read them. I have never had the privilege of going to school very much. I am trying to be a good girl."

It may seem strange that the children talk about the snow and ice of so long ago; but the reason the letters are printed so out of season is, we received them much faster than we could use them. We make the letters as short as we can, and yet we fear we shall not be able to print them all.

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you serving him now? Then he is already your king.

The little peasant children loved their king, because he loved them. Have you any proof that the King of kings loves you? What was the price he paid for you?—He gave his own life. Would you be willing to give your life for another? You would need to love a person pretty well to do this, wouldn't you? The Saviour will always love the children just as tenderly as he did when he took them in his arms and blessed them, so long ago.

It may be you would like to show your King favor. What do you suspect is the best thing you could give him? Would you give riches? There is something due before these. He says, "Son, give me thy heart." If he really has that, he will surely have your treasure; for that goes with the heart.

If you are so favored as to be a subject of this King, he will himself show you, not merely the king's palace, as the Kaiser's servants showed the little girls, but the many mansions he is preparing, the beautiful New Jerusalem with its golden streets, its shining river, with the tree of life on either side. And more, instead of being sent home, as the peasant children were, you will have eternity to see and admire the King's riches. Best of all, you can look upon the face of the One who bought them for you.

But whether you will have any right there, every-